The background of the entire page is a photograph of jagged mountain peaks silhouetted against a bright, golden-orange sky, suggesting a sunrise or sunset. The mountains are dark and their peaks are sharp against the glowing light.

God's Way in the Sanctuary

For He said, *"See that you make all things
according to the pattern shown you on the mountain."*

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by
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COVER PICTURE:

When God called Moses up into the mountain, He gave him exact details for the construction of the sanctuary, its furnishings, and the ministry to be performed therein. In that plan there was not one element of human devising, and the Israelites were not permitted to deviate in the slightest from the design handed down to Moses.

In these facts lies the assurance that the message God wrote into the sanctuary and its services is accurate and reliable. It is the true revelation of God's way and is to be understood and followed by all those who are dedicated to serve God according to His procedures and principles. As the lessons contained in the Old Testament rituals were ever before the Israelites, so the message of Christ as the minister of the heavenly sanctuary is to be the constant study of the Christian today. It is as he enters by faith through the open door to the holiest of all, that the true child of God will catch such glimpses of the glory of the Almighty, that he will be elevated in thought, purified in heart, and transformed in character.

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Introduction

There is only one way of salvation—God's way. In it there is not one thread of human devising. There cannot be, for the sin-problem is too complex, deep-rooted, and powerful for any human mind to develop a solution to it. No created being yet has been able to plumb the depths, span the breadths, or ascend the heights of knowledge which are encompassed in the plan of redemption. It is the theme into which angels desire to look and it will be the subject of their study throughout the unceasing ages of eternity. Even so, there will never come a time when all that can be known of it will have been discovered, so infinite is its scope, perfection, and beauty.

Yet, a great deal of it must be understood and experienced by earth-bound mortals before they can escape death and return to Paradise. Having solved the sin problem by introducing the plan of salvation, God's next task was to devise some way whereby such a comprehensive plan of infinite grandeur and scope could be effectively communicated to the candidates for redemption. It had to be spelled out in a language they could understand, and in such a way that it could be translated into practical experience.

So, the Lord took His faithful servant, Moses, up into the mountain and showed him the design for an earthly tabernacle which would provide a place for the people to gather for worship, and a comprehensive lesson book revealing both His purpose for the human soul and the way in which this glorious ideal was to be attained. By studying the rituals in which they became involved, they were to understand precisely what was happening in the heavenly sanctuary and the way in which this made vital and significant changes in the lives of those who desired to be transformed and who were willing to make the necessary sacrifices.

While the actual services connected with an earthly tabernacle have been discontinued since the death of Christ, the educational value of the Old Testament rituals has not changed nor has its value been diminished. God's way is in the sanctuary as much now as it was then. Those who desire to gather that knowledge by which alone salvation can be attained must be diligent students of God's way as it is revealed in the sanctuary.

It is true that there were periods in the past when the sanctuary was not understood at all by God's children. These were days of great darkness when but little was known about the gospel and few were saved. But we are now living in the closing days of human history when the severest tests of all time will be brought to bear upon the church. At this time the Lord's children must be conversant with God's way as it is revealed in the sanctuary to a degree unknown by those Christians who have lived in the past. Their understanding was inadequate for those who will pass through the final testing times.

The Landmarks Stand

"The Scripture which above all others had been both the foundation and the central pillar of the advent faith, was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' " *The Great Controversy*, 409.

The sanctuary doctrine set the Adventists apart as a peculiar people. It distinguished them as a movement different and apart from all other churches and was a point of intense controversy between them. Without these mighty truths there never would have been a great second advent movement nor the proclamation of the third angel's message. A world-wide work would have been left undone and the cause of God would have been far behind what it is today.

Earlier Adventists recognized the vital role played by these truths and stood for them with great love and tenacity, so much so that it was inconceivable to think the church could ever come to the place where she would no longer stand for them. It is true that an Adventist without the sanctuary is just simply not an Adventist.

But the time has come when ministers in particular are voicing serious doubts about the old landmarks of Adventism. Here are some of the thoughts I have heard expressed in the very recent past, not by young ministers who know nothing of the Adventism of yesteryear, but from men who learned the advent faith before it began to be tainted with the modernism which has crept in over the past thirty years. When these men trained for the ministry at Avondale, Carmel, or Longburn, the teaching of the sanctuary, the two thousand three hundred days, the investigative judgment, and the final atonement were strongly emphasized in the classroom. If a student was not able to grasp this part of the message, he certainly was not considered fit to become a minister in the church. In those days, to in any way dilute or dismiss the sanctuary as a subject was quite unthinkable. Therefore, to hear men with this kind of background and

experience suggesting doubts in regard to these fundamental Adventist truths, is what one would least expect. If it were only the young men saying it, this would be no surprise.

The older men are expressing these thoughts at the present time:

They say that the sanctuary message as taught by Adventists in the past cannot be proved from the Bible only. Therefore, in reality, it is a Spirit of Prophecy teaching, which should not be accepted if it cannot firstly be found in the Scriptures. They declare that *Hebrews* 9-10 denies the existence of two apartments in heaven; does not teach that Christ entered the holy place and remained there till 1844 after which He transferred to the Most Holy Place; and repudiates the idea of two different ministrations, the latter of which involves a great day of judgment in heaven. Furthermore, they claim that it is not possible to prove that the two thousand, three hundred days or years ended in 1844, that Antiochus Epiphanes fulfilled the prophecy as a type, and that therefore, it is to be again fulfilled in the antitype.

They are declaring in effect, though protesting otherwise verbally, that Adventism is a complete mistake and that the movement has no justification for its existence. If their present positions are correct, this has to be true, for if the truths which brought the movement into existence are shown to be false, then that movement certainly has no right to exist. It is necessary to disband it and direct the membership to connect with the existing church organization which does have the right of existence by virtue of its having and teaching God's pure truth.

No surprise should really be felt at these developments. They are only the inevitable outcome of decisions made by church members and leaders over the past hundred and more years. The sanctuary is the revelation of the Gospel as it is found in Christ Jesus. It reveals more completely than any other Bible revelation, the magnitude and scope of the services performed by Christ in order to effect the complete cleansing from all sin and the administration of that perfection necessary for re-admittance to heaven. Therefore, if there is a rejection of the gospel, the life and meaning go out from the sanctuary leaving only a dead, meaningless formalism. This places the advocates of the sanctuary truth in a position where they are no longer able to adequately defend their own teachings. As they find themselves battered with defeat time and again, they eventually come to doubt, and at last to abandon, their own message.

When, shortly after 1844, despite the clear and earnest warnings given to the Adventist people, they allowed themselves to drift into the Laodicean condition, they had lost their grip on the gospel. This continued until the third angel's message in verity came through in 1888, when they rejected it and repeated this performance in the nineteen-fifties. Thus they placed themselves in a position where it became impossible for them to defend the sanctuary truth. The present departures from the original message are

therefore what is to be expected under the circumstances. But, not for one moment do these developments indicate that the message itself is invalid or faulty.

It will be the purpose of these studies to establish the veracity and timeliness of the third angel's message. The great second advent movement was not a mistake. God was the author and director of it and will finish it in time. The sanctuary truth was given to prepare a people for the Saviour's appearing and it will accomplish this. There are two apartments in the heavenly sanctuary as there were in the earthly and Jesus preceded His entry into the Most Holy Place with the ministry in the first apartment. The two thousand, three hundred years began in 457 B.C. and ended in A.D. 1844. *In no sense of the word* was Antiochus Epiphanes a fulfilment of the prophecy of *Daniel* 8. He was merely a weak Seleucid king, whose role in history has been magnified and distorted out of all proportion by Jesuit priests determined to discredit the Protestant Reformation.

Furthermore, it will be shown that all this can be proved from the Bible and the Bible only. After all, when William Miller was personally called of God to preach these truths, the Spirit of Prophecy writings from the pen of Ellen G. White did not exist. Even the corrections to the message as presented by O. R. L. Crosier and Hiram Edson were not taken from anywhere but the Bible. Therefore, if they found these truths from the Bible alone, then it can certainly still be done today. The Spirit of Prophecy is therefore a marvellous confirmation of what the Bible already contains.

In this study the procedure will be to present the truth as it is found in the Bible and the Bible only. When the point has been adequately proved from this source, then the Spirit of Prophecy will be introduced both to confirm what the Bible teaches and to demonstrate the perfect harmony between the two. In this way the reliability and veracity of the Spirit of Prophecy will be established. This is in harmony with the way the light in the Spirit of Prophecy was given in the development of the three angels' messages. Firstly God opened the minds of the pioneers to see the truth in the Scriptures after which He sent confirmation through the Spirit of Prophecy. The result of this system was the establishment of very strong faith in the Testimonies given through the prophet. The same system will produce the same results today.

An Indispensable Role

The sanctuary is so important that God's work in this world cannot be finished without it. This fact must be kept strongly in mind while studying *Daniel* 8, for it is very much a key to understanding this prophecy.

Subsequent to the flood, the iniquity which had caused the earth to be devastated very speedily took root again and sprang up with vigorous growth. God did not stand by while iniquity flourished but set to work to counteract these destructive forces. Accordingly, He called Abraham, plan-

ning through him to raise up a nation composed of righteous people whom He would equip and use to fill the entire earth with righteousness.

"In thee," God informed Abraham, "shall all families of the earth be blessed." *Genesis* 12:3.

In order for them to fulfil their mission, they needed certain facilities, one of which was a base of operations. As they were to be a distinct and separate nation, they needed a land to call their own and this the Lord promised to give them.

"And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." *Genesis* 17:7, 8.

Here God was but reiterating the promise already made to Abraham in *Genesis* 12:6, 7; 13:14-18; 15:7.

The land indicated was called Canaan, which is known today as Palestine. It was strategically placed at what were then the cross roads of the earth. With Egypt lying to the south and powerful nations to the north, east, and west, Canaan was the natural thoroughfare for traders, connecting these attractive markets. Thus all the world had the opportunity of seeing the prosperity and elevated characters God designed to exhibit through His people.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?

"And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" *Deuteronomy* 4:5-8.

Confronted with such convincing evidences of the fruitage of God's ways, the nations of the earth would be led to investigate such teachings and in turn subscribe to them. It was God's intention that the temple in Jerusalem become a house of prayer for all the people living on the earth.

"Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant;

"Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people.

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." *Isaiah* 56:6-8.

The Lord had large plans for Israel. They had certainly not been brought into His favour and provided with a separate land to themselves merely to establish their own prosperity, security, and comfort. They were commissioned to render a service to God and to humanity which was designed to change the face of history. The unparalleled tragedy of human history is their failure to achieve their God-given destiny.

To fulfil their work required sacrifice in a situation where it was much more comfortable to use the entrusted treasures for their own advantage. It required faith to see and accept the principle that even their own future depended on strict compliance to God's procedures and plans for them. They needed to recognize that what appeared to them to be the way to complete fulfilment was in fact the pathway to disaster.

Three Essentials

There was absolutely no need for them to fail, for God provided them with every necessary facility with which to fulfil their assignment. They had the light of His truth, the security of His protection, personal physical fitness and good health, and the land. But there were among these facilities three which ranked so high in importance that they receive special mention in *Daniel* 8. They were the services of the sanctuary, freedom from bondage, and the daily ministration in the temple. While the people had these, the work of God could advance to ultimate success but let them be deprived of these things and God's cause foundered until they could be restored. This is a fact and principle which is critical in the understanding and operation of God's work.

Satan fully understood this. Therefore, it was his constant objective to enslave God's people, cast down the sanctuary, and take away the daily. A survey of Israel's sad history reveals that every time Satan gained the ascendancy, he made certain that this was accomplished.

The daily services were established at the gates of Eden when man was expelled from the Garden because of his sin. Adam and Eve, and Abel brought the sacrificial lamb to God every day as a token of their faith in and acceptance of Christ's personal atonement for their iniquities.

After the flood, Abraham continued this practice. He and his household were free and the daily services were continued throughout his life. Thus the work of God could and did go forward once his faith grasped God's power to put life where there was death. But when Israel was taken to Egypt and brought under its dominion, the sacrificial system ceased.

There was a strong desire in Moses' heart for its resumption. Accordingly, he asked Pharaoh to let them go three days' journey into the wilderness to offer sacrifice to God.

"And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest He fall upon us with pestilence, or with the sword." *Exodus 5:3*.

It is obvious that during the Egyptian bondage, Israel certainly was not building God's kingdom. God delivered them from this oppression so that they might again be a free people, could reinstitute the daily, build the sanctuary, and become established in the land of promise. All this was achieved and the stage was set for the successful conversion of the world to righteousness. This should have presented no real problems for the power and resources on the right side were immeasurably greater than those on the other. It would have been no wonder if Israel had speedily achieved their commission. The marvel is that they did not.

Look at it this way. Two nations enter into a struggle for supremacy. One of them has ten million troops, the latest weaponry, and the most experienced and capable leadership in the world. The other side has only a few soldiers poorly equipped, and a leader who is no match for their opponent's generals. Everyone would believe it a foregone conclusion that the little army has no chance of winning. What an astonishing thing if it did gain the victory over the larger force!

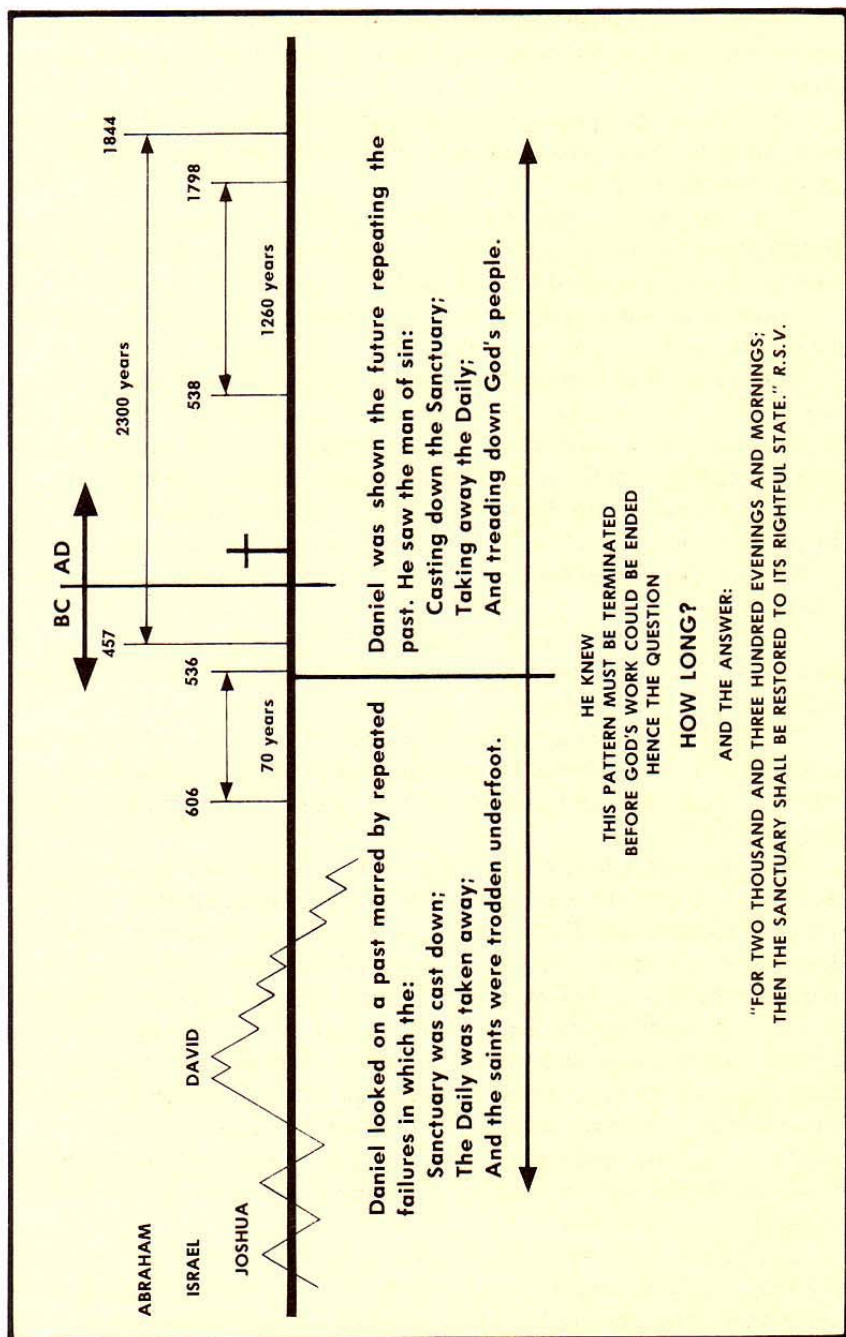
On Israel's side were the personnel and resources of the entire universe while their general was Jesus Christ, the most skilled and experienced general in existence. Satan had only his angels and weak men and he was no match for Christ as a leader. It would appear to be a foregone conclusion that God's forces must speedily clean up the problems and restore perfect righteousness in the earth. But wonder of wonders, it turned out to be the other way around.

Hardly had the people been established in Canaan, than the devil persuaded them to follow their own plans instead of God's, with the result that they soon lost their freedom to the various nations living around them. Every time this happened, the sanctuary was cast down and the daily was also taken away. Thus they were deprived of their freedom, the daily, the land, and the sanctuary. During any such period, the work of God came to a complete standstill. In fact, worse than that, it lost ground while the enemy forces gained considerably.

In Gideon's day for instance, the Midianites, the Amalekites, and the children of the east had come upon the land to destroy it, so much so that Israel was greatly impoverished.

"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years.

"And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds.



"And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

"And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

"For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

"And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord." *Judges 6:1-6.*

The altar of Baal had been erected in the place of God's altar. The first step taken by God in Israel's deliverance from this was to instruct Gideon to destroy Baal's altar together with the grove of trees which was associated with it and, after rebuilding God's altar, to offer sacrifice thereon.

"And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

"And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

"Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night." *Judges 6:25-27.*

God, through Gideon, gave back to the people their freedom, their land, the daily and the sanctuary service, and thus reset the stage for God's work to be continued. Sadly, they soon reverted to their own plans with their attendant disasters. However, in David's day, the work came nearest to completion though still far short of the total objective. The extermination of the idol worshipping nations surrounding them was carried to the greatest extent it ever was, during the reign of Israel's second king, and plans were laid for the erection of a permanent temple building to replace the portable structure which had served since Moses' time. But unfortunately, Solomon could not handle great wealth and power and set Israel's feet in the paths of apostasy which grew out of control until they fell under Babylon's dominion.

Once again Satan saw to it that they were deprived of their land, their freedom, the daily, and the sanctuary, for he knew only too well that the loss of these things assured him that they could not carry forward the work of destroying his kingdom. During those seventy years, while these things were taken from them, God's people could only mark time and wait till they were restored. After seventy years, God's anointed, Cyrus, liberated them,

and decreed permission for them to return to Jerusalem. On their arrival there, the priority task was to rebuild the city and the temple while at the same time reinstituting the daily services.

Daniel, who understood with great clarity God's purpose for Israel and the key role to be played by the daily and the sanctuary, no doubt cherished the hope that, when the restoration from Babylonian captivity took place, Israel would not fail again. He looked to see the permanent establishment of their freedom, their land, the sanctuary, and the daily, through all of which would come the deliverance of the people from all sin, the establishment of everlasting righteousness, and the exaltation of Christ as victor over the devil.

But it was not to be through national Israel. In vision, God opened to Daniel's anguished eyes the grim picture of the future involving the rise and fall of Medo-Persia, Greece, and Rome, first pagan and then papal. In the distant future, he saw that the people would again lose their freedom, the sanctuary would be cast down, the daily taken away, and the Prince of the Covenant replaced in the hearts of men by the man of sin, the son of perdition.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

"Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of His sanctuary was cast down.

"And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." *Daniel* 8:9-12.

Daniel knew that there was no possibility of God's kingdom being established under these conditions. It was a dismal picture of what appeared to be an interminable continuation of the past. The natural question was whether this would in fact go on forever or would a time come when the pattern would be broken, sin ended, and everlasting righteousness brought in. Would God's children ever come to that time when they would never more be deprived of their freedom, the daily, and the sanctuary? This was the question, and it was put and answered in *Daniel* 8:13, 14.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

For a very long time prior to the giving of this vision, the sanctuary and the host had been trodden underfoot with the consequent loss of the daily and the deprivation of the land. It was still to go on for a long time into the future but not forever. There was to come a time when never more would the sanctuary and the host be trodden underfoot and the daily taken away. That time would be at the end of the two thousand, three hundred days.

With the advent of that date would be the assurance that, inasmuch as God's true people would never again be brought into Babylonian bondage, and would never again be deprived of the sanctuary and the daily, the work would be finished, an end made of sin and sinners, everlasting righteousness brought in, and Christ exalted forever as the King of kings and Prince of Peace.

It must never be overlooked that *Daniel* 8:14 is the answer to the question put in the previous verse. Therefore, the determination of the date when the time period ends is the declaration to God's army that they have before them the perfect opportunity to complete their commission, for they know that never again will they be enslaved, lose the sanctuary and its marvellous High Priest, or the daily ministrations of that priesthood.

Thus the Scripture, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," (" . . . restored to its rightful state." *R.S. V.*), is of priceless value to God's true people. No wonder it is regarded askance by the enemies of God's truth. Let it be. The true sheep will rejoice in possession of so wonderful a gem of living truth. Inspired by its promise, armed by the power of the God who spoke it, they will go forward as the mightiest army in human history, filled with the love, wisdom, character, and power of the Almighty to vanquish the forces of darkness—*forever*.

Then "... those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever." *Daniel* 12:3. *R.S. V.*

An Accurate Model

The sanctuary in heaven is the specific service through which God provides salvation from sin and the ultimate solution to the problems which transgression has introduced into the universe. It is the provision whereby the Saviour is able to administer the benefits of the atonement made on Calvary. Therefore it is the revelation of the gospel, the living power of God to save from sin.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." *Hebrews 7:25*.

This intercession is conducted in the sanctuary in heaven of which Christ is the High Priest.

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." *Hebrews 8:1, 2*.

It is by virtue of that ministry in the heavenly sanctuary that Christ is able to save to the uttermost all who come unto God by Him. This does not mean that the sacrifice on the cross plays no part in man's salvation for it assuredly does. Without Christ's supreme and spotless sacrifice, there would be salvation for none, but at the same time it has to be recognized that if Christ had done no more than offer His life, there still would be no salvation. Christ's intercession in the heavenly sanctuary is just as essential to God's plan to deliver from sin as was Christ's death upon the cross. It is the means whereby the benefits of that sacrifice are brought within the suppliant's reach. In other words, that which Christ obtained by His crucifixion, must be administered by the One who has the power to bring those vital elements of life to the perishing.

Paul clearly understood this principle, expressing it in these words:

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, *we shall be saved by His life.*" *Romans 5:10.*

The principle involved here can be illustrated to a certain extent in the following way. Imagine that a man is in prison awaiting the execution of his death sentence. Meanwhile, his father, who has great influence with the governor of the land, is pleading for a pardon. This he successfully secures, but it does not mean that the son who is a thousand miles away, is actually free that moment. The pardon, in the form of a written authority to release the prisoner, must be brought to him where he is, and must be accepted by him before he will be set free. If, in the course of the journey from the governor to the prison, the father is killed and the pardon destroyed, the son will perish just as surely and completely as if there had been no pardon obtained.

Likewise, the redemption secured by Christ on Calvary, will do a person no good unless it is brought to him and accepted by him where he is. Jesus Christ alone, through the ministry of the Spirit, can perform this vital work. Therefore, if Christ had remained in the tomb instead of rising to ascend to heaven as the High Priest of the heavenly sanctuary, the human race would have been lost as totally as if Christ had not died at all. Calvary would simply have been a worthless waste.

"And if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.

"For if the dead rise not, then is not Christ raised:

"And if Christ be not raised, your faith is vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished."

1 Corinthians 15:14-18.

What Christ won on Calvary, went with Him into the tomb. Satan longed and hoped that he might lock those prison doors on the Saviour forever, but as a conqueror over death and the grave, the Lord arose to carry the precious gift of salvation with Him into the heavenly sanctuary from where He administers it to those who will receive it.

The illustration offered above is inadequate to a point, for Christ won far more for humanity than pardon. The prisoner in the object lesson above came out of prison with the same life with which he went in. His mind and attitude might have been changed but his inner nature certainly was not. It takes much more than a prison sentence and the threat of death to change a man's character. No one could be sure that the murderer, once released, would not commit the same crimes again. In most cases such do. Most emerge from their confinement more hardened and dangerous than when they entered.

But Christ brings more than pardon. He takes away that old evil nature and installs a new life force in its place. Then, day by day, He works on, and in, and with, the man to prepare him for the searching scrutiny of the judgment. In the awful day of final investigations, the heavenly High Priest presents His finished workmanship to the Father's examination, confident that what He has done will measure up to the most exacting standards of righteousness, and so it will.

This work embraces a wide range of activities and requires the application of the gospel's full power and scope. In order for this to be possible, there has to be a sanctuary in heaven and Christ's high priestly ministry in that building.

Therefore, no matter how gloriously and gratefully one may extol the wonders of Calvary's sacrifice, if there is a failure to see and to preach the equally important work being done in the sanctuary, there will be the deprivation of a ministry essential to salvation. They alone preach the gospel of Christ who present the cross as part only of the complete services for sin which extend beyond Calvary to the courts of glory where Christ is the minister of the true sanctuary which the Lord pitched and not man.

The work done by Christ in the sanctuary is as invisible to the human eye as the work done in man's heart. Yet it is just as real and important, and even though the work done in the sanctuary is so far distant and invisible, it must be understood by every person on this earth who would be saved. This is so because there is a part for the human being to play as a co-worker with Christ. This is not inferring that men do any portion of the actual work of salvation, for Christ alone can do that, but it is saying that redemption is not automatically given to everyone. It is given to those who understand what Christ is doing and offering, and who take the steps outlined by God in Scripture whereby those blessings become their possession.

People are not saved in ignorance. It is in this condition that they are lost as Jesus said:

"And ye shall know the truth, and the truth shall make you free." John 8:32.

The Lord through the ancient prophet warned that "My people are destroyed for lack of knowledge: ..." *Hosea* 4:6.

It thus follows that those who would be partakers of the rich flow of salvation's blessings, must understand for themselves the position and work of their great High Priest in the sanctuary above. Without this, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the place God designed they should fill.

God fully recognized this need and accordingly supplied the means whereby every soul can see and understand just what is happening in heaven. He did so by instructing Moses to direct the children of Israel to build a complete working model of the sanctuary in heaven and to institute in that building a ritual of services which reproduced in symbolic form

Christ's real ministry above. Thus, all who devoted time and energy to prayerfully studying the earthly ministry could understand the heavenly. In fact, there is no way of truly comprehending the ministry above other than through the divinely designed and provided object lesson set up below.

It is important to understand that there was no merit in the services of the earthly sanctuary. They could not and did not remit sin. Therefore, they did not take the place of Christ's ministry in heaven but served only to point to, reveal, and teach it to those who participated in its services. The truth of this is strongly emphasized in Scripture.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

"For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

"But in those sacrifices there is a remembrance again made of sins every year.

"For it is not possible that the blood of bulls and of goats should take away sins.

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me:

"In burnt offerings and sacrifices for sin Thou hast had no pleasure.

"Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.

"Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;

"Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

"But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;

"From henceforth expecting till His enemies be made His footstool.

"For by one offering He hath perfected for ever them that are sanctified." *Hebrews* 10:1-14.

These verses make clear the distinction between the multiplied services and repeated sacrificial offerings of the Old Testament sanctuary and the once-for-all-time atonement achieved by Christ. The latter, after removing sin, establishes righteousness while the former have no power to achieve these results. If they had, they would have ceased to be offered because the worshippers, once cleansed, would have no more sin in their lives. But it is not possible for the blood of a bull or a goat to expiate sin.

Christ alone had the life which measured with the life and law of God and therefore He alone could provide the atonement for sin. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." *Acts* 4:12. Furthermore, He alone has the position and power to administer the benefits of that atonement, so that He and none other can be the true minister of the true sanctuary in heaven.

It is very important to establish that the earthly sanctuary service was not provided to remit sin. There is not the least truth in any idea that the Lord provided it for this purpose. It was for another purpose that it was set up in the encampment and the people were called to participate in its services. Unless God's real intent is seen, it will be impossible for the gospel to be fully and accurately understood and its power experienced. Therefore, it is vital that every student of the Word spend time contemplating God's purpose in giving the sanctuary until the divine intention is clearly understood and firmly fixed in the convictions.

The Old Testament sanctuary was erected and its services instituted to reveal to God's children the operations in the heavenly sanctuary whereby and wherein the High Priest is able "to save them to the uttermost that come unto God by Him." *Hebrews* 7:25. It was ". . . a figure for the time then present, . . ."; ". . . the patterns of things in the heavens . . ."; ". . . a shadow of good things to come . . ." *Hebrews* 9:9, 23; 10:1.

Two vital facts are established by these Scriptures.

One is that there was no element of human devising in the planning of the building or its services. God alone had formed these plans and Moses was directed to build all things according to the pattern shown to him in the mountain. No deviation or modification of any nature was permitted. Therefore, there was no defect in that perfect object lesson and no fault can be found in it. Should the Bible student encounter elements therein which do not agree with his understanding of the gospel plan, the fault lies in his comprehension, not in the object lesson provided by a perfect God who makes no mistakes.

"When Moses was about to build the sanctuary as a dwelling place for God, he was directed to make all things according to the pattern shown him in the mount. Moses was full of zeal to do God's work; the most talented, skillful men were at hand to carry out his suggestions. Yet he was not to make a bell, a pomegranate, a tassel, a fringe, a curtain, or any vessel of the sanctuary, except according to the pattern shown him. God called him into the mount, and revealed to him the heavenly things. The Lord covered him with His own glory, that he might see the pattern, and according to it all things were made." *The Desire of Ages*, 208, 209.

The second point is that there was only one possible purpose for the establishment of the tabernacle and its services. It was not to provide forgiveness for sin nor to merely embellish the encampment. It was for the

specific purpose of providing an accurate and comprehensive picture of the work being performed by Christ as the true High Priest with the power to remove all sin forever from the lives and dwelling place of His children.

Only one possible conclusion can be drawn from these Scriptural facts. It is that the tabernacle and its services on earth were *truly reliable* pictures of the heavenly temple and its services. They have to be. It would be totally illogical to conclude otherwise, to say nothing of the terrible indictments which would be levelled at God's character the moment it is stated that the earthly is not a true representation of the heavenly.

There is no being who knows the structure and services of the heavenly better than God and no one is more ably fitted to provide a true working model of it than the Master Teacher. He has clearly stated that the sanctuary below is patterned after the one in heaven. Therefore, if in any way the earthly model deviates from the heavenly, to that extent God is deceiving us. He is a liar and not the Father of truth.

God certainly has not deceived us, but there are those who charge Him with having done so. Certainly they would not openly say, "God is a liar", but they do it just the same in effect when they discard the sanctuary as being an unreliable revelation of the heavenly temple, its priesthood, and ministry. They are declaring, in direct contradiction to His statement of intention, that God has provided an Old Testament sanctuary and its services which do not truly reveal what He has promised it would. This is done by the Protestant and Catholic churches wherein the mighty message of the gospel as revealed in the temple services, is not being taught. Some even go so far as to declare that the Old Testament Scriptures are not for Christians today at all. They were provided only for the Jews and lost their validity with the emergence of the New Testament writings. This, of course, is false reasoning, for the first dispensation was a mighty revelation of truth and laid the foundations upon which the later dispensation was built. In fact, the New Testament gospel cannot be truly understood except the Old be studied in conjunction with it.

In practical terms then, this means that, inasmuch as there were two apartments in the earthly tabernacle, there are two in the heavenly. As there were two different ministries in the earthly, in the first and second apartments respectively, so there are in the heavenly. As there was a courtyard associated with the earthly, so there is one related to the heavenly sanctuary.

The list might be extended to include every aspect of the one as a true, accurate, and reliable picture of the other.

How thankful we can be to the loving Father who has provided a revelation of truth which is the truth. There is a marvellous sense of security in knowing that a message can be utterly relied upon. It is in this category that the sanctuary message falls.

It must be recognized that certain texts will appear to contradict the witness of the Old Testament tabernacle. There are some of this type in *Hebrews* which will be the subject of close examination later in this study, and which have been the cause of many rejecting the principle of the two-apartment sanctuary in heaven with two distinctive ministries appropriate to each. How unfortunate that precious souls should take such a stand. Had their faith been anchored in the conviction that God is a God of truth, they would have rested in the knowledge that when He said He had given a true and accurate picture of the sanctuary in heaven, He had done exactly as He had promised. They would never then admit to any position denying that there are two apartments and two ministries in the heavenly sanctuary. Rather, they would patiently wait till this difficulty was resolved and the texts in *Hebrews* understood as God intended they should be.

The conclusion that there must be two apartments and two ministries is based on God's assertion that in the earthly He had provided *a true picture* of the heavenly sanctuary. It would be expected that the New Testament writers would teach in harmony with this principle. Paul definitely does, as the following passage verifies.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

"And after the second veil, the tabernacle which is called the Holiest of all;

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

"And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

"Now when these things were thus ordained, 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, not without blood, which he offered for himself, and for the errors of the people:

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." *Hebrews* 9:1-12.

Paul here provides the most concise description to be found of the earthly sanctuary, its furniture, and its services. Then, in language as simple and clear as can be written, he declares that it was a "figure for the time then present . . ." A *figure* is an accurate representation of the thing symbolized. Therefore, Paul definitely conveys the thought that as surely as the original tabernacle, as the figure, contained two apartments and two different ministries, so did the latter in heaven.

To reinforce this, one has only to consider his use of the expression "holy places", used by Paul in describing the heavenly sanctuary. This is not readily apparent from the authorized version where the words, "holiest of all", are used as the translation for *ta hagia*. *Hebrews* 9:8. *Ta hagia* literally means "holy *places*" in the plural. Being applied to the heavenly sanctuary clearly indicates that Paul knew there was more than one apartment or holy place in the heavenly sanctuary, just as there was in the earthly.

Likewise John describes in *Revelation* the view given to him of Christ ministering on God's right hand in the first apartment of the heavenly sanctuary. He saw the Father seated upon His throne and before Him the seven lamps of fire, which plainly indicates that the scene was located in the first apartment in heaven.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

"And immediately I was in the spirit; and, behold, a throne was set in heaven, and One sat on the throne.

"And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." *Revelation* 4:1-6.

As the Lord continued to open before John the developing events of future centuries, his mind was carried down to the time when the dead were to be judged, the saints rewarded, and the wicked slain. At that time,

the temple of God was opened into the second apartment, enabling him to see the ark of God's testament.

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." *Revelation* 11:18, 19.

Confirmation that these were views of the first and second apartments is given in the following passage.

"As has been stated, the earthly sanctuary was built by Moses according to the pattern shown him in the mount. It was 'a figure for the time then present, in which were offered both gifts and sacrifices;' its two holy places were 'patterns of things in the heavens;' Christ, our great high priest, is 'a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' *Hebrews* 9:9, 23; 8:2. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there 'seven lamps of fire burning before the throne.' He saw an angel 'having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.' *Revelation* 4:5, 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the 'seven lamps of fire' and the 'golden altar' represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, 'the temple of God was opened,' (*Revelation* 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld 'the ark of His testament,' (*Revelation* 11:19), represented by the sacred chest constructed by Moses to contain the law of God.

"Moses made the earthly sanctuary, 'according to the fashion that he had seen.' Paul declares that 'the tabernacle and all the vessels of the ministry,' when completed, were 'the patterns of things in the heavens.' And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy." *Patriarchs and Prophets*, 356, 357.

More attention will be given to these particular references as the study progresses. At the moment, the thought to be established is that, in order to meet the need of every believer to know and understand the work of Christ on his behalf, the Lord provided the earthly sanctuary as an accurate portrayal of the heavenly temple and its holy, saving ministry. It must be stressed that if it was not an accurate representation of the heavenly, then

there was no point in giving it. This is so important that the whole sanctuary message stands or falls on this issue.

In taking this stand, however, the matter must not be taken to extremes, for due allowance must be made for any incapacity of the model to picture the reality. For instance, the tabernacle erected in, and carried through the desert, was a very small structure compared with the building in the heavens, which is able to accommodate "ten thousand times ten thousand, and thousands of thousands" of angels. *Revelation 5:11, Daniel 7:10*. If the Israelites had been required to erect a structure to represent this aspect adequately, they would have been able neither to afford nor transport it. Therefore, very little if anything of the sheer grandeur of the heavenly is reflected in the earthly.

Another problem which the Lord faced in giving a model accurate in every final detail was that there did not exist a single priest on this earth who could minister continually in God's personal presence. For this reason, the Lord had to limit Himself for most of the time to the most holy place of the earthly sanctuary.

This led both Adventists and Protestants to believe that in the heavenly sanctuary, God is never found anywhere except in the most holy place. Based on this mistaken assumption, the Adventists, correctly placing Christ in the holy place till 1844, but incorrectly confining the Father to the inner apartment, had the Father and the Son separated until the final atonement began.

The Protestants correctly understanding that when Christ "had by Himself purged our sins, sat down on the right hand of the Majesty on high", *Hebrews 1:3*, erroneously concluded that there was no first apartment ministry in heaven, for, as they saw things, Christ had gone directly to the most holy place where they likewise wrongly believed that the Father was only ever found.

The real truth is that our great High Priest and His Father were together in the holy place until 1844, when the Latter went in ahead of His Son to prepare the marriage. Very soon after, Jesus followed His Father into this inner apartment where they both are at this present moment. These facts are plainly taught in the inspired writings.

As already stated in this chapter, in *Revelation 4:1,-5:14*, John was given a view of the ministry in the first apartment of the heavenly sanctuary

OPPOSITE PAGE: Believe it or not this is not a real building but an architect's very accurately constructed model of a proposed apartment building. It is designed to give the client a clear understanding of what the finished project will look like.

Likewise, the model sanctuary which God gave to Israel, had to be an exact reproduction of the great original, or it could not reliably reveal what the heavenly sanctuary is actually like.



where he saw both the Father and the Son in the holy place. In *Ezekiel* 1:1-28, the Lord gave us a view of His throne which is not fixed to one place, but has the capacity to move with the speed of lightning from one end of heaven to the other. It would be a simple thing then for the Father to transfer from one apartment to another especially when there would be no reason for Him to separate Himself from His dearly beloved Son by remaining in the most holy place while Jesus performed the ministry in the other apartment.

In *Daniel* 7:9-10, is vividly portrayed the preparation for, and the grand entry of the Almighty into the most holy place at the time when the judgment was due to commence.

"I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment was white as snow,
And the hair of His head was like pure wool.
His throne was a fiery flame,
Its wheels a burning fire;
A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
The court was seated,
And the books were opened." From *The New King James Version*.

This transfer is described in still further detail in the following quotation:

"I saw a throne, and on it sat the Father and the Son. . . . I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father." *Early Writings*, 54, 55.

In this statement, the Father and the Son are first seen together in what must have been the holy place. Then, at the close of the 2,300 days, the Almighty left that apartment and transferred to the Most Holy Place. This is in fact what did take place even though the natural limitations unavoidably

present in the Old Testament sanctuary made it impossible to portray every detail.

As far as it was possible—which means in all but one or two details—the sanctuary is a very accurate model of the one in heaven. It reveals where the Saviour is at any given point of time, makes plain what He is doing in our behalf, and advises us of what we must do if we are to receive the all-sufficient benefits of that ministry.

It then follows that all who would win eternal life need, especially in these last days when a special work of purification and preparation is called for in order to meet Christ without having passed through the grave, to have an uncommonly clear, comprehensive, and precise knowledge of Christ's mediatorial work in heaven. This is not possible unless the God-given means of understanding this, namely the earthly tabernacle, becomes the subject of earnest and constant meditation. This is a provision made to assure us of eternal life. Therefore, redemption depends upon many hours being devoted to the study of this all-important theme.

"Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

"Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

"All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Forerunner is for us entered.' *Hebrews* 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God." *The Great Controversy*, 488, 489.

That I May Dwell in Them

It is through the sanctuary that complete salvation is provided for, "... He is able also to save them to the uttermost that come unto God by Him, *seeing He ever liveth to make intercession for them.*" *Hebrews 7:25.*

It is in the heavenly sanctuary that that ministry is carried forward from stage to stage until the work of restoration is complete and the saints are prepared to re-enter Paradise. Therefore, the earthly tabernacle must and does reveal comprehensively, the nature and progress of the work above. It tells God's people, as nothing else can, just what positions they are to occupy and what steps they are to take to keep pace with Christ's work.

It does more than simply reveal what must be done in order to be granted a place in the eternal world. It also shows in model form just what a Christian is to be in the world. God would dwell in the body temple just as He did in the material structure back then. Thus is established with great clarity the principle that the hope of glory is "Christ in you". *Colossians 1:27.*

The earthly tabernacle and its services fulfil a variety of needs. It upholds before the believer a clear picture of the way divinity and humanity are to be combined in him, enabling him to see that he has no need to fear that because he is handicapped with fallen sinful flesh, he cannot keep God's commandments and be made fit for the society of angels. It demonstrates how the services in the building effected the progressive works of justification and sanctification, and it plainly reveals the design of the heavenly sanctuary and the ministry therein which makes effective what the earthly tabernacle foreshadowed.

A natural beginning for the study of these various aspects is the tabernacle as the revelation of what God designed the earth-bound Christian should be in life and service. From that point, the study will progress through the revelation of how this standard is to be achieved and on to the full scope of Christ's work in heaven.

When God directed Moses to build the wilderness tabernacle, He indicated His purpose in giving this commission. He said: "And let them make Me a sanctuary; that I may dwell among them." *Exodus* 25:8.

Later, He said: "And I will set My tabernacle among you: and My soul shall not abhor you.

"And I will walk among you, and will be your God, and ye shall be My people." *Leviticus* 26:11, 12.

God never intended them to deduce from these words that His only presence among them was to be in the tent-like structure in the midst of their physical encampment. He planned that they should see in that building and its divine occupant a picture of their own lives, whereupon they would take the necessary steps to bring God *within them*. Thus, by dwelling in the actual life of each person, God would, in the fullest and truest sense, be dwelling among them.

Paul, whose deep spiritual insight enabled him to comprehend what God was really saying, understood what God wished the Israelites to see and do. This is made clear by the way Paul quotes *Leviticus* 26:11, 12.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell *in them*, and walk in *them*; and I will be their God, and they shall be My people." *2 Corinthians* 6:16.

Paul declares that when God said in the Old Testament He would dwell *among* them, He was really saying He would dwell *in* them. It may well be asked why God did not use the word, "in", rather than "among", as the former is a more precise description of what He intended to achieve. But this is no real problem, for the fact is that God cannot dwell among a people unless He abides in them. That is a fundamental principle of the gospel, which they, through the educational facilities of the sanctuary and its services, were well able to understand. Thus the word, "among", was all that was needed to convey the message. By Paul's time, the darkness of error had settled so heavily on professed Christians that they were not able to see as clearly as they should that God could only dwell among *them* when He dwelt in *them*. The same applies to our time.

In his own day, Paul had to labour very hard, and often without success, to teach the people the principle of God dwelling in them as the only hope of glory. The Lord recognized the depth of the problem and, to meet it, gave the mighty apostle special revelations of this truth together with a personal commission to make this mystery known to all.

Of the church Paul wrote, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints:

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

"Whereunto I also labour, striving according to His working, which worketh in me mightily." *Colossians* 1:25-29.

Christ in you is a mystery. It cannot be fully explained but it can be experienced; in fact it must be, if salvation is to be obtained, and it can be understood on a practical level. When grasped, it is a beautiful and effective truth. It is God's way and *the only way within law*, to bring man back into the heavenly family.

Therefore, it must be understood by every person who aspires to deliverance from sin and the sinful world.

There is a popular contemporary theology that offers all a place in heaven provided the believer is *in Christ*, while denying the principle of *Christ in you*. This teaching contains only an empty promise, for no one will go to heaven unless Christ is formed within him, for *this* is the *hope of glory*. There is a place for the message that the believer must be in Christ, but it cannot be the entire truth for it is only a part of the whole and is not sufficient of itself to provide complete deliverance.

Christ in you is the mystery of God. Mysteries cannot be easily understood and some are never unravelled by humanity. But this is one which no created being can understand unless his mind is illuminated by the Holy Spirit. Difficulty is experienced in comprehending how Christ can be a living, active person in heaven and simultaneously be in multiplied human beings on this earth.

The problem becomes even more difficult when it is remembered that Christ is still a human being. When God gave Him to mankind, it was indeed a gift which cannot and will not ever be withdrawn. Eternally, Christ will remain God in *the flesh*. Even though His flesh is immortal and holy, His being a human places certain limitations upon Him as part of the infinite and everlasting sacrifice He made to save the universe from sin's destructive intentions.

Baffled by the seeming impossibility of the man Christ Jesus being in heaven, millions of light years away, and in thousands of people on this earth at the same time, many have abandoned the belief that Christ literally and personally dwells in every truly born-again Christian, and have consigned this truth to being no more than a figure of speech. This is most unfortunate, for, when the Bible speaks of Christ being in you, the hope of glory, it is speaking the truth. In a literal sense, Christ must be in the person if he is to have any hope of entering into the realms of glory. The sanctuary teaches and confirms this great light.

Before this is investigated from the evidences provided in the sanctuary, it would be well to understand the same light from the seed principle. When that is comprehended, the message of the sanctuary will come through much more forcefully and distinctly. There is good reason for this. It lies in the truth that the seed principle was given by God to teach

men and angels the mystery of God before the sanctuary was provided for the same purpose.

It was in earth's original creation that the seed principle was established. God instituted the law that all life on this earth except for some very simple, single-celled forms such as the amoeba, begins with the seed. A moment's thought on various life forms will quickly establish the fact that every one of them started as a seed. Look at the grass, trees, birds, fish, butterflies, animals, reptiles, and humans. Some may argue that certain trees were begun by layering or grafting, so in these cases the seed was not involved. However, the material used for layering or grafting had its origin in a seed.

The establishment of this inviolate law on earth was something new so far as the reproduction of man was concerned. The created inhabitants of heaven do not multiply by the implantation of seed. Christ stated this very clearly when He was in controversy with the unbelieving Jews. He said, "Ye do err, not knowing the Scriptures, nor the power of God.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." *Matthew* 22:29, 30.

This is confirmed by the Spirit of Prophecy.

"There are men to-day who express their belief that there will be marriages and births in the new earth, but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the 'sure word of prophecy.' The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage. They will be as the angels of God, members of the royal family." *Medical Ministry*, 99, 100.

Thus, the information supplied by inspiration certifies that the angels do not have reproductive powers. They were created as were Adam and Eve—complete beings from the outset without the experience of growing from babyhood to maturity. Each one was the direct workmanship of the Creator. With what intense interest must the angels have observed the introduction of this new arrangement.

"All heaven took a deep and joyful interest in the creation of the world and of man. *Human beings were a new and distinct order.* They were made 'in the image of God,' and it was the Creator's design that they should populate the earth." *The Review and Herald*, February 11, 1902.

We cannot be sure of the full extent of man's being a new and distinct order apart from the certainty that he was given powers of reproduction. To know that is sufficient to understand the special purpose to be achieved by the creation of man, and why, when those purposes have been achieved, the reproductive process will be discontinued. As the statement above verifies, there will be no children born in the new earth. The human family to occupy the eternal world will have been fully made up before that time, admitting no additions thereafter.

The introduction of something new yet temporary into the universe, indicates that a need had arisen which had not been present before. Satan's rebellion had struck at the heart of God's governmental system by casting a suspicious shadow over Christ's unique position and authority. The security of the universe and the divine government's smooth and effective operation depended on a clear understanding by all the heavenly citizens of the mystery of God as it was hidden in Christ. The time came however, when Lucifer, blinded by pride, lost sight of what God had done in and through Christ. The only possible outcome was open and determined rebellion against God in which he went beyond the point of no return. In his fixed purpose of enlisting the entire population in the universe on his side of the struggle, he directed his attack against the mystery of God in Christ. Thus it became necessary for God to provide added clarification on this vital truth so that the angels would have a better opportunity to understand why Christ occupied the position He did and why there was no one else who could share it with Him.

What, then, was the unique position of Christ and how did man's creation serve to provide a revelation of His place and work beyond that which had been given before?

As the supreme ruler of the universe, God had, because His character is infinite in love, established a form of government designed to give total freedom, unlimited scope for development, and perfect happiness and peace to all His creatures. As created beings are neither self-originating nor self-sustaining, they cannot, apart from God, have any of these things. God is the Source of all, and men, along with the universe's other inhabitants, are dependent creatures. Their continued existence is directly dependent on an unbroken and undiminished replenishment of life support from a source capable of supplying this. Only the heavenly trio—the Father, Son, and Holy Spirit—being themselves totally self-sustaining, are capable of infusing fresh vitality into all created beings.

It is impossible for any created mind to fully assess God's capacities. However, a dim idea can be gained by studying the immensity of the universe and trying to measure the power required to keep it going at the highest level of activity. What an immense outflow of energy must proceed from God every moment in order to accomplish this. Contemplate the sun which burns on with undiminished intensity, century after century. Men can compute the sun's daily output. The amount of energy produced is prodigious, yet it is only one of the smaller suns. Every one of the literally billions of suns is simultaneously and continuously energized by God, the Source of all life and energy. How infinite in power God must be to do this without Himself being diminished in the slightest.

The more clearly the immensity of God's power is grasped, the plainer will the difference between God's unlimited and man's limited power be seen. Even the brightest angel, such as Lucifer was, cannot begin to compare with the almighty Source.

This almost infinite disparity between the Creator and His creatures produced a problem which had to be solved if the latter were to survive and find total fulfilment in living. Neither angels nor men could come directly into God's presence because they were unable to endure the awesome power which surrounds Him. Yet, there had to be a connection between Him and them if they were to live. A very simple though limited illustration of this is found in the electricity supply that comes into modern homes. Within the house are various appliances such as washing machines, driers, and stoves. The current from the generating station flows at a pressure of 110,000 volts or more. If this were connected directly to the home appliances, they would be destroyed. To solve this problem, transformers are wired into the line to reduce the power to a level the machines can safely use. There is no other possible solution.

God used the same principle in bridging the gulf between Himself and His subjects. He provided in Jesus Christ a perfect connector so that the power reaching His people can be received in complete safety. This is the only way, for God could not reduce the outflow in order to remove the obstruction to direct access to Him, for the entire universe depends on the output being maintained at a very high level.

In God's all-wise, beneficent, and just rulership, every person is accorded the position for which he is qualified. God Himself is fully qualified to be the Source, but He is not fitted to be the connector. Neither was Christ originally. The Saviour is as eternally pre-existent and self-existent as the Father. So there was a time when He was God, the same as the Almighty ever has been, still is, and always will be. Had Christ remained as He originally was, He could never have filled the role of connector, for that position required the possession of not one life, but two—the life of Creator and creature.

The time came when, the first works of creation being accomplished, the need arose for a connector. God was not caught by surprise for He knew before He began His creative work that there would be such a requirement. Prior to the making of the first world and its inhabitants, the Almighty Gods entered into an eternal purpose in Christ, that He, by taking upon Himself the form and life of an angel without losing His eternal deity, would become qualified to fill the role of connector eternally.

This clothing of a Creator God with the body and consequent limitations of a created being is indeed the mystery of God. It is beyond explanation and yet is a fact which must be accepted as such by faith. This truth is vital to salvation, for the hope of glory is *Christ in you*. For this reason, God has revealed it both by declaration and demonstration many times in the Scriptures, the sanctuary being one strong witness to this effect.

So the mystery of God did not begin when Christ came to this earth clothed in human flesh and blood. That was only the continuation by extension into a new field of what God had eternally purposed in Christ

Jesus. Before this manifestation of the mystery of God, the same mystery had been established in heaven where Christ from some extremely distant point in eternal time, had adopted the form of the angels in order to be the perfect connector between Creator and creature.

It was this mystery which caused such difficulty to Lucifer after his pride had blinded him to the reception of spiritual truth. It was because Lucifer advanced doubts and questions about God's marvellous provision for His subjects, that the Lord created man and woman as an object lesson to reveal the principle whereby two lives united produce a third, possessing the life of both the beings party to the marriage. In order for two lives to produce a third which was of them both, the seed principle became established as the law whereby in this world, all life should find its beginning. It is by this means that Christ is able to be in every true child of God and in heaven at the same time.

In every child conceived, this miracle is repeated. It is unfortunate that so few have their eyes drawn thereby to the marvellous mystery of which this is the divinely instituted object lesson. Those who see beyond the object lesson, to the truths which God intended should be learned from it, will have no difficulty in understanding how Christ can be in every believer while He Himself is far away in heaven. When an earthly father implants his seed and children are born, it is truthfully said that he is in those children. No one is to understand by this that he is physically encased within their skin, but rather that he is in them by the process of seed implantation, germination, and growth. He is in them though geographically he may be as widely separated from them as this earth will allow.

In this way, Christ dwells in His children. Thus He is able to be in millions of them simultaneously while being geographically at a far distant place. The complete life of the seed bearer is in the seed, so to have the seed of Christ is to have His life. This is the hope of glory.

In having Israel build the sanctuary, it was God's purpose to dwell not only among them but in them. This can be accomplished only by the marriage of humanity with divinity so that the divine seed is implanted within the human recipient and the life of Christ is born anew in the believer.

For a more detailed discussion of the seed principle see *The Living and The Dead*, available from Destiny Press.

Chapter 4

The Indwelling Holy Spirit

By the implantation of His divine seed, Christ dwells in the believer and this is the hope of glory. To achieve this, all the agencies of heaven combine their wisdom and their forces to ensure that those who will, may have the certainty of eternal life. One of those almighty powers is the third Person of the Godhead, the Holy Spirit. He plays as essential a part in the salvation of man as does the Saviour Himself.

Of the three Persons in the Godhead, the Holy Spirit is the one of whom we are told the least. Jesus Christ, by virtue of the fact that He came and dwelt visibly among men, is the One of whom we know the most. His Father is also known to us because of the wonderful manifestation of Him which Christ provided. But, the Holy Spirit remains largely surrounded in mystery, so much so, that many question whether He is in fact a Person. They think of Him as nothing more than the actual power of God, a force emanating from the Eternal Father.

Therefore it is essential, at the outset of any study on the Holy Spirit, to learn as much as has been revealed concerning Him, while carefully avoiding any speculation into areas where God has not yet given us light.

The study of the divine revelations of the Holy Spirit must begin with those which establish who He is. While the Bible writers in no instance say that He is a Person in so many words, they do, under divine inspiration, attribute to Him capacities which can only be possessed by a person.

It is written that He was vexed, grieved, and pleased:

"But they rebelled, and *vexed* His Holy Spirit." *Isaiah* 63:10.

"And *grieve* not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." *Ephesians* 4:30.

"For it *seemed good* to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." *Acts* 15:28.

It is also written that He is able to speak, and to call or commission.

"As they ministered to the Lord, and fasted, *the Holy Ghost said*, Separate Me Barnabas and Saul for the work whereunto I have *called* them." *Acts* 13:2.

"Now *the Spirit speaketh* expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." *1 Timothy* 4:1.

He guides, hears, shows, convicts, teaches, testifies, and bestows spiritual gifts severally to every man according to His will.

"Howbeit when He, the Spirit of truth, is come, He will *guide* you into all truth: for He shall not *speak of Himself*; but whatsoever He shall *hear*, that shall He speak: and He will *shew* you things to come." *John* 16:13.

"And when He is come, He will *reprove* the world of sin, and of righteousness, and of judgment." *John* 16:8.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." *John* 14:26.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall *testify* of Me." *John* 15:26.

"But all these worketh the one and selfsame Spirit, dividing to every man severally as He will." *1 Corinthians* 12:11.

If the Holy Spirit was the power of God emanating from Himself, it would not be endowed with all these capacities, for power of itself is quite unintelligent. Electricity, for instance, is a power which comes from God but, because it is not a person, it cannot think, be grieved, teach, hear, direct, or exercise a will.

A person exists when three capacities are present. One is physical power; the second is intelligence, together with the power to reason, and to exercise a will; and the third is an emotional nature with the capacity to rejoice, be grieved, disappointed, and so on. Everything can be tested by these simple guidelines. As mentioned, electricity has power, but it lacks intelligence and emotions. Therefore, it is not a person.

Animals have power and emotions, but they are deprived of the kingly power of reason. So they too are not persons. Men have all three, power, intelligence, and emotions, and are therefore persons.

There is no difficulty determining into which category the Scriptures place the Holy Spirit. Possessing infinite power, limitless intelligence, and the finest of emotions, He is unquestionably the third Person of the heavenly trio. It is for this reason that He is constantly referred to as "He". The name "Comforter," as applied to the Holy Spirit, is always in the masculine form and never in the neuter as it would be if the Holy Spirit was only a power and not the mighty third Person of the Godhead. The following statements confirm the truth of the above assertions:

"There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ." *Evangelism* 615.

"We need to *realize* that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds." *ibid.*, 616.

"The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. . . .

"The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. 'For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.' *ibid.*, 616, 617.

While it is plainly revealed in the Bible and the Spirit of Prophecy that the Holy Spirit is a person, no information is given on His nature. Obviously, being a God with creative power, He would not be housed in created flesh and blood as were Adam and Eve in Eden, but what He is by nature otherwise is not given to us to know.

"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them." *The Acts of the Apostles*, 52.

Having established from adequate Scripture sources that the Holy Spirit is as much a person as God is a person, consideration can now be given to the work of this almighty Being in relation to Christ dwelling in the believer as his hope of glory. Here is where great care must be taken to ensure that the fine distinctions involved will be clearly seen by the Bible student. The accurate and effective understanding of the message has always depended on seeing things that are different even though they are called by the same name. This was never more necessary than in this case.

Before the light on Christ the Seed came to us, the emphasis on an indwelling presence in the believer was on the Holy Spirit, not on Jesus. Certain concepts were formed about what this meant. It was believed that the Holy Spirit came into the heart in some mysterious way and abode until a sin was committed whereupon He immediately vacated the erring one, and did not return until the sin was repented of and blotted from the life.

When attention was given to the implantation of Christ's life within the sons of God, this same picture was carried over, because it was thought that the indwelling presence of Christ and the Holy Spirit were one and the same thing. This led to the conclusion that Christ's divine life is in us only while we remain free of known sin, but forsakes us when we transgress.



Physically powerful as this charging elephant is, he is not a person. He has physical power and emotions, but he is bereft of that kingly power of reason which has enabled men to invent and advance from higher to higher standards of living. Animals do have a certain amount of intelligence and even reasoning power, but not enough to enable them to rise above their previous generations. The life style of all creatures apart from man is now the same as it has been for thousands of years. It is the possession of all three faculties—physical power, emotions, and the power to reason—which makes man to be a person, a status not accorded to any other creatures on this earth. It is because the Holy Spirit is shown to have these three faculties that He is a Person, not merely a power emanating from God. He is the third Person of the Godhead.

These concepts led some to reject the seed principle and, in turn, to separate from those who believe it.

Now there is no question about the fact that the Holy Spirit is to fill the believer and abide within him, nor that sin in the life will grieve away that presence. There are many statements in the Scriptures which tell of men being filled with the Spirit and with these we are already familiar. On the day of Pentecost, for instance, it is written that:

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." *Acts* 2:4.

Of John the Baptist it was prophesied that "he shall be filled with the Holy Ghost, even from his mother's womb." *Luke* 1:15.

Jesus was full of the Holy Ghost when He "was led by the Spirit into the wilderness" to be tempted of Satan, *Luke* 4:1, and there are numerous references to the apostles being filled with the Holy Spirit as they went forth subsequent to Christ's resurrection to proclaim the gospel to the world. During the coming loud cry the believers, filled with the Holy Spirit, will again advance, and nothing shall stand before them.

But, before one can be filled with the Holy Spirit and thus be equipped for effective service, some important preliminary work must be done. The Holy Spirit cannot dwell in any person until He has first worked on him from the outside. It is by His mighty ministry that the individual first comes to know saving truth and, in turn, is brought under deep conviction for his sins, which leads to repentance and confession, and then to the removal of his iniquity and the implantation of Christ's divine seed.

Thus the Holy Spirit fills the role of the gardener who breaks up the hardened soil of the heart, prepares it for Christ's seed, and then implants that seed within the repentant one. The Holy Spirit Himself is not the seed-bearer, for this is the office of Jesus Christ. This distinction must be kept very clearly in mind—Christ, the Supplier of the seed; the Holy Spirit, the Planter. "The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature." *The Desire of Ages*, 391.

This is the new birth experience and it is a repetition of the incarnation of Christ as Elder E. J. Waggoner observed: "In this we see the mystery of the incarnation appearing again. If we can believe that Christ was in the flesh, God incarnate in Christ, we can believe this,—Christ dwelling in us, and working through us,—through our flesh, just the same as when He took flesh upon Himself and controlled it. It is a mystery that we cannot understand; but we acknowledge it." *Bible Studies on the Book of Romans*, 55, 56. Destiny Press edition, November, 1981, and later editions.

Thus in the incarnation of Christ, there is given a beautiful revelation of the role of the Holy Spirit in the implantation of Christ's seed within the believer. To Mary was imparted the mighty ministry of the Spirit and that

impartation was the gift to her of the life of Christ Himself. It was a living demonstration of the truth that "The impartation of the Spirit is the impartation of the life of Christ." *The Desire of Ages*, 805. The work accomplished by the Holy Spirit in the incarnation of Christ is the same work done by Him in the new birth experience.

Mary was informed in advance of the Holy Spirit's work within her. An angel said to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." *Luke* 1:35.

In fulfilment of these words, Mary was filled with the Holy Spirit which was imparted to her, and in consequence of His almighty ministry, Christ was born of her in due time. This proves that the impartation of the Spirit is not in itself the actual life of Christ, but that this infilling of the Spirit is the mighty agency by which the life of Christ is imparted to the believer.

The Holy Spirit is a distinct and separate person from Jesus Christ even though they are one in spirit, character, and objectives. Therefore, if the Holy Spirit had come to Mary to implant His own life in her, the offspring would not have been Christ as it was; it would have been the Holy Spirit. The simple law of reproduction confirms that this would be so, for each seed-bearer produces after his own kind. A new life did not begin when Christ was born in Bethlehem, for the same divine person, who had been with the eternal Father and the Holy Spirit from everlasting, was born of Mary. The only person who could be the Father in that incarnation was Christ Himself. In other words, He was His own Father. If the Holy Spirit had been the Father, instead of being the seed-implanter, then the Holy Spirit, the third person of the Godhead, and not Christ the second person, would have walked visibly among men and been crucified for their sins.

The mystery of Christ's being His own Father was proposed by Christ to the Jewish teachers of His time and proved to be something they could neither comprehend nor explain.

"While the Pharisees were gathered together, Jesus asked them,

"Saying, What think ye of Christ? whose son is He? They say unto Him, The son of David.

"He saith unto them, How then doth David in Spirit call Him Lord, saying,

"The Lord said unto My Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?

"If David then call Him Lord, how is He his son?

"And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." *Matthew* 22:41-46.

David called Jesus, Lord, and Isaiah called Him, the Everlasting Father, which is the same thing. David owed all that He had to His Creator, Jesus Christ, including the gift of life, yet the Saviour obtained His human body from this source. Therefore, on the physical side, He was His own

Father. What is more important however, is that the divine life which Christ housed in that body through the ministry of the Holy Spirit, was also His own. It was the implantation of Himself in an earthly body.

Satan, who is an extremely diligent student of the plan of salvation, demonstrated his understanding of these truths by making a clever counterfeit of them in the development of the ancient Babylonian mysteries. Shortly after the flood, Satan enlisted the services of a proud and mighty hunter whose name was Nimrod and who was briefly mentioned in *Genesis* 10:8-10. To this man's death, which took place at the height of his career, great significance was attached. It was reported that he had offered himself as a sacrifice to save the Babylonian system from destruction, and all were warned that if they did not reverence the dead hero, dreadful destruction would befall them. So great was the veneration shown to the dead man, that it became a simple matter to exalt him in their religious beliefs to the level of a god.

In those days, men looked to the sun as the supreme source of life, so no greater deification could be accorded Nimrod than for him to be called the sun-god. Some years after his death, his wife, Semiramus, who had not remarried, became expectant with a child who was eventually born on December 25, the holiday now known as Christmas. Obviously, the child was illegitimate, but to escape this charge and to further glorify Nimrod, it was successfully claimed that the sun-god was the actual father of the child who was named Tammus. It was Satan's counterfeit of the real incarnation to come later in which it is shown that life is sustained only by the union of the divine with the human, the Creator with the creature, the Source with the dependent receiver. The Babylonian system cannot give life, for the sun is not a source. It is a receiver which can give only what has firstly been imparted to it.

The counterfeit did not stop with merely attributing fatherhood of Tammus to the dead Nimrod. It was taught that Tammus was an actual reincarnation of Nimrod, that the child was therefore his own father and the husband of his own mother. Nimrod and Tammus, it was declared, were one and the same person.

There was not the slightest truth in this, of course. Some living man was the actual father of Tammus, but it is plain to see what a masterful counterfeit this was of the coming incarnation of Christ, in which that which was pretended in the deceptions of Satan, was true in the case of Christ. Satan's counterfeits are so close to the real that it is impossible to distinguish the difference between them and the real except by the testimony of the Scriptures and the ministry of the Holy Spirit.

Satan's promises of life are in fact a way of death, but not so with God's propositions. They are indeed the path to eternal existence and unblemished happiness.

As surely then that the person reproduced in Mary by the ministration of the Holy Spirit was Jesus Christ, so, when Christ, the hope of glory, comes into us, it is He and not the Holy Spirit who has been implanted.

This distinction is very important, so much so, that the Lord provided very clear symbols to make the point clear. One is the symbol of marriage in which Christ is the divine husband of our humanity and the father of our divine natures.

"For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called." *Isaiah* 54:5.

Jesus Christ is the Creator, the one by whom the Almighty made the worlds and by whom He sustains and guides them moment by moment. Therefore, He, being the Maker, is the one referred to in this verse as the Husband of the believer. Paul refers to Christ in this capacity in a number of references. In Romans 7:4, he declares that we ". . . should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

Again, this clearly indicates who the Husband is, for there is only one person who has been raised from the dead to be our Husband, and it is Jesus Christ. The Holy Spirit could never be the Husband to whom we are to be married, for He, having never assumed fallen, sinful, mortal flesh and blood, has never died, and therefore, has never been raised from the dead. There is a difference between filling humanity with His presence as the Holy Spirit does, and being married to it as Jesus is. To experience the latter, one must himself become a human being as Christ did, but this the Holy Spirit was never called upon to do.

The law of marriage which is equally valid in the spiritual as in the physical realm, and within the righteous limitations of which both Christ and the Holy Spirit abide, forbids the implantation of seed outside of marriage. Christ, by virtue of His marriage to humanity, has the perfect right to reproduce Himself within the believer. The Holy Spirit, while He has the right to fill the Christian with His presence and power, does not have the right to impregnate God's children with His own life.

It is in a very specific sense that it can be said that "The impartation of the Spirit is the impartation of the life of Christ." *The Desire of Ages*, 805.

This truth is applicable both to the ministry of the Spirit in the new birth and in the subsequent daily development of Christ's life within the righteous.

In the new birth, as has already been shown, when the Holy Spirit is imparted to the repentant one, He implants, not His own life, but the seed of Christ. Because He is the seed-implanter, Christ's life could never be impregnated within God's children without His ministry.

To understand the application of this statement to the daily experience, consideration must be given to the symbolism employed to explain the

Holy Spirit's work. He is likened to the wind in the conversation between Christ and Nicodemus, to oil in the parable of the ten virgins, to fire on the day of Pentecost, and to rain in the symbol of the former and the latter rain. This last symbol, that of rain, reveals the way in which the Holy Spirit provides for the development of Christ's life within the believer.

"In the east the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ." *Testimonies to Ministers*, 506.

When the farmer sows the seed, it is buried in the soil in which are the nutrients that will provide for its growth to full maturity and fruit production, but the plant food remains unavailable to the seed without the falling of the rain. It is only when sufficient moisture is present that the nourishment in the soil becomes suspended in solution and can be absorbed.

In like manner, no one can draw any growth-promoting vitality from the Scriptures without the ministry firstly of the former and eventually of the latter rain. Anyone who tries to receive a stream of life from God's holy Word without the blessings of the former and the latter rain is attempting an impossibility.

When the rain combines with the goodness in the soil and the solution is drawn up into the plant, it actually becomes incorporated into the fibres of the growing vegetation. Life is being imparted to the living structure and in consequence it grows and eventually bears fruit. Now the rain has in fact become a tree. The impartation of the life of the one has become the life of the other. The rain is not developing its own life but whatever life has come from the seed that it is irrigating. If the seed was a fir tree seed, then that is the life it develops. If an orange seed, then an orange tree grows, and so on. Some may argue that the water is only a vehicle by which the nutrients are transported to the site where they will form cells, but, while to a point this is true, it must not be forgotten that a living cell is made of a goodly proportion of water.

In the same way, the gentle rain of the Holy Spirit fills the believer's life, mingling with the nutrients found in the holy Scriptures, until it literally becomes a part of us. But the life which it is developing is the life which has grown from the seed, which seed is Christ. The Holy Spirit imparts His own life into the Christian moment by moment, but that life is transformed into

the life of Christ. Therefore, it is the truth that "The impartation of the Spirit is the impartation of the life of Christ." To understand this it is only necessary to keep in mind the laws of nature and to apply them in the spiritual as in the physical.

Christ is the Seed; the Holy Spirit is the rain. By receiving His seed, the believer obtains the life of Christ in his soul. By receiving the blessed ministry of the Spirit, that life in him vigorously grows toward full maturity.

Once a believer has received Christ's life, he has in him eternal life, though not as yet the absolute certainty that he will live eternally, for, should he fail to meet the conditions of the final atonement by confessing and putting away all known sin, he will lose that eternal life and be prevented from entering heaven. The important point is that the Christian does not lose Christ's life which is eternal life, when he commits a sin. If he did, then he would need to be re-baptized every time he transgressed God's commandments.

But, when a believer commits sin, he does lose the presence of the Holy Spirit and cannot receive Him back until the sin has been repented of and put away.

There is a difference then between the indwelling presence of the Holy Spirit who occupies the body temple, and the life of Christ in the soul. The former is the Rain; the latter is the Seed. Let it ever be remembered that, while Christ in you is the hope of glory, this only becomes a reality when the Holy Spirit performs His appointed ministry.

Chapter 5

The Building

In the sanctuary, God provided two lesson books. Firstly, in object lesson form, the building itself reveals God's ideal for His people, the picture of what they are to become. Secondly, the services performed in the structure showed how His glorious divine purpose was to be accomplished.

Naturally, the study of the ideal should come first. Therefore, attention will be given to the lessons God has written into the various elements and their disposition in the sanctuary's design and structure, before study is devoted to the several atonements by which the soul is elevated to where the Lord desires it shall be.

"God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul." *The Desire of Ages*, 161.

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol—that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains inwrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place, above the mercy seat, between the figures of the bowed, worshipping angels, the glory of the Holiest. In all, God desired His people to read His purpose for the human soul. It was the same purpose long afterward set forth by the apostle Paul, speaking by the Holy Spirit:

" 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' *1 Corinthians* 3:16, 17." *Education*, 36.

God intended that the Israelites become thoroughly acquainted with every aspect of the building—the materials used, the design and construction of the furniture, the courtyard and its contents, and the

number and relative size of the apartments. Jehovah had given specific instructions covering the construction of every part of the temple and its contents and the builders were required to follow these exactly. The generation actually involved in the erection of the building had the best opportunity to form a comprehensive acquaintance with these details, but this left no excuse for ignorance on the part of those coming after who were bequeathed a finished and operating structure.

But it was not enough for them to know these specifications. This information was of no value until they recognized that each element in the structure was a symbol which typified that which was to be built into their own soul temples. Only when they connected the symbol to the reality and worked with heart and soul to achieve the divinely appointed ideal, were they able to receive all that God had put into the sanctuary and its services for them.

Even though the earthly sanctuary and its services have long since been terminated, the same principles still hold true. For every one of God's children who are striving to reach the perfection of character and behaviour that will enable Christ to come and claim them as His own, the need remains to become familiar with the detailed specifications of the temple structure and to see in them God's glorious ideal of character. None can delay this work except at deadly peril to their soul. This must be accomplished before the day of final atonement comes upon each individual. It will be too late then to strive toward the ideal.

Christ in You

The Scriptures are emphatic that salvation is only for those who have Christ in them—the hope of glory. Nothing less than this ideal will satisfy the demands of the judgment, for only that life which comes down from above in the Person of the Seed-bearer, Jesus Christ, can return to heaven. Each candidate for the kingdom must understand that just as the presence of God abode within the earthly tabernacle, so it is to dwell within every believer. Literally, they are to be temples of the living God.

God designed the sanctuary to teach this truth with clarity and power. The lesson was made even more needful because sin had robbed God of His rightful place in the human temple. The people needed to see that the presence of evil had to be eradicated so that God could enter and abide. They needed to follow every step in the construction with close attention and match it with the same work in their own lives.

So God said to Moses, "And let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.

This verse defines firstly what men had to do and secondly what God would do. The actual construction of the building was man's responsibility. God said, "Let *them* build ..." Once this was accomplished, God would dwell among them. This promise did not mean that God would merely be

taking up residence in the midst of the encampment. His purpose was to reside in each one of them personally.

Under divine inspiration, Paul interpreted these words in this way. When quoting from *Leviticus* 26:12, which reads, "And I will walk among you, and will be your God, and ye shall be My people", he wrote, "I will dwell in them, and walk *in* them; and I will be their God, and they shall be My people." *2 Corinthians* 6:16.

The truth is that God could not remain in the temple among them unless He was able to abide in them. This is evident from the fact that when they slipped into apostasy and He lost His place in their hearts, the shekinah glory departed from the temple. God ceased to be either in them or among them until by thorough repentance and cleansing, they prepared themselves for the return of His presence.

God's directive to them to build the sanctuary is the exact counterpart of the words spoken to Adam and Eve in Eden when He said: "Be fruitful, and multiply, and replenish the earth, and subdue it . . ." *Genesis* 1:28.

Our first parents are the only human beings created by God. The rest have been made by other human beings. Parents did not achieve this role independent of God, even though most have been unmindful of Jehovah's part. The Almighty was not obliged to give this important responsibility to man for He could have created every one of us just as He did the angels. But, once having chosen to give man this privilege, it became necessary as an object lesson to leave the construction of the sanctuary to the Israelites. As human temples were built by human bodies, so the sanctuary which typified them must be built by humanity.

In the erection of the wilderness sanctuary, God did not give men the responsibility of designing the structure. He called Moses into the mountain and showed him the plans and specifications which had been developed in heaven with the explicit instruction, "And look that thou make them after their pattern, which was shewed thee in the mount." *Exodus* 25:40.

"When Moses was about to build the sanctuary as a dwelling place for God, he was directed to make all things according to the pattern shown him in the mount. Moses was full of zeal to do God's work; the most talented, skillful men were at hand to carry out his suggestions. Yet he was not to make a bell, a pomegranate, a tassel, a fringe, a curtain, or any vessel of the sanctuary, except according to the pattern shown him. God called him into the mount, and revealed to him the heavenly things. The Lord covered him with His own glory, that he might see the pattern, and according to it all things were made." *The Desire of Ages*, 208, 209.

Likewise the determination of the particular form a newborn babe will take is not given to the parents. The new person may be tall or short, intelligent or dull, handsome or plain, or any one of many other possibilities, but none of these can be decided by the parents. God has built



the design parameters into the system and the outcome is according to the divinely instituted laws of heredity. God alone remains the Designer.

This does not mean that God personally and arbitrarily plans the body structure, talents, appearance, and temperament of each person. He established the laws of reproduction when He created Adam and Eve, so each individual is formed as the result of the application of those laws over succeeding centuries. Needless to say, sin has greatly damaged the process, bringing the production quality far below what God intended. However, the important point remains that God, not man, is the designer of both the earthly tabernacle and the human temples of which the tabernacle is the divinely appointed symbol.

Sin-cursed Dust

The original sanctuary was erected in the wilderness. This is an appropriate illustration of the Christian's life of wandering far from the peaceful habitations of Paradise. The tabernacle, then, is a representation of human body temples as they are on this earth and not as they will be in heaven.

It is while we are strangers and sojourners far from heaven that we are clothed in sinful, mortal flesh made from the sin-cursed dust of the earth. For the earthly building to accurately type this human body temple, it also must be made from materials obtained from the sin-cursed earth.

So it was!

It would have been a simple matter for God to have carefully preserved materials from the Garden of Eden before Adam fell or to have supplied them directly from heaven for building the sanctuary. But He did not choose to do this for, if He had, the temple could never have accurately portrayed His purpose for His people.

Quite a variety of materials were used in the building—linen, brass, silver, gold, wood, animal skins, and so forth—but every item had its origin in the sin-cursed dust of the earth. Not everyone realizes that all items necessary to support and enrich us are literally the dust of the earth, but this is so.

In selecting the materials for the holy places and the courtyard surrounding them, God could have carefully picked them from some place on earth where sin had made the least imprint, but He chose Egypt where at that time sin had made its worst inroads.

Recognizing in advance that the children of Israel would need to build the sanctuary in the desert, God provided for the coming eventuality. He moved the Egyptians to give the departing slaves all they needed for the work.

"And the Lord said unto Moses, . . .

"Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. . . .

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

"And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." Exodus 11:1, 2; 12:35, 36.

Some weeks later when they were encamped at the foot of Sinai, Moses, under God's instruction, invited the Israelites to contribute the material necessary for the building. The gold, silver, linen, brass, and other things which they brought forward had all been acquired in sin-cursed Egypt.

According to the pattern God provided, and by the skill with which He endowed the workmen, the tabernacle was erected. Then the Lord came down and filled the building with His glorious presence. That He could do this is a mystery beyond human comprehension. How was it possible for such a tiny part of His vast creation to house the Being whose power is so infinite that He could speak the entire universe into existence? While no Israelite could explain this, the fact was before their eyes every day. As they wended their way each morning and evening to the sacrificial services, they could see the glory of God's presence shining forth from within the tent and they knew that He was there.

The same mystery was exhibited to Moses when he was confronted by the burning bush. The little shrub drew its resources from the sin-cursed earth and yet, for a brief space, it was the tabernacle of the Most High.

But the greatest revelation of this mystery was given in the incarnation of Christ. When He came to this earth, He tabernacled in a flesh and blood body which, in every respect, was made of the same sin-cursed dust as those of the people He came to save.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." *Hebrews 2:14*.

This truth is so vital to salvation that it inevitably comes under heavy attack by the enemy and his forces. For this reason, many religionists contend that Christ came in a different flesh and blood from that which burdens humanity since Adam's fall. To support their claim, they use Scriptures which, when taken alone, can be made to appear to uphold their teachings.

But those who behold the revelation of the incarnation of Christ which Jehovah provided in the sanctuary will definitely understand the two very different natures which were mysteriously blended in Christ. One nature was wholly from above, was divine, perfect, sinless, and immortal. The other was composed of the same sinful dust as found in the materials of which the sanctuary was built and was therefore sinful, mortal, and could and did die. It must be emphasized that while Christ had sinful flesh, it was never sinning flesh.

The Word of God specifically states that the sanctuary was a figure of Christ's nature in the incarnation.

"The Word became flesh, and *tabernacled* among us (and we beheld His glory, glory as of the Only-begotten from the Father), full of grace and truth." *John 1:14*, R.V., margin.

"God commanded Moses for Israel, '*Let them make Me a sanctuary, - that I may dwell among them*' (*Exodus 25:8*), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only-begotten from the Father), full of grace and truth.' *John 1:14*, R.V., margin." *The Desire of Ages*, 23, 24.

These statements clearly teach that Christ's tent was His physical body which He occupied while on earth exactly as He had dwelt in the tent in the desert. As Moses built the temple back there from the sin-cursed dust of the earth, so Christ's body was formed of the same dust. Every time His people

come to the sanctuary, God intends this truth to shine upon them with ever brighter and clearer rays.

The Lord well knows that when His people have lost the truth of the incarnation which is the mystery of God—Christ in you the hope of glory—they no longer have the gospel of salvation and have already slipped into apostasy. The present is just such an age of darkness marked by widespread ignorance of Christ's nature while on earth. There are various theories about how the Saviour came among men, but very few teach the simple truth revealed in the sanctuary that He came with the selfsame flesh and blood as that possessed by those whom He came to redeem.

The temples established on earth taught the nature of man as it is without immortality. When the building was occupied by God, it symbolized the Christian life, but when the divine presence was driven away, the building did not remain empty; it became the abode of Satan. It then represented the unregenerate soul who, by being married to Satan, nurtured his seed with the result that a harvest of evil fruit came forth. It is obvious that the presence of God cannot abide where Satan is established. Therefore, the evil one must be eradicated before God can enter.

Another temple, the New Jerusalem, illustrates the nature of the redeemed as they will be in Paradise. God will still be the occupant of that temple and the lives symbolized by it, but the building itself will be constructed of materials on which the curse of sin has never rested. Therefore it will never pass away. Likewise, the saved will have bodies composed of materials which have never known sin and they will live as eternally as the New Jerusalem.

By placing the sanctuary in the midst of the encampment where the people could see the presence of God shining forth from within it, God provided them with a daily reminder of the truth that Christ in them was their hope of glory. They were expected to meditate continually on this theme so that it never became commonplace or merely taken for granted. As they did so, they were to grow in grace as the knowledge of this mystery became clearer and clearer to them.

This requirement has not changed. No believer is to rest until he thoroughly understands how his body is to be the temple of the Holy Spirit. The time has long passed when God's presence visibly shines forth from a tabernacle framed of earthly materials, but this does not deprive the soul of its beautiful witness. The records of its construction and services are written in the Scriptures, inviting the dedicated student to contemplate often its revelations of God's way of salvation.

Everyone should *realize* their need to search out these truths until they so live within them that they will radiate God's love and grace wherever they go. Let none be satisfied merely to arrive at a casual understanding of these things.

Dig deep for the treasure and when it is found, do not permit yourself to feel that you have arrived and need search no more. Daily dwell on these themes so that continual progress into an ever-enlarging, power-charged spiritual experience is made.

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. *Christ was a real man*; He gave proof of His humility in becoming a man. *Yet He was God in the flesh*. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, 'Put off thy shoes from off thy feet, for the place where on thou standest is holy ground.' We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth." *The Youth's Instructor*, October 13, 1898.

Chapter 6

Why Sinful Flesh?

The evidences considered in the last chapter confirm that Christ came in the same fallen, sinful flesh and blood that every one of us has. God would not have required this unless it was strictly necessary. He would have permitted the Saviour to appear on earth in a different humanity.

Why, then, did Jesus have to come in this way? Why could He not have appeared in sinless, holy flesh such as that possessed by Adam before he fell?

The more thoroughly Christians understand the answers to these questions, the more effective they will be in meeting the subtle temptations generated by the powers of darkness, so we will devote this chapter to discussing these queries.

From the beginning, it will be assumed that there is no doubt about the fact that Christ had to come all the way into the same flesh and blood with which we are encumbered. Here is one statement which confirms this.

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. // *that ladder had failed by a single step of reaching the earth, we should have been lost.* But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh' (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our 'Father which is in heaven is perfect.' " *The Desire of Ages*, 311, 312.

Not Necessary for Communication

When Christ was originally begotten into the form of an angel, the basic purpose was to establish perfect fellowship through uninhibited communion between the Creator and His creatures.

However, when sin came between man and God it was not necessary for Christ to step lower in order to communicate with man. This is proved by the fact that Christ personally talked with various humans during Old Testament times before He took on the fallen, sinful, human nature of man. It was Christ Himself who came to Abraham before Sodom's incineration, who wrestled with Jacob, who spoke face to face with Moses, Joshua, Gideon, and the parents of Samson, and who delivered the law on Mt. Sinai. He achieved all this and more without partaking of the same flesh and blood as those with whom He communicated.

Of course, the communication was not so close as it was in Eden, nor could the Saviour speak directly to the ungodly, but the connection was there nonetheless. Holy men such as Moses received the words of inspiration and passed them on to those with whom Christ could not talk face to face.

God purposes to restore all that was lost in Eden and to give the redeemed more besides. They will walk in Jehovah's presence and will see and talk with Him face to face. There will be no veil, no barriers, no messengers in between.

While it was not necessary for Christ to come into fallen, sinful flesh in order to communicate with fallen man, He did have to descend to this level to bring the saved to where perfect fellowship and communication will be restored.

In order to achieve this wonderful purpose, Christ had to perform several important missions, every one of which required that He come in the same flesh and blood as that possessed by the sinners He came to save. He had to expose Satan's lie that fallen humanity could not keep the law by demonstrating that it could; He was required to show the contrast between God's and Satan's characters by manifesting the Lord's righteousness at its best where Satan's iniquity appeared at its worst; He had to marry into humanity in order to give men life; He had to die to pay the penalty which men could never meet themselves. It would have been impossible for Christ to do any of these things if He had come in holy flesh.

Let each of these responsibilities be briefly considered in turn.

Showing the Law Could be Kept

Satan is a liar bent on destroying all men through deception. He claims that God's law is a yoke of bondage which cannot be kept by created beings, and that God is unjust for punishing His creatures for not keeping a law that cannot be obeyed anyway.

It was when God challenged Satan over the righteousness of Job, that he very clearly stated his position on the law. Eliphaz the Temanite was one

of Satan's chief spokesmen. This man, whom God condemned in *Job* 42:7 as one who did not speak the truth, claimed direct inspiration when he said:

"Can mortal man be righteous
before God?

can a man be pure before his Maker? *R.S.V.*

"If He puts no trust in His servants,

If He charges His angels with error,

"How much more those who dwell in houses of clay,

Whose foundation is in the dust,

Who are crushed before a moth?" *Job* 4:17-19. *N.K.J.V.*

Not only does Satan insinuate that men do not keep the law, but he charges that God has no confidence in the angels' ability to obey it.

"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts." *The Desire of Ages*, 24.

Satan strives with considerable success to convince men that obedience to the law is beyond their capacities, for he knows that if they believe this lie, they will never achieve obedience, they will strengthen his kingdom, and forfeit eternal life.

It was impossible for God to settle this question by declaration, so He sent His Son into the world to *demonstrate* the falsity of Satan's charges by living a life of perfect righteousness, even though handicapped by fallen, sinful humanity. Christ did what He was sent to do. He lived a sinless life in sinful flesh, thus proving forever that any man who would permit the Saviour to combine His divinity with that man's humanity, and who would live in subjection to God as He did, could likewise live a sinless life in sinful flesh.

This is why the Bible speaks of Christ as being our example in all things.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." *1 Peter* 2:21.

On the basis of this, Christ could make the promise of eternal life to all those who overcame as *He overcame*.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." *Revelation* 3:21.

"As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength." *The Desire of Ages*, 668.

Many more verses and statements can be quoted to establish these facts, but the main point to be covered in this chapter is why, in order to fulfil these objectives, Christ had to come in the same flesh and blood as that of the children He came to save.

Satan said the law could not be kept by fallen humanity. Christ came to prove that it could. If the Saviour had refused to come down and keep the law in the same fallen humanity in which men are required to render this

obedience, not only would He have failed to expose Satan's lie but worse still, He would have confirmed it.

The moment God declared that the law could be kept by a person in fallen, sinful flesh provided he had Christ's righteousness in that humanity, the Saviour was totally committed to demonstrating the proof of those words while in that kind of body. Any refusal on His part to come all the way down to where man was, could only be interpreted by men and devils as an admission that it could not be done at that level. Every man on earth would thereby be released from any responsibility to obey God's commandments.

It is no surprise then to find that in those churches which teach that Christ did not come in the same flesh and blood as the children, it is also taught that no man can keep the law to perfection. This must be so, for the two positions are consistent with each other. The members are assured that Christ kept the law for them, leaving them with only the responsibility of letting Christ stand in their place until they *receive* holy flesh at the second advent. Once they have this exalted flesh, their teachers instruct them, they will then keep the law even as Jesus did while in the same flesh.

This teaching suits Satan to perfection which is why he invented it. Those who proclaim that Christ did not come in sinful, fallen humanity, thereby deprive Him of any possibility of doing what He was sent to do—expose Satan's lie and thus defeat him. If this teaching is true, Satan's charges against the divine government are just and everyone needs to join in his rebellion against the Most High.

But this we cannot do for the teaching is error. The issues of the great controversy leave us with no option but to believe that Christ had to come in the same flesh and blood that we have.

Contrasting God's and Satan's Characters

Very closely related to the question of whether the law could or could not be kept, is the issue over God's character of love.

In the beginning, Satan determined to exalt himself to the highest place in heaven, but to do this he had to divorce God from the affections of the heavenly host and win their allegiance himself. His method was to malign God's character, a procedure which was highly successful. In the hearts of every creature convinced by his lies, rebellion was generated and the dark night of sin and woe settled upon the earth.

"Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible

majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world." *ibid.*, 21, 22.

There was only one way this spirit of rebellion could be contained and eliminated and that was by removing the cause of it—the misrepresentation of God's character of love. If this was not accomplished, evil would disseminate itself throughout the universe, destroying as it went.

There was only one Being in the universe who could solve this problem and that was Jesus Christ. He alone, who was equal with the Father, could make His character known. Not until this mission was accomplished could the great controversy be terminated. Too many have held limited views of the struggle, supposing that the only purpose for Christ's coming to this earth was to die for perishing mankind. This was a relatively minor aspect, for both God and Satan were playing for higher stakes than this small world. The future of the entire universe was at issue.

If Satan could maintain his lies about God, then the rebellion would certainly spread throughout the whole kingdom, but if he could be exposed, then it would be limited to this earth and obliterated altogether.

Proof that Christ came to accomplish much more than man's salvation is provided in the words uttered before He died, "It is finished". *John* 19:30.

If Christ had come to do nothing more than die for mankind, He would not have uttered these words till the resurrection morning, or, just before He died He would have announced, "It is about to be finished". Instead He said, "It *is* finished". Then He died.

"Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, 'It is finished.' *John* 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost." *The Desire of Ages*, 758.

First Christ completed the work which He came to do and then He died for perishing mankind. That work was to gain the victory over Satan by destroying the one great weapon Satan used to undermine God's kingdom—the misrepresentation of God's character.

It is impossible to overrate the significance and importance of that victory. Without it, man's salvation could never have been achieved, the universe could not have been cleansed of the cancer of sin, and eternal joy and peace would have been banished from every part of God's domains.

Each believer needs to study God's character as it relates to the issues of the great controversy until he understands how essential it was and still is for Satan's lies about the Everlasting Father to be exposed. All need to

understand that there would be no eternal life for any of the redeemed if Christ had not gained that victory.

To achieve it, He had to manifest God's character at its glowing best "in contrast to the character of Satan", *ibid.*, 22. Both had to be placed side by side to be fully manifested.

It was at the cross that these objectives were achieved. There, as Satan saw his best efforts at tempting Christ to sin prove of no avail, he was forced in sheer desperation to throw aside all his disguises and unleash the last reserves of evil against the Saviour. The onlooking residents of the universe were horrified at the lengths of evil to which Satan was going. Simultaneously, they were awestruck with wonder at the love, patience, forgiving spirit, and tender mercy which marked Christ's behaviour.

The defeat Satan suffered at the cross restricted his influence to this world and paved the way for the soon-coming day when his capacity to stimulate rebellion in mankind will end and he will find himself alone with none to help him. At the close of the millennium the last confrontation will take place when God shows the onlooking inhabitants of this earth all that was revealed of God's and Satan's characters through Christ's ministry and sacrifice. The universal response from righteous and wicked alike will be that God's ways are just and righteous and no fault can be found in Him. Then will that great and wonderful eternity be ushered in free from any trace of sin and its consequent misery.

All this is made possible because of *the work* which Christ came to do. That task could never have been accomplished if Christ had not come in the same flesh and blood that we have. The key to understanding this lies in the words "To know God is to love Him; His character must be manifested in contrast *to* the character of Satan." *ibid.*, 22.

Two things cannot be effectively contrasted unless they are placed side by side. It was impossible for Christ to manifest God's character in contrast *to* the character of Satan while He remained in heaven, and Satan could not re-enter Paradise for the contrast to be shown there. So, if Satan could not come to Christ, Christ must go to him.

Satan was manifesting his character down on this earth through men possessed of weak, mortal, sinful flesh and blood. Christ had to go to the same place in order to reveal God's character side by side with Satan's. If He had failed by a single step in uniting His divinity with our fallen humanity, the required demonstration could not have been given, Satan would not have been defeated, and the universe would have been lost.

To teach that Christ came in sinless flesh and blood is to remove Him far from the place where He alone could effectively manifest God's character in contrast to the character of Satan.

His Marriage to Humanity

When Adam, the original seed-bearer, committed sin, the only inheritance he could then pass on was death. In consequence, humanity was faced with extinction unless a new source of life could be found. Because the law of generation in this world dictates that life can only be acquired from a seed, the alternative life-source would have to be a seed-bearer in whom was eternal existence. Fortunately for mankind, Jesus Christ came forward to fill this role. Into the lives of all who are willing to *receive* it, He plants His divine seed, they are regenerated with eternal life, and the threatened extinction is averted.

Only those who *receive* the life in Christ's seed will survive the curse and live. All others will surely perish.

Christ is more than willing to implant this seed but He can only do it within the framework of law which declares that there can be no implantation of seed outside marriage. *Therefore, Christ had to marry humanity in order to implant His seed therein.*

He had to marry the humanity He came to save and that was the one on which the curse of sin rested. If Christ had come in holy flesh as so many say He did, He would have married His divinity to a distant relation of the people who needed His life. Under these circumstances He would have had no legal right to implant His seed in fallen humanity and sinful man would have been doomed, for Christ will not break the law.

Therefore, the only flesh and blood body in which Christ could come to give man the gift of regeneration, was fallen, sinful flesh and blood.

But this was not the only reason why Christ had to marry fallen, sinful humanity. He had to do it to regain possession of His lost kingdom.

When the great crisis began in heaven and Satan demanded that Christ step down so that he could replace Him, God's only begotten Son did, in fact, step down. He ceased to be King of kings and Lord of lords and He will not regain His kingdom until the close of probation. Of that wonderful moment it is written:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." *Daniel* 7:13, 14.

"The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of days in heaven to receive dominion, and glory, and a kingdom, which will be given Him at the close of His work as a mediator." *The Great Controversy*, 480.

Then will come His marriage to the New Jerusalem.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

"And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." *Revelation* 21:9, 10.

When Christ is married to the New Jerusalem, which in reality is His repossession of the universal kingdom, the human family will be the guests, not the bride.

"Clearly, then, the bride represents the holy city, and the virgins that go out to meet the bridegroom are a symbol of the church. In the *Revelation* the people of God are said to be the guests at the marriage supper. *Revelation* 19:9. If guests, they cannot be represented also as the *bride*." *The Great Controversy*, 427.

Before the ransomed can be guests at that marriage, they must be the bride of Christ at another.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." *Romans* 7:4.

Likewise, before Christ can be the Bridegroom at that wonderful union between Himself and the restored kingdom, He had to be married to the human family. This was absolutely necessary so that He could perform those services which would destroy Satan's challenges against God and make possible the everlasting establishment of the holy empire.

This separation from God's kingdom, Christ's coming down to the lowest depths, and His ascent to the highest position in the heavens, is all pictured prophetically in the vision given to Nebuchadnezzar and recorded in *Daniel* 2. The great stone representing Christ was cut out of the mountain which symbolized God's kingdom. While in that state of separation from His throne of glory, Christ smote the image on the feet, destroyed it utterly, and then became a king of such magnitude and power that His dominion filled the universe.

As the stone smote the image on the feet, its lowest point, so Christ descended into a human body when men had sunk to their lowest ebb. The heredity He acquired could not have been worse. "The deception of sin had reached its height. All the agencies for depraving the souls of men had been put in operation." "But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life." *The Desire of Ages*, 36, 49.

His Sacrificial Death

Every teacher in the "Christian" religions agrees that Christ had to die in order for man to be saved. There was a debt to be paid, a penalty to be suffered which, unless carried by a substitute sufferer, would eternally destroy mankind.

When considering the Saviour's matchless sacrifice, there are certain facts which confirm that the only flesh and blood Christ could have taken was fallen, sinful, mortal humanity, for this is the only kind that can die.

Sin always precedes death. Death did not pass onto Adam and Eve until they had committed their first transgression. Before that time, their bodies were not subject to dissolution.

"Wherefore, as by one man sin entered into the world, and *death* by sin,- and so death passed upon all men, for that all have sinned." *Romans* 5:12.

Therefore, if Christ had come as a sinless God, He could not have died for this would have been impossible. "Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in *order to* become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. *He could not have done this as God, but by coming as man Christ could die.*" Letter 97, 1898.

"When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible." S.D.A. *Bible Commentary* 5:1113.

One cannot truthfully preach that Christ came in sinless flesh such as that possessed by Adam before he fell, and, at the same time, teach that He died for mankind. The two positions are totally incompatible and contradictory. Yet, if those people who believe that Christ came in sinless flesh were charged with denying that Jesus died on Calvary, they would laugh scornfully. They are too spiritually blind to understand the simple principle that death can only reign where sin has already established itself. In consequence, Christ could die only because He had flesh and blood which was formed from the sin-cursed earth on which we all dwell.

To Sum Up

No matter what aspect of Christ's ministry is considered, it was indispensably necessary for Him to have had the same sinful, fallen, mortal flesh and blood as the people He came to save. Otherwise He could never have accomplished His work and all would have been lost.

If it is true that, as most churches today teach, He came with the same sinless flesh and blood as Adam had before he fell, then:

He could not have proved Satan to be a liar when the latter claimed that the law of God could not be kept. This would have conceded the great controversy to Satan; .

He could not have manifested God's character in contrast to Satan's. Satan would have remained undefeated and the cancer of sin would have spread through the universe;

He would not have been married to humanity with the result that no man could receive the eternal life which is available only through the implantation of Christ's seed;

It would have been impossible for Him to have died for sinners.

It is no wonder we are told that "The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study." *The Youth's Instructor*, October 13, 1898.

In this chapter an effort has been made to show the relationship between the nature of Christ and His divine mission. The student needs to study these things until he can *see* them for himself. As the Israelites of old were admonished to do, we must look each day toward the holy presence in the sanctuary and *see* in it both the revelation of Christ's dual nature and the high and holy ideal that the Lord has provided for every believer.

Chapter 7

The Inner Adorning

As has been shown in the previous two chapters, the sanctuary beautifully and accurately portrays the nature which Christ had in His incarnation and represents the mysterious combination of sinless divinity and sinful humanity found in every truly born again Christian. But this is not the only lesson taught by the actual building. Every aspect of its construction was to be an object lesson to Israel and to the world of what God intended His children to be.

Outwardly the building was very plain and unadorned but inwardly it was a structure of dazzling beauty. It was covered by four layers of material, the first layer being "ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." *Exodus* 26:1.

The second layer was a covering made of woven goats' hair (verses 7-13), the third was of rams' skins dyed red, and the fourth was of badgers' skins (verse 14). The margin indicates that the badgers' skins were in reality seal skins, as is confirmed in the following statement.

"The roof was formed of four sets of curtains, the innermost of 'fine-twined linen, and blue, and purple, and scarlet, with cherubim of cunning work;' the other three respectively were of goats' hair, rams' skins dyed red, and seal skins, so arranged as to afford complete protection." *Patriarchs and Prophets*, 347.

It is difficult to imagine a more unattractive covering than seal skins. Anyone who has been to a natural history museum and seen the stuffed and mounted carcasses of whales, sharks, seals, and other sea creatures, will remember the dull, grey, lifeless appearance of the skins on these exhibits. Compared with the shining, animated beauty of those skins when their owners are alive and swimming in the cool ocean depths, what a contrast there is between the two.

When those skins were used as coverings for the sanctuary, not only

were they dead; they were also far removed from their natural habitat. Dry desert heat under a blistering sun was a complete contrast to the cool, moist, refreshing conditions of the ocean depths.

What an accurate representation this is of the situation in which God's true children are placed. This earth, in comparison to the matchless beauty of Eden, is a desolate wilderness—arid, bare, and lifeless. As those seal skins were far removed from their natural environment, so God's people are located far from the beautiful land which is theirs by right. And just as the Israelites had to march through that desolation to reach the promised land, so Christians do not go immediately to heaven when they are converted, but must spend time travelling through this sad world before they can enter Paradise.

When that fair land of eternal life and loveliness has been reached, God's people will possess an outward beauty which is beyond our imagination. No longer will they be clothed in bodies of death as the sanctuary was covered with dead skins. They will bloom as beautiful flowers in the blessedness of eternal youth and vitality. Of that desirable situation, the New Jerusalem is a fitting symbol.

Christians are to understand that it is their lot here to be deprived of the outer adorning. When they accept this, they will rest content, knowing that the area on which to concentrate is the inner beauty of a Christlike character. Peter understood this principle very well and counselled accordingly.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." *1 Peter* 3:3, 4.

Those who are deeply concerned with developing a spiritual fitness for heaven will have no difficulty with outward adorning. Devotion to fashion is an evidence, if the person involved is willing to see it, of a definite lack of spiritual life and a preoccupation with worldly interests. The approval of others is much more important to them than heaven's approbation.

Those who succeed in gaining the esteem of others need to understand that while the world admires fine clothes and expensive ornaments, people are still more impressed when they come into contact with the outshining of a genuine Christian spirit. While many are not prepared to make the sacrifices necessary to receive the righteousness of Christ, they really appreciate these virtues in others. What shines out from within is of far greater worth than that which adorns the outside.

When the Israelites looked at the Old Testament sanctuary, it was not the drabness of the outer covering that impressed them, but the wonderful glory of God which shone out from within. They could not see the golden altar, candlesticks, table of showbread, and the ark, even though they knew

they were there, but they could see the brilliance of the shekinah light which could not be wholly contained within the building.

Each article of furniture taught lessons of great importance. Except for the candlestick which was of pure gold, the furniture was made of shittim wood overlaid with gold. Thus this valuable material became the predominant metal used inside the sanctuary itself. Silver, used for fashioning the sockets in which rested the boards forming the walls of the structure, was secondary to the gold.

The Lord directed the use of gold in the sanctuary because this metal has a very specific spiritual significance. It represents "faith that works by love." *Christ's Object Lessons*, 158.

It is faith that brings the repentant soul into harmony with God and fits him for the earth made new. Without living faith no man can please God, for in no other way can a saving connection be made with the Most High. Faith must occupy so large a place in the human experience that it literally fills the whole being and no action is taken apart from it. The Christian is to walk by faith and faith alone. Any step which he takes in unbelief is walking in separation from God, the Source of life and blessing.

Anything done in true faith and with correct procedures will be an unqualified success. All that is done otherwise will fail in the end. The history of God's church demonstrates this living truth.

Because faith plays so large a part in successful spiritual attainment and Christian service, God directed that the gold which symbolized it be used throughout the entire building. As His people beheld this beautiful material overlaying the wall boards and in every piece of furniture, they would see how faith was to hold its true place in every part of their physical, mental, and spiritual natures.

True faith beautifies the life as nothing else can because its correct exercise fills the life with the lovely attributes of the Saviour. Likewise, the extensive use of gold in the tabernacle produced an effect of dazzling radiance and splendour.

"No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great centre of the work for man's redemption." *Patriarchs and Prophets*, 349.

There were three pieces of golden furniture in the holy place: the altar of incense, the table of showbread, and the seven-branched candlestick.

The altar stood directly before the veil behind which was the most holy place containing the ark of the covenant. Of all the articles in the first apartment it stood nearest to God's actual presence. On the altar was placed the incense which, when burnt, ascended in a cloud filling both

apartments. This represented the prayers of God's people mingled with the righteousness of Christ which alone made them acceptable to God.

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God." *Patriarchs and Prophets*, 353.

This was the "altar of perpetual intercession", *ibid.* The fire burning the incense was never permitted to go out. This was to convey to Israel the message that they were to "pray without ceasing". *1 Thessalonians* 5:17.

A great deal could be written about the necessity, science, and place of prayer in the Christian's life, but only the briefest mention of it is possible here.

The Christian cannot live and grow without an effective prayer life. Every one of the men through whom the Lord achieved wonderful things lived in an atmosphere of constant communion with heaven. One of the most outstanding examples of this is Daniel, whose constancy in prayer gave him victory after victory over the mightiest monarchs of those times, preserved him from the lions in their den, and opened to him marvellous prophetic revelations that will be a guide to God's children till the end of time.

Christ was often in prayer. While others slept, He was in the woods or on the mountain slopes communing with His Father, drawing down large supplies of grace and power, and becoming regenerated for the work which faced Him on the morrow. He could never have fulfilled His mission otherwise.

"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation." *Steps to Christ*, 94, 95.

Those who neglect to pray lack a sense of their need of the divine Source. This can only result in self-sufficiency, independence of action, and the substitution of human plans and wisdom in place of the divine. True Sabbath rest can never be known by those who operate in this way for they will always be seeking but never finding, struggling but never attaining.

By placing the altar of continual intercession in the sanctuary, the Lord desired the people to read the message that only when there was likewise an unvarying dependence on Him, could they maintain their connection with Him and be preserved from the power and malice of Satan. Let all

look today to that wonderful object lesson and have the same conviction impressed on their minds.

There was another important lesson taught by the ever-ascending incense which symbolized the righteousness of Christ. Because we are housed in fallen, sinful humanity, every service and work we render is defiled by this channel. Therefore, nothing we do, despite the presence of Christ's spotless righteousness within, can be accepted by the Father unless mingled with the merits of Christ's perfect life.

"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. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

"Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat." *Selected Messages* 1:344.

This statement has posed problems for some, while others have depended on it to "prove" the cherished idea that a person can never be righteous in himself until the second coming when this mortality will be replaced by spotless immortality.

The simple truth is that no matter how righteous a person may be, the temple in which he lives is still composed of dust upon which the curse of sin rests. The instrument, therefore, is highly defective and terribly incompetent, making it impossible to render through it the level of achievement possible to those who dwell in sinless, immortal flesh and blood. God, who is satisfied with nothing less than spotless perfection, can never accept this low level of attainment. There must be added to it the imputed righteousness of Christ for it to be acceptable with Jehovah.

If humans would only *realize* the predicament in which they are placed by reason of Adam's transgression on one hand, and the saving provisions made available through Christ's life and death on the other, all trace of self-sufficiency would be swept away, and a closer dependence on God would be established. Then more life and power would be seen in the churches.

Much more could be learned from the altar of continual intercession, the fire thereon, and the incense which ascended into God's presence, but we will now turn to the table on which the showbread was placed.

As the priest entered the sanctuary, he found this article of furniture on his right-hand side in the first apartment. It was made of shittim wood overlaid with pure gold. This wood was from the shittah tree belonging to the acacia family. Being one of the few timbers which survived in the desert, it was hard, close grained, durable, and therefore very suitable for cabinet work. All the sanctuary furniture was made from it except for the solid gold candlestick.

Each Sabbath, a fresh supply of twelve loaves of bread was laid out on this table, arranged in two rows each containing six loaves.

"And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

"And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.

"And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.

"Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

"And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute." *Leviticus* 24:5-9.

"The shewbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called shewbread, or 'bread of the presence', because it was ever before the face of the Lord. It was an acknowledgement of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the shewbread pointed to Christ, the living bread, who is ever in the presence of God for us. He Himself said, 'I am the living bread which came down from heaven.' *John* 6:48-51. Frankincense was placed upon the loaves. When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God." *Patriarchs and Prophets*, 354.

The placement of the loaves within the sanctuary was a lesson designed to impress on the mind that the living Word was to be implanted within the believer by his continually feeding upon it. As temporal food is essential to the health and growth of the physical life, so no one can survive spiritually without feeding daily on the living Word of God.

In fact, the reason for the generally low spiritual condition so often found among God's professed children is their neglect of faithful, diligent Bible study.

"The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the word of God and meditate upon it as they should. The lack of firm, decided will power,

which is manifest in life and character, results from neglect of the sacred instruction of God's word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart and practice them in the life." *The Ministry of Healing*, 458.

Protection from temptation is only the beginning of the benefits accruing from the diligent study of God's Word by those who have received Christ's life through the implantation of His seed. There is no limit to the mental and spiritual attainments offered to those who pursue this line of activity. The experience of Daniel and his three companions in Nebuchadnezzar's school verify this. Christ, who had received no education through the formal channels, also demonstrated this truth when He, at the youthful age of twelve, was able to confound the supposedly educated men of His time.

"The truths of the Bible, received, will uplift mind and soul. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation." *ibid.*, 459.

"Let the youth make the word of God the food of mind and soul." *ibid.*, 460.

"In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness.

"For those who thus lay hold of the divine assurances of God's word, there are wonderful possibilities. Before them lie vast fields of truth, vast resources of power. Glorious things are to be revealed. Privileges and duties which they do not even suspect to be in the Bible will be made manifest. All who walk in the path of humble obedience, fulfilling His purpose, will know more and more of the oracles of God.

"Let the student take the Bible as his guide and stand firm for principle, and he may aspire to any height of attainment. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. But the precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier, the desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought is transformed by intercourse with God through the study of His word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love." *ibid.*, 465, 466.

It must be stressed that all these blessings are only for those who have Christ's seed within them. The Word of God is food and it will nourish whatever life it is applied to. If, then, the individual still has the old stony

heart within him, the study of the Scriptures will serve to strengthen the unholy elements of his character.

Some may find this difficult to understand even though it is well illustrated in nature. If the same nutritious plant food is supplied to a thorn bush and an apple tree respectively, both will grow vigorously as a result but the thorn bush will not be changed into an apple tree. It will simply be a larger and more prosperous thorn bush. So it would be better not to fertilize the thorn bush at all.

The history of the Jewish nation confirms that what is true in the natural is also true in the spiritual. For centuries the Jews studied the Scriptures with hearts filled with national pride and a spirit of revenge against the Romans. The more they read God's Word, the more their pride grew. Their hatred for the Romans intensified and the blindness that surrounded them increased, making it impossible for them to recognize the Messiah when He came. It was their study of the Scriptures which unfitted them to receive the Saviour, whereas, had they been born again, the same study would have prepared them to see and accept Christ.

Those who expend time and effort to save perishing souls will frequently come into contact with people who have spent years in a false religion. These souls commendably adhere to the principle that the Bible is the infallible Word of God and they spend much time in studying it. These individuals should be very open to receive present truth, but sadly, because they do not have the life of Christ within, their study has served only to strengthen wrong ideas and theories until their minds have taken on such a mould that they cannot be moved by the truth. Satan knows exactly how to use the study of God's Word to condition a mind against divine light.

Therefore, the wonderful promises quoted above which assure us that remarkable blessings will attend the diligent study of God's Word, are only true in the case of those who have Christ's seed within them and who employ correct principles of interpretation. Every person needs to be certain that this experience is his. This does not mean that there should be no study of the Word prior to becoming a new creature, for nowhere else can the instruction be found which will direct him to the Source of life. What it means is that if the student does not attain regeneration, diligent study of the Scriptures will only serve to confirm and strengthen the evil traits already there.

In whatever way the tabernacle was a picture of what God intended the believer to be, it was also a representation of what Christ was in His incarnation. As the presence of the showbread within the sanctuary pointed the people to their need to have God's Word within, so the living Word was enthroned in Christ's earthly tabernacle—His body. It was for this reason that He could testify:

"I am that bread of life.

"Your fathers did eat manna in the wilderness, and are dead.



The interior of the Old Testament Sanctuary was magnificent with the beauty of exquisite gold work, beautiful curtains, the soft light from the candlesticks, and the splendour of God's presence. Outwardly, it was very plain and unattractive. God desired His people to understand by this that the Christian in this world is to concentrate on the inner adorning in the sure knowledge that the beauty which shines forth from within is much more attractive than that which is put on outwardly. The former is real; the latter artificial, a cover up designed to hide the deformity of the soul. All should realize that any effort to adorn the outer appearance of the individual is an admission that the inner beauty is lacking. It would be well for such to turn to God's solutions for their unattractiveness than to man's.

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world.

"The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat?

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

"Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.

"For My flesh is meat indeed, and My blood is drink indeed.

"He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.

"As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

"This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." *John 6:48-58.*

The Jews were as familiar with their past history as they were proud of it. They remembered the special favour shown their fathers when Jehovah provided them with manna from heaven. They saw in this the guarantee that they were and would forever be God's chosen people. They completely failed to understand that only those who had received the spiritual bread (Christ Himself), were really God's people. They had missed the lesson contained in the showbread and forfeited both God's personal presence and their hope of eternal life.

Both the manna which miraculously appeared on the desert floor each day and the showbread in the tabernacle were designed to teach them their position as dependent receivers. Had they truly understood and received this lesson, they would have grown in physical, mental, and spiritual power, until they became the mightiest people on earth.

That which the Israelites failed to perceive, must be understood by God's children today if they are to escape the fate which befell Israel. With eyes spiritually anointed, they must gaze upon the sanctuary and its furnishings and correctly read the message God has portrayed there. In the presence of the bread upon the table they must discern the necessity for the bread of life to be their continual nourishment.

We have merely introduced the subject in this study and there is much more to be learned from this symbolism by the student who digs deeply for hidden truth.

The only remaining item of furniture in the first apartment was the seven-branched candlestick. This was placed on the south side of the tabernacle opposite the table of showbread. As with every other item in the building, God gave explicit instructions for its construction.

"And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

"And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

"Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

"And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

"And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

"Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

"And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

"And the tongs thereof, and the snuffdishes thereof, shall be of pure gold.

"Of a talent of pure gold shall he make it, with all these vessels.

"And look that thou make them after their pattern, which was shewed thee in the mount." Exodus 25:31-40.

While the sanctuary was maintained as God intended it should be, it was never a place of darkness. The seven lamps were tended so that they burned continually day and night and the soft light from the candlestick was reflected from the gleaming, golden surface of the south wall to produce an effect of unbelievable beauty.

There were times when the light of God's presence in the most holy place flooded over into the holy place and produced an even more glorious illumination of the building's interior.

The oil in the lamps which kept them alight, was a symbol of the Holy Spirit whose presence must be in the believer if he is to be a shining light in his neighbourhood. The light, fed by the Holy Spirit, must be in a person before it can shine out.

"Christ does not bid His followers strive to shine. He says, *Let* your light shine. If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth to penetrate and dispel the darkness. You cannot help shining within the range of your influence.

"The revelation of His own glory in the form of humanity will bring heaven so near to men that the beauty adorning the inner temple will be seen in every soul in whom the Saviour dwells. Men will be captivated by the glory of an abiding Christ. And in currents of praise and thanksgiving

from the many souls thus won to God, glory will flow back to the great Giver." *Christ's Object Lessons*, 420.

This statement clearly defines the believer's responsibility. No time should be expended in striving to shine. He is to concentrate on receiving the grace of God within, knowing full well that if he does this, he cannot but be a radiant witness to God's glorious character, and, as such, a very effective soul winner.

The believer cannot generate that grace himself any more than the candlesticks could supply their own oil and fill themselves with it. God alone is the source of this grace and the believer must maintain the living connection with the Almighty that will ensure the daily inflow of fresh supplies of the divine life.

An expanded revelation of the light and truth incorporated in the candlesticks was given to Zechariah, the prophet.

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

"And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

"And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

"So I answered and spake to the angel that talked with me, saying, What are these, my lord?

"Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . .

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

"And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

"And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

"Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." *Zechariah* 4:1-6; 11-14.

"From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make

His word a lamp to the feet and a light to the path. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' " *Christ's Object Lessons*, 408.

In Zechariah's time the people had lost sight of the true meaning of the sanctuary and its furnishings. Even the prophet himself had difficulty understanding what the Lord was revealing to him. It was for this reason that the divine Teacher gave him the vision in which the vital connection between the human receiver and the infinite Source were clearly shown.

In the lives of all those who establish and maintain these essential links with the infinite Source the words of Christ spoken in the sermon on the mount will be true. He said:

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." *Matthew 5:14-16*.

There is an interesting relationship between the candlestick and the showbread. The latter represented God's Word on which the Christian is to feed daily, but it was visible only when the lamps were burning and God's presence filled the temple. There were no windows or doors to admit earthly light, so that if the light of heavenly origin was extinguished, the temple was left in darkness and the bread which symbolized God's Word could not be found.

Christianity is a revealed religion. Men cannot find God by merely searching for Him. They must accept the revelations He has made of Himself and recorded in the Scriptures and in nature. Those revelations are to be searched into diligently, but the work will not be successful if the blindness and darkness of unbelief clouds the mind. Time and again through history, Jehovah has made marvellous revelations to His people but they have been unable to see them because the light of His presence no longer illuminates the inner chambers of their souls.

Therefore, just as the faithful priests were fastidiously careful not to allow the lights to go out, so the Christian must concentrate on keeping the heavenly illumination burning brightly and clearly.

Exhaustless are the lessons enclosed in the soft and lovely light shining from the candlesticks, gloriously reflected from the walls of polished gold, which gently illuminated the altar of incense, the table of showbread, and the priests as they performed their divinely-appointed ministry. The redeemed will spend eternity contemplating these marvels of God's power, love, and wisdom, and will ever find more and more to enlighten and inspire them. One can only conclude that the little said here is but a faint glimmering of the light which is yet to shine into the minds of God's elect both now and in eternity.

In that light is revealed the full scope of Christ's ministry as the Light of the world, the relationship He maintains as the great Connector between His Father and His people, and the way in which, in order to fulfil that mission while on earth, He communed with heaven continuously to receive life from God that He might impart it to men.

This in turn leads to the contemplation of Christ as Prophet, Priest, and King of kings, and the divine-human natures He had to possess in order to fulfil these offices. One might make an endless list of the wonderful truths laid open by the furnishings in the first apartment of the earthly sanctuary, but there is insufficient space to cover all these possibilities. The student must search the mysteries out for himself.

An atmosphere of solemn and beautiful peace in a setting of perfect organization and harmonious order pervaded both the holy and the most holy places while they remained in God's service. But when the people apostatized, and the Lord's presence was withdrawn, the peace was exchanged for tumult and confusion.

The same contrast is found between the lives of true believers and worldlings. When, by living faith, the believer commits his whole life to God so that the Almighty Father is his Plan-maker and Problem-solver, he knows a beautiful and abiding peace no matter what wild storms rage about him or what threats are levelled against him.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"There is no peace, saith my God, to the wicked." *Isaiah* 57:20, 21.

Christ's life is the best illustration there is of the peace which God intends His children to possess at all times. No matter how serious or threatening the situation in which He was placed, Christ retained the same perfect *peace* as that which surrounded the sanctuary when God was present in it.

For instance, on that fearful night when the savage storm threatened to engulf the boat on which He and His disciples were sailing across Lake Galilee, Jesus slept peacefully in the bottom of the boat, while they, utterly terrified, battled with the elements. When a flash of lightning revealed His position and presence, they shook Him awake and begged Him to save them.

Rising with unhurried dignity, He spoke to the tumultuous sea, "Peace, be still", in response to which the angry billows sank to rest. "Then turning to His disciples, Jesus asks sorrowfully, 'Why are ye fearful? have ye not yet faith?' Mark 4:40, *R. V.*" *The Desire of Ages*, 335.

Some would put a difference between Christ's position and that of His followers, claiming that He could afford to be at ease because He was aware of the power at His command. But the Saviour did not excuse their terror. He regarded it as evidence that they lacked the faith it was their

privilege to possess and to exercise. In His calm composure, He was the model of what they too should have been.

"When Jesus was awakened to meet the storm. He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of Mine own self do nothing.' *John* 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God.

"As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him that He could give them help." *ibid.*, 336.

The only reason that Christians do not enjoy the peace they should be experiencing is because they have not learned to trust in God as they should. Repeatedly in the Scriptures, the Lord tells us how perfectly at rest God's children are to be at all times and under any circumstances. They are to be so thoroughly conversant with these promises that they will know when their reactions to a situation are less than God's ideal for them. We have been far too prone to accept as normal behaviour a standard far below what God regards as acceptable for a Christian.

The disciples on the lake were probably surprised when Christ rebuked them for being fearful in that raging storm. No doubt they wondered how else they were supposed to behave when their lives were being threatened. They very likely regarded Christ's behaviour rather than their own as being abnormal.

They needed, as we still do today, to have their eyes lifted far above the low levels of faith with which most humans have been content. When God, with our co-operation, has accomplished this work for us, we will enjoy an experience hardly deemed possible.

An Old Testament psalmist once rose to these great levels of faith and, under divine inspiration, testified to his experience in these words:

"God is our refuge and strength, a very present help in trouble.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

"Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." *Psalms* 46:1-3.

It is difficult to imagine a more terrifying and destructive earthquake than that described here. Underneath, the earth is swelling, cracking, rising, and falling. Buildings are disappearing. Great mountains are moving out of their places and toppling into the ocean which is convulsed into a gigantic

maelstrom of destruction that alternately recedes from the shore and then returns in huge tidal waves.

The storm on Galilee was a minor event compared to the portrayal of this fearful catastrophe, yet the psalmist declares that the true child of God will be unmoved and unafraid in the midst of such a cataclysm. One must conclude from his testimony that the possession of such peace in the midst of such peril is *normal* Christian behaviour. This is how God expects His children to behave and it is how they should expect to conduct themselves under these conditions. If they do not, they are no different from the godless gentiles who become panic-stricken when confronted with danger, and if no different, then what is the value of their religion?

To more fully develop this subject of the Christian's peace requires a detailed study of the Sabbath rest principles and this has been done in a book on this topic. *

Meanwhile, it ever remains the Christian's responsibility to meditate upon the perfect peace which continually surrounded the sanctuary, so that he can see God's ideal for His children.

God, who knows better than we the glorious experience He has made available to us, has said:

"O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." *Isaiah 48:18*.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" *Isaiah 52:7*.

Jesus said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." *John 14:27*.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

"And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.

"Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." *Psalms 37:5-7*.

Let the blessed peace and rest of the Almighty pervade the soul even as it surrounded and filled the sanctuary in olden times.

*For further study on this topic, write to Destiny Press for the book, *Entering into God's Sabbath Rest*.

Chapter 8

The Most Holy Place

The most holy place was the second or inner apartment of the sanctuary where the actual presence of God was usually to be found. There were occasions when the Presence filled the entire building. One such instance was when Solomon dedicated the temple which took the place of the temporary wilderness sanctuary.

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

"So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." *1 Kings* 8:10, 11.

In the heavenly counterpart of the earthly sanctuary, the presence of God continually fills the entire building whether He is in the first or the second apartment, but in the earthly, the Lord had to restrict His presence to the most holy place when the priests were ministering in the other apartment.

As God designed that His people were to read the high destiny open to their souls in the holy place and its furnishings, so they were to learn even more from the second apartment and its contents.

There was only one article of furniture in this room—the golden ark in which were the two tables of stone, Aaron's rod that budded, and a container of manna. Above the ark rested the two golden cherubim. Paul describes this as follows:

"And after the second veil, the tabernacle which is called the Holiest of all;

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

"And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly." *Hebrews* 9:3-5.

The ark was made of the same timber as the furniture in the first apartment and was also overlaid with pure gold.

"And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

"And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

"And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

"And he made staves of shittim wood, and overlaid them with gold.

"And he put the staves into the rings by the sides of the ark, to bear the ark.

"And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

"And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

"One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

"And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims." Exodus 37:1-9.

It was above that solid gold mercy seat between the two cherubims that the presence of God was centred. On the great day of atonement when the high priest entered this apartment, his life was preserved only as he took an extra portion of incense and kept the smoke billowing between himself and that radiant light. The incense was a symbol of the righteousness of Christ which must forever stand between sinful man and his Maker in order for the former to be preserved.

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God." *Patriarchs and Prophets*, 353.

The arrangement whereby the Lord dwelt above the mercy seat with the law, the pot of manna, and the budded rod beneath, portrayed not only a picture of God's righteous government, but also taught great spiritual truths to His people. By this means, the Lord provided marvellous assurances of the ways in which He relates Himself to His people and how secure they are under His protection and guidance. So much truth is contained in each of the objects in the ark and the presence of God and the cherubims above it, that a book could easily be written on each one. Thus the points to be covered here are only an introduction to the subject.

The Presence

The radiant Being who dwelt between the cherubims above the mercy seat was no less a personage than God, the only-begotten Son of the Almighty. To occupy this position, He had stepped down from the ultimate pinnacle of power and glory to eventually occupy the lowest level possible, that of a criminal condemned by men degenerated from the glorious human beings whom He had created. While it had not fully come to that when He dwelt in the sanctuary in Moses' time, the prophecy that it would was contained in the sacrificial system. Every animal which died at the hands of guilty sinners, was a reminder of the coming fate of Him who dwelt above the mercy seat in the midst of His people.

The condescension of Christ in stepping down from the highest to the lowest is the most wonderful and glorious sacrifice ever made. Yet calling it condescension fails to convey the correct nature of that saving act.

According to the dictionary, to condescend is to stoop or bend to a level of speech or action less formal or dignified than that to which one is usually accustomed. This is what Christ did, but the word also carries the added meaning of disdain veiled by obvious indulgence or patience.

Only those who are real Christians are truly able to condescend. Mostly, the condescensions we witness are, to a certain extent, artificial. They are imposed on the person because the circumstances demand it, not because he is driven by the almighty compulsion of love.

When thinking of Christ's sacrifice in coming down from glory to ignominy, the meaning given to the word by selfish human behaviour must be totally eliminated from our minds. Jesus came down, not because He had to, nor because the situation required that He maintain a good appearance, but because His love for the human family was so intense that He could not bear to be separated from them. Therefore, He was determined to come as close to them as possible. For this reason, He had them build Him a sanctuary that He might dwell in the midst of His beloved people.

Even this did not satisfy Him, for He desired with inexpressible intensity to dwell in each of His people individually. He knew all too well that if they would not accept this close and intimate relationship in which He and they became truly one, He would be forced to withdraw from the building and leave them to their fate. Tragically, this is what happened. Generation after generation confirmed its determination to go its own way until finally "the holy *Shekinah*, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city." *The Desire of Ages*, 829.

From there it lifted out of sight, leaving the temple and the people empty of God's sacred presence. The people, numbed by sin, were so unaware of the magnitude of their loss that they felt no pain of separation,

but it was a different matter with the Son of God. No human language could hope to describe the anguish He felt when separated from His beloved people.

While the Presence was still in the sanctuary, it was a declaration to the Israelites that the time would come when, in and through His incarnation, Christ would occupy another tabernacle and thus come even closer to them. This tent, though made of the same sin-cursed dust of the earth, would not be an immobile building centred at Jerusalem, but a living, flesh and blood body like their own. As such it would be a demonstration to them of what they were also to be—living temples for the abode of the divine Presence.

"God commanded Moses for Israel, 'Let them make Me a sanctuary; that I may dwell among them' (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only-begotten from the Father), full of grace and truth.' *John* 1:14, *R. V.*, margin." *ibid.*, 23.

The Presence in the sanctuary and in the incarnation of Christ reveals the wonderful love of God in Jesus Christ. No one who quietly meditates on the glorious truth of "God with us", as it is revealed in the tabernacle and the earthly life of Christ, can fail to catch a glimpse of the matchless love of our heavenly Father. Here is food for thought that eternity itself will never exhaust.

If the Israelite of Moses' day had sat in the cool of the evening and gazed upon the soft and radiant light which emanated from the sanctuary, wonder, delight, awe, and inspiration would have filled his entire being as he recognized that his Creator, God, Shepherd, Protector, and Saviour was so near, loving, sustaining, and constantly imparting life to him. He would have felt himself drawn towards that Presence, comfortable in the knowledge that there was no threat of destruction, only the promise of life eternal. In all that the Lord had done by coming to dwell among them, he could have read the vibrant, life-giving message, "I love you".

No doubt there were some who did spend time considering what that Presence really was and what it meant to them, but the majority took it for granted and failed to receive the blessings which might have been theirs. This tragedy is all too often repeated today.

Long, long ago, that sanctuary passed away and the Shekinah glory returned to heaven. Centuries have passed since Jesus took His sinless humanity back to His Father's courts. But it is still our privilege to ponder the glorious message contained in the Presence of God in Christ within the

sanctuary, until we exclaim with the inspired writer, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." *1 John 3:1.*

The duties of the heavenly ministration now demand that Christ be geographically located far from us, but the love which finds its source in the heart of God could still not bear to leave us. Before He left to take up His duties in His Father's presence He gave the glad assurance that we would not be left alone. He said:

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you." *John 14:16-18.*

By this Presence with and in us today, Christ is even more closely enshrined among His people than ever before. Had the Saviour remained on this earth, the limitations of physical humanity by which He truly became one with us, would preclude His being with every believer all the time, but the Holy Spirit, not being confined to one place at a given time, brings the Presence to all believers no matter where they are.

The Babylonian god is quite different from our God. Whereas the sanctuary reveals that our Saviour cannot bear separation from His people and therefore loves to dwell among and in us, the heathen god lives far removed from his subjects. Nowhere is this better shown than when the wise men of Babylon told it to Nebuchadnezzar in these words:

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

"And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, *whose dwelling is not with flesh.*" *Daniel 2:10, 11.*

There is no place in Babylonian theology for the sanctuary message, for it totally contradicts their concept of God. They see a god lifted high above his subjects who needs a special class of "holy" individuals to stand between the people and their lord. Unfortunately for them, the supposedly "holy" people who are looked upon as connectors between god and the people, are no more able to occupy the position than the people themselves. The Babylonian magicians admitted this when they confessed that the secret was known only to the gods who, because they did not dwell with humanity, could not impart the message even to the magicians themselves who were supposed to be the wisest men on earth.

Such a god cannot sympathize with his people nor understand the trials and perplexities through which they pass. He is not troubled by separation from his subjects. All he wants is their slavish adoration and unquestioning worship. He delights in keeping them in ignorance, for he is the god of darkness rather than light. He is proud and haughty and swift to punish those who do not recognize his authority. He is not a saviour, but a terrible destroyer.

Such is not the God revealed in the Presence in the sanctuary and later seen walking as a man among men. He is everything that the heathen god is not. He is the friend of sinners. His love for us does not depend upon our love for Him, for He loved us before we ever knew Him and will continue to do so forever, no matter how we treat Him in return.

"Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see 'God with us.' " *The Desire of Ages*, 24.

"In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. 'Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.' *Philippians* 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. 'He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him.' *Isaiah* 53:5." *ibid.*, 25.

It is vitally important for the people through whom God will accomplish His final victory over the man of sin, to know what Jesus means to them. They need to understand the depth and intensity of His love and how it fills Him with the desire to be with them so that, in turn, He might take them to be with Him where He is.

All would do well to lift the veil by faith and, through the light shining from the sacred Word, gaze upon that wonderful Presence as it abode in the sanctuary of old, entered through His incarnation into a human tent, and now ministers at God's right hand in heaven. Every believer needs to understand what this means to him personally and should study it until his soul is aglow with light and power; until he finds Christ's love so formed within that he longs to be with the Saviour as much as Christ longs to be with the believer.

Those who spend time in quiet, Spirit-inspired and directed contemplation of the Presence between the cherubim above the mercy seat in the most holy place of the sanctuary, will find how much their love falls

short of the divine ideal. They will *realize* how common and low their experience is, and, at the same time, they will catch visions of what the Lord has made available to them.

What a vast field for study and meditation this theme opens to our wondering gaze! What transforming, saving power there is in the Saviour's presence among us as a brother, friend, saviour, guide, comforter, protector, and much more!

How little we know and appreciate our precious High Priest! The time has come when these deficiencies must be filled and a new relationship established between Christ and ourselves. There is nothing He desires more earnestly, nor will anything else satisfy Him. The way into the holiest is laid open. We can come into His presence to be taught of Him and to understand the glory of this mystery, "which is Christ in you, the hope of glory". Co/ossians 1:27.

As stated earlier, we have by no means exhausted the glorious truths to be learned from the presence of Christ in the Old Testament sanctuary. There is not a single Bible truth except it is revealed there, for in Christ is all the fullness of the eternal God. A library of books could be written on this theme to which we have thus far devoted only one chapter.

It is now left with each believer to come into the presence of Christ. The thoughts expressed here can serve to open the eyes of all to the glorious privileges before them so that they will have a new and vital experience, will walk as close to God as He desires, and will be fitted to be God's instruments in the coming conflict with the powers of darkness. Let Christ's determination to dwell in the midst of His people convince us that He loves us so much that He cannot bear a separation and will go to any lengths to restore the lost fellowship.

The Ark and Its Contents

The ark was the only piece of furniture in the sanctuary in which anything was stored on a permanent basis. The nearest to it in this capacity was the seven-branched golden candlestick which contained the holy oil that fed the lights.

In the ark were stored a pot of manna, Aaron's rod that budded, and the two tables of stone on which were inscribed the ten commandments. This is confirmed by Paul.

"And after the second veil, the tabernacle which is called the Holiest of all;

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." *Hebrews 9:3, 4.*

At the time when Moses was given the instructions for building the ark, no directions were given to include the manna. In fact, the only orders given by God that are recorded in the Scriptures are found in Exodus 16:32-34.

"And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

"And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

"As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept."

An omer was about 2.2 litres or two American quarts which, as might be expected, was only a token quantity.

It was before they came to Sinai, and therefore before they were directed to erect the sanctuary and to make and install its furnishings, that the high priest was told by God through Moses to lay aside the pot of

manna. It was to be laid up before the Testimony. When the ark was finally crafted, this specification was met by storing the manna within it.

The command to include the tables of stone was given at the same time as the plans and specifications for making the ark, although the tables themselves were not handed over until later.

"And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. . . .

"And thou shalt put into the ark the testimony which I shall give thee." Exodus 25:10, 16.

Thus, when Moses later received the tables of stone from God, he understood that they were to be placed in the ark. The handing over of these tables of stone is recorded in *Exodus* 31:18.

"And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

However, this original edition never reached its destined resting place in the ark, for Moses shattered it when he saw the people worshipping the golden calf. It was the replacement set that was stored in the sacred spot beneath the mercy seat.

Aaron's rod was the last item to be placed there. This did not happen until after the rebellion of Korah, Dathan, and Abiram, which developed after the debacle at Kadesh-barnea where the Israelites were sentenced to forty years of wilderness wandering.

The rebels Korah, Dathan, and Abiram, had mounted a challenge against Aaron's position. To settle the matter forever, the Lord directed that the leading man of each tribe take a rod and inscribe his name upon it. The rods were then to be laid up overnight in the tabernacle. God stated that the rod which budded would indicate the person He had appointed to the high priest's office. Thus Jehovah made it plain that the responsibility rested upon Aaron. His rod was then stored in the ark as a perpetual witness to the principles of divine appointment. See *Numbers* 17:1-11.

Beneath the Presence between the cherubim was the lid of the ark which was called the mercy seat. Like the rest of the ark, it was made of shittim wood overlaid with pure gold.

At each end of the ark stood a magnificent golden cherubim with one wing outstretched to cover the Presence and the other wing folded by its side. The position and nature of each of these items were intended to convey lessons of great importance to God's children in every age. So extensive are these lessons that eternity will not exhaust the depths and heights contained in them. Therefore, the survey given here is only a brief introduction to them and their meaning.

Those were the three items stored in the ark and of them all, possibly the most impressive were the tables of stone on which were inscribed the ten commandments.

This was something entirely new, for the law in the form of ten great prohibitions inscribed on tables of stone, had never previously been given to the world. No such exhibit had been set up in Eden before the fall, nor had it been given to those who served God after sin entered. Why, then, had God waited so long before making this impressive presentation to His people?

The Lord had never done this before because He had never wanted to do it at all. Only when the spiritual blindness of the people had become so acute through persistent transgression, did He find it necessary to make this addition, as it is written:

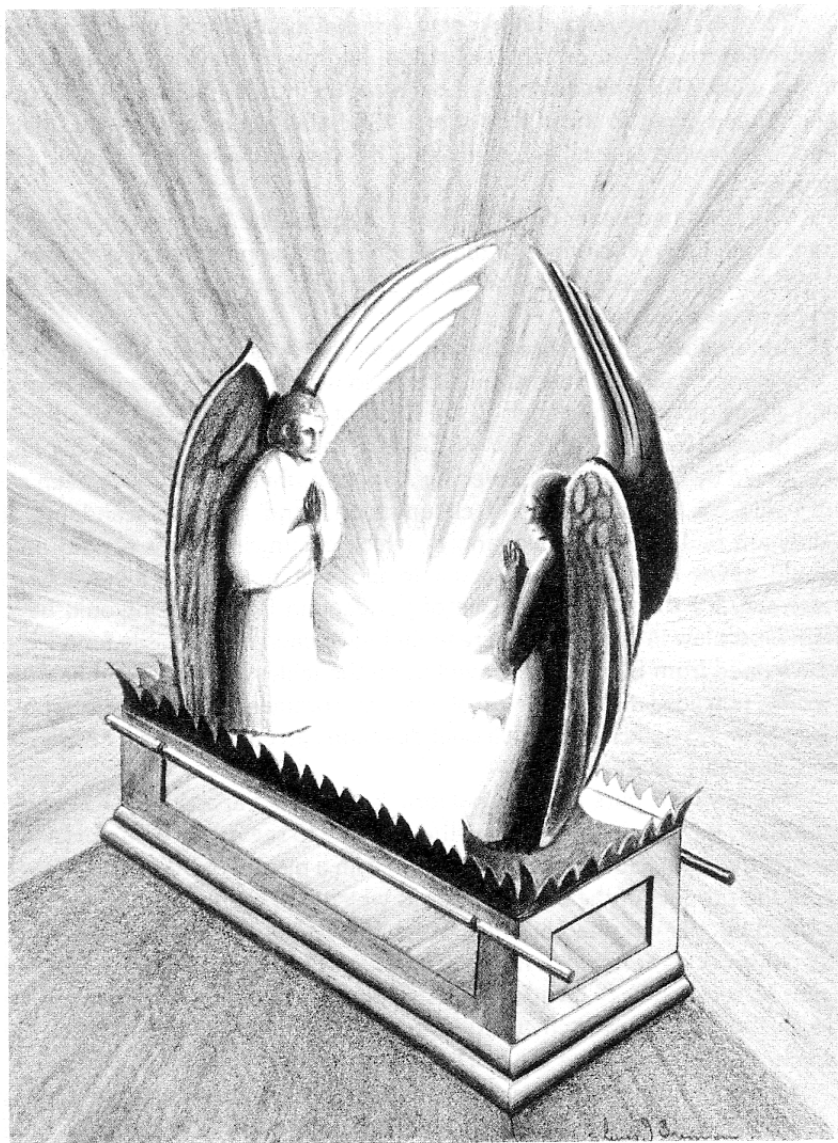
"Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator." *Galatians* 3:19.

"If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the ten commandments, there would have been no need of the additional directions given to Moses." *Patriarchs and Prophets*, 364.

The law in its pure and original form is a perfect transcript of God's holy character, but the people had lost the capacity to see either God or His law in their true light. So God provided them with a picture of themselves. They were the product of their transgressions which had reduced them to stony-hearted people who had an intellectual knowledge of God's requirements but whose characters did not reflect Christ's righteousness. He wanted them to see that they, who were as spiritually dead as the cold stone on which the law was written, needed to look to another Source for the life which measures with the life of God.

In doing this, the Lord recognized the danger of their failing to see His real purpose in supplying this addition. They would look to the schoolmaster which He gave to lead them to Christ, as the source in Christ's place. With zeal worthy of a far better cause, they would seek to eliminate from their lives every practice prohibited by that law, and would then expect the Lord's warmest approval of their achievements. By so doing, they would seek to achieve God's ideals for them in a different way from His.

The apostle Paul saw the Lord's true purpose in adding the law because of their transgressions. When writing to the Corinthians, he expressed great satisfaction that they were not tables of stone, but living tables of the heart.



"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?"

"Ye are our epistle written in our hearts, known and read of all men:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." *2 Corinthians 3:1-3.*

Before the gospel came to the Corinthians, they were certainly in a

spiritual condition aptly illustrated by tables of stone. But the mighty apostle had pointed them to Christ, the Life-giver, who had transformed them from dead stone to living revelations of truth and righteousness.

The first vital step in this transformation brought them to see their true condition and desperate need. The provision of the two tables of stone was designed to achieve this objective. As the people were led to see that those stony tablets on which were written cold prohibitive letters were a picture of their own dead selves, they would sense that they were under the terrible condemnation of eternal death.

"... the ministration of death, written and engraven in stones", verse 7, was designed to show how hopeless their situation was. The law could not offer them life. It threatened nothing but condemnation as it made plain the truth that the law demands, and will get, the sinner's life.

As the sinner sinks into the pit of hopeless despair under this terrible ministration, a radiant light begins to shine into his mind as the Holy Spirit directs him to the Saviour in whom is forgiveness and life. With thankful heart, he casts himself on the mercy of Christ and is transformed from a stony-hearted sinner to a living child of God.

So great is the change that he no longer needs these prohibitions. It is pointless to tell the man who loves his worst enemies so much that he returns them only good for evil, prays for those who despitefully use him, and does all in his power to bring happiness and prosperity to those who would rob and destroy him, that he is not to kill them. Such a thought never enters his head. God provided the commandments to restrain from evil those who have in themselves the bent to do wrong.

For instance, "No Smoking" signs have no effect on the behaviour of those who do not smoke anyway. Their purpose is to restrain the smoker from practising his filthy habit where he would otherwise pollute the air and irritate his fellow humans.

"But we know that the law is good, if a man use it lawfully;

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

"For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." *1 Timothy* 1:8-10.

There is thus a wonderful relationship between the ministration of death—the law that was added because of transgressions—and the position and work of Jesus Christ. This beautiful truth is wonderfully illustrated in the arrangement in the most holy place where the mercy seat was located between the tables of stone and the Presence of the Almighty.

The law represented the awesome justice of God which spelled only condemnation and cold, eternal annihilation to the poor sinner. Those commandments said to the person within whom was the spirit of a

murderer that because that disposition was there, he was doomed to everlasting destruction.

Between the cherubim abode the presence of the immaculate and unchangeable God who would not give even the slightest consideration to any suggestion that the law be changed to accommodate the sinner. The immutability of His holy law is fixed forever. It is a matter that is not subject to discussion, for the Lord knows that any solution to the sin problem which requires a modification of the law, would only serve to compound rather than remove the difficulty.

It was the placement of the mercy seat between the two absolutes of the ministration of death below and the unchangeable, righteous God above, that gave the people hope. The infinite love of God, expressed in His mercy which endureth forever, had found a way whereby man could be saved without any weakening of the law or change in God's character. Justice would be satisfied, the universe secured, and the sinner saved. The plan of salvation is a masterpiece of problem-solving which only the mind of God could achieve.

Any Israelite who beheld the arrangement in and above the ark and understood the message being conveyed thereby, came with renewed faith and courage to offer the sacrificial lamb at the door of the sanctuary. The people saw in this offering the guarantee of the salvation which God's mercy had provided for them. They gladly let the law exact the penalty by taking the old sinful nature so that they were cleansed and free to receive the seed of Christ in its place. Having received His life, they were freed from the old schoolmaster, the ministration of death engraven in stones, and with inexpressible gratitude they lived daily in the blessings of the atonement.

The subject of the law is vast, requiring volumes to cover it thoroughly. However, having briefly considered one aspect of it, we will pass on to the other items in the ark.

Every principle of divine order and organization for His church on earth and in heaven is taught in the budding of Aaron's rod. From the beginning of their deliverance from Egypt, the Lord demonstrated that He was the Head of the church and they were to be members of His body. At no time did He give executive authority to the people. No human committee was directed to work out a plan for their escape from bondage nor the route they would follow from day to day as they journeyed towards the promised land.

Moses was God's mouthpiece. To him were delivered the instructions from the divine Head, and it was his responsibility to pass these on to the people who were expected to obey them.

Despite the clarity of God's procedures and the perfect success which attended obedience to them, the people showed a persistent disposition to manage Jehovah's affairs for Him.

It is amazing that men could ever think they are better qualified to plan and execute God's work than He is. Such a disposition is the expression of a terrible pride and self-sufficiency. Yet church members and leaders confidently undertake this office, and even expect God to be mightily pleased with their efforts.

There is nothing more comforting than the truth that Christ is the actual Head of the church, and that we do not have to bear the responsibility of its leadership, but can confidently leave all the plan-making and problem-solving with Him. This removes all fear that the work will be marred by foolish mistakes and serious miscalculations. Such joy and trust will fill each believer who leaves Christ to be the one and only Head of the church, that he can sincerely and intelligently sing, "Lead on, O King Eternal".

This peace was unknown to the ancient Israelites. The people manifested a continual suspicion of what God was doing and looked for every opportunity to follow their own ways and judgment instead. Thus God's appointment of Aaron came under direct attack. Korah, Dathan, and Abiram were convinced that they were more capable of filling the high priest's office than was Moses' brother, and they were able to enlist two hundred and fifty princes and their followers to support their contention.

While doing this, they claimed that they were upholding and protecting God's name, cause, and honour, but in the showdown which followed, God demonstrated that they were entirely mistaken in their stand. They had failed to recognize the principles of divine appointment and were determined to establish human election in its place.

"Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position, and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. He finally conceived the bold design of overthrowing both the civil and the religious authority. He did not fail to find sympathizers." *Patriarchs and Prophets*, 395.

When Korah and his company had perished in the earth, not even then were the people delivered from their rebellious spirits. The next day they accused Moses and Aaron of being the murderers of God's true people. This entirely wrong charge was so grievous a rejection of God and His ways, that they thereby deprived themselves of His protection and a plague which killed fourteen thousand, seven hundred of them, broke out.

Although they had received more than sufficient evidence to vindicate the principles of divine appointment, the Israelites were still not prepared to walk in God's ways, so in a final effort to convince them, Jehovah worked

the miracle of the budding rod. This left no question that Moses and Aaron were where God, and not they themselves, had put them.

The preservation of the budded rod was to be a perpetual reminder that Christ was the Head of the church, that there were to be no human elections, and that all plans were to emanate from Him. Those lessons are also written for us upon whom the last days are rapidly coming. The ones who learn them will be God's faithful instruments to finish the work.

The presence of the manna was a further confirmation of the truths taught by the budded rod.

It was by God's leadership that the Israelites had been placed in a position where starvation threatened them. They were travelling through an arid desert where there were no provisions for man or beast and no visible relief in sight. The fertile valleys and plains of the promised land were still far ahead, and there was nothing they could see that would provide the nourishment necessary to get there. Death seemed to be the certain outcome.

Instead of bemoaning their fate, they should have recognized that the Lord who had brought them there was responsible for seeing that their needs were supplied. He was the Source of their deliverance and He would be the Source of supply every step of the way.

The provision of the manna was God lovingly and gladly fulfilling His role as the Source of life and leadership. The people were able to see that they were powerless to supply their own needs and dependent upon God to do for them what they could not do for themselves. It was an experience that they must never forget, which they would tend to do when placed in better circumstances. To this end, their loving Leader directed them to place the manna in the ark as an eternal reminder of their true relationship with Him.

If Korah and his followers had kept the lesson ever fresh in their minds, God would not have needed to give the special sign of making Aaron's rod bud.

There are tremendous truths resident in God being our Source, Christ being the Connector, and ourselves the receivers.* Rightly seen, the wonderful truths revealed in the furnishings of the sanctuary, will be a blessing to the soul, a protection from Satan's temptations, and the inspiration of the life.

*This is the subject of a book on God's Sabbath Rest available from Destiny Press.

Four Atonements

God directed the erection of the sanctuary that He might dwell *within* His people. These same truths are taught in the seed principle which involves the double process of cleansing away the old husband's offspring and the implantation of the new husband's life to fill the vacuum thus created. This is the work of atonement, or bringing the sinner into a state of at-one-ment with God.

"Different words are used both in the Old Testament and New, to express the same idea as At-one-ment.

"Examples.—The italicized words are, in the text, synonymous with atone or atonement. Exodus 29:36; Thou shalt *cleanse* the altar when thou hast made an atonement for it.'—*Leviticus* 12:8; The priest shall make an atonement for her and she shall be *clean*.' *Leviticus* 14:2; This shall be the law of the leper in the day of his *cleansing*.' Verse 21; The priest shall make an atonement for him and he shall be *clean*.' The atonement could not be made for him till after he was healed of the leprosy, *Leviticus* 13:45, 46. Till he was healed, he had to dwell alone without the camp. Then *Leviticus* 14:3, 4; The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest command to take for him that is *to be cleansed* two birds alive and clean,' etc. The law was the same in cleansing a house from the leprosy. Verses 33-57. The stones affected with the plague were removed and the house 'scraped within round about' and then repaired with new material.

"Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Verse 48; 'And he shall take *to cleanse* the house two birds' etc. Verse 49; 'And he shall cleanse the house with the blood of the bird' etc. Verses 52, 53; 'And make an atonement for the house, and it shall be *clean*.' *Leviticus* 16:18, 19; 'And he shall go out unto the altar that is before the Lord, and

make an atonement for it.' 'And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel.' *Leviticus* 8:15; 'And Moses took the blood, and put it upon the horns of the altar round about with his fingers and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it,' *2 Chronicles* 29:29 see *2 Chronicles* 29:24. 'And they made reconciliation with their blood upon the altar, to make an atonement for all Israel,' *Jeremiah* 33:8; 'I will cleanse them from all their iniquities,' 'and I will pardon all their iniquities.' *Romans* 5:9-11; 'Being now justified by His blood,' 'by whom we have now received the atonement,' *2 Corinthians* 5:17-19; 'Who hath reconciled us to Himself by Jesus Christ.' *Ephesians* 2:16; 'And that He might reconcile both unto God,' *Hebrews* 9:13, 14; The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works.' He is the Mediator for the 'redemption of the transgressions,' and to 'perfect forever them that are sanctified,' *Hebrews* 10:14; *Ephesians* 1:7; 'In whom we have redemption through His blood, the forgiveness of our sins,' *Acts* 3:19: 'Be converted that your sins may be blotted out.'

"From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz., bringing into favor with God; and in all cases *blood* is the means, and sometimes blood and water. The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood." *The Sanctuary*, by O. R. L. Crosier, 10, 11. Destiny Press Edition.

Because the persistent tendency is to see only a part of the whole as being the complete provision, limited concepts of the atonement have been held by various groups. The Protestant churches for instance, who hold no significant teachings at all on the sanctuary, see the atonement as having been completed on the cross. They neither understand nor believe in one conducted in the most holy place in heaven.

On the other hand, the intense experience through which early Adventists passed, focused their attention on the final atonement to be conducted in the most holy place of the heavenly sanctuary. Their misunderstanding of the event scheduled for the termination of the 2300 year period, plunged them into a disappointment equalled in church history only by that experienced by Christ's apostles at the crucifixion. The world, ready enough to ridicule their stand before the day of Christ's expected return, was unrestrained in its scorn, when the prophesied event did not take place. To this day, many of those Protestant churches which rejected the third angel's message, consider the failure of the Adventists' predictions as clear proof that the movement is not of God.

This pressure from scornful, worldly church people together with their own need to really know where to stand, placed upon the early Adventists

the need to either admit that they were a false movement, or to explain where in one vital point they had erred. Many of them chose the former course, resulting in tens of thousands of those who had ardently awaited Christ's return, abandoning all faith in the Advent movement.

But there were those who could not deny the rich fellowship with Christ into which they had been led, and who therefore chose to wait till clearer light should be given rather than return to the apostate church organizations. They were rewarded with the light pointing the way to the most holy place ministry which they soon learned to refer to as the "final atonement".

Because Adventism stood or fell on the issue of the final atonement it became a dominant feature in their presentation of the message. Every new convert was thoroughly indoctrinated with this teaching so as to secure him in the truth. Consequently, other phases of the atonement received disproportionately small if any attention at all.

Meanwhile, the Protestant churches totally rejected the final atonement and continued to emphasize that a complete atonement had been made on the cross and no other was necessary. They charged Adventists with repudiating the ministry of the cross, which was more than sufficient to relegate them to the position of heretics or cultists.

With the rejection of the message God sent through Waggoner and Jones in 1888, the Adventist people lost the power to defend the final atonement. This left no option but to drift back to the Protestant position which provides for one atonement only—that made at Calvary. This stand eliminates any necessity for a ministry in each of the holy places in turn, and denies any need for the investigative judgment. The third angel's message is rendered worthless and invalid. All that is fundamental Adventism vanishes away from those who take these steps.

Fortunately, this apostasy cannot change the fact that the third angel's message is the God-given truth through the proclamation of which the work is to be finished in these last days. Those who reject this message will have no part in the closing ministry of Christ.

However, this message does not call for the rejection of the teaching that Christ completed a perfect atonement on the cross. It rejects only the idea that there is no other atonement. God's saving truth gives full recognition and proper place to the complete and perfect atonement made by Christ on Calvary, just as it does to all the other atonements which follow. That Jesus did effect such a work on the cross is made clear in these statements:

"Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. *When He offered Himself on the cross, a perfect atonement was made for the sins of the people.* We are now standing in the outer court, waiting and looking for that blessed hope, the glorious

appearing of our Lord and Saviour Jesus Christ." *The Signs of the Times*, June 28, 1899.

"Our great High Priest completed the sacrificial offering of Himself *when He suffered without the gate. Then a perfect atonement was made for the sins of the people.* Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ." *Manuscript 128*, 1897.

"The time had come for the universe of heaven to accept their King. Angels, cherubim and seraphim, would now stand in view of the cross. . . . *The Father accepts the Son.* No language could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only begotten Son as He *saw the completion of the atonement.*" *The Signs of the Times*, August 16, 1899.

"The Father demonstrates His infinite love for Christ, who paid our ransom with His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the *atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.*" *Testimonies* 6:364.

"The Father gave all honor to the Son, seating Him at His right hand, far above all principalities and power. He expressed His great joy and delight in receiving the Crucified One and crowning Him with glory and honor. And all the favors He has shown to His Son in His acceptance of the great atonement are shown to His people. . . . God loves them as He loves His Son. . . . *The seal of heaven has been affixed to Christ's atonement. His sacrifice is in every way satisfactory.*" *The Signs of the Times*, August 16, 1899.

"*The sacrifice of Christ is sufficient; He made a whole, efficacious offering to God; the human effort without the merit of Christ, is worthless.*" *The Review and Herald*, August 19, 1890 (March 24, 1896).

"As the sacrifice in our behalf was complete, so our restoration from the defilement of sin is to be complete." *The Ministry of Healing*, 451.

"His *death on the cross* of Calvary was the climax of His humiliation. His work as a redeemer *is beyond finite conception.* Only those who have died to self, whose lives are hid with Christ in God, can have any conception of *the completeness of the offering* made to save the fallen race." Letter 196, 1901.

By these words the assurance is given that Christ at Calvary made a perfect, complete, whole, and efficacious atonement which fully satisfied the Father. Yet, reference is made in God's Word to further atonements being made after this "... completion of the atonement," on the cross. This naturally appears to be a contradiction, for, if the atonement was completed on the cross, what need is there for further atonements thereafter? The problem is quickly solved when it is realized that the

atonement completed on the cross was that particular atonement, not the work of the atonement as a whole. The fact generally overlooked is that the work of salvation is not completed by one atonement. A person is not finally fitted for heaven the moment he is born again. Men wish that it were so but it is not.

After the initial experience of regeneration which gives the believer membership in Christ's family, there is yet a great work to be done *for* and in him. While his nature has been changed, in many things his mind has not. After years of education in Satan's school there is a great deal to unlearn, as well as much to learn. An extensive work of reformation must be added to that of revival in order to bring the individual into complete harmony with Christ's character and mind. Thus the believer is eventually rendered immune to all temptation no matter how subtle or strong. This particular work is also the making of an atonement.

When that has been completed, there remains the atonement in the sanctuary by which the sins of the truly penitent are removed forever from them. This is also a complete and satisfactory atonement.

Each of these successive works must be complete in itself just as was the atonement on the cross, yet none of them alone can complete the work. Thus there are at least four separate atonements between the first and the last.

Those four atonements are made:

1. On the cross;
2. In the holy place of the heavenly sanctuary;
3. In the most holy place;
4. Over the scapegoat.

This is not necessarily a full listing of all the atonements made, but it certainly covers the ones directly succeeding each other in the progressive work of deliverance from sin. Consideration will now be given to the Scripture references which verify the existence of each of these in the type and antitype.

On the Cross

Statements already quoted prove that Christ performed the antitypical work of making a complete and satisfactory atonement on the cross. This service was typified in the Old Testament when the priest made an atonement for the people by offering a sacrifice at the altar of burnt sacrifice outside the tabernacle. Any service performed at this spot pointed directly to Calvary and what took place there.

"And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

"Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

"And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

"And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

"And he shall flay the burnt offering, and cut it into his pieces.

"And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

"And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

"But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." *Leviticus* 1:1-9.

A careful study of these verses shows that no blood was taken into the sanctuary. The entire service of atonement was performed at the altar of sacrifice in the courtyard. As the courtyard is a symbol of this earth, this rite pointed to that part of Christ's sacrificial work which would be accomplished outside of heaven.

As has already been proved by the many statements quoted, that work was a complete and satisfactory atonement. It could not be otherwise for Christ never failed to fulfil all that He was commissioned to do. At the cross, man's debt was fully paid, his sin fully atoned for. God was utterly satisfied that the claims of the law had been met, its righteousness and justice demonstrated, and the foundation of His kingdom made eternally secure. So completely efficacious was that atonement that salvation has thereby been provided for every person who has ever lived upon this earth. Therefore, every man is saved in Christ. But, even though this marvellous provision has been made, not every man will be saved from eternal death and destruction. While the cross provides this complete salvation, it does not make it available to man. Other atonements are necessary to achieve this. Therefore, those who do not come to receive the benefits of these other atonements will never come into actual possession of the blessings provided by Christ's atoning sacrifice on the cross.

In the Holy Place

In addition to the atonement made outside the tabernacle at the altar of sacrifice, there was a continual or daily atonement made in the holy place. The record of this is found in *Leviticus* 4.

When the priest, the entire congregation, or a ruler had sinned, they had to bring their offering in the form of a bullock or a kid from the goats to the door of the sanctuary where the sin was confessed by the sinner over

the head of the victim. The priest then caught the blood which he took into the holy place, sprinkled it seven times before the veil separating the first from the second apartment, and put some on the horns of the altar of incense.

The balance of the blood was then poured out at the base of the altar of sacrifice, while the fat was burned on the same altar and the rest of the animal was burned to ashes outside the camp.

With a common person the ritual was slightly different though the lesson was the same. Instead of the blood being taken in, the priests ate the flesh of the sacrifice so that when they entered the holy place, the life of the sacrifice entered in within them. While no stipulation to this effect is given in *Leviticus* 4, the law of the sin offering is laid down very clearly in *Leviticus* 6:24-30.

"And the Lord spake unto Moses, saying,

"Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy.

"The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

"Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

"But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

"All the males among the priests shall eat thereof: it is most holy.

"And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." *Leviticus* 6:24-30.

Herein it is made plain that there were occasions when the blood was taken in and others when it was not. The priests were forbidden to eat the flesh of any animal when the blood was carried in but were required to eat it when the blood was not taken into the holy place. Whichever way the transfer was made, it still symbolized the removal of the sinful life from the confessing sinner, and its being deposited within the heavenly sanctuary. This statement from *The Great Controversy*, 418, confirms that.

"In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."

This, God informs us in *Leviticus* 4, made an *atonement* for the ones who came making their confession and receiving in turn the transfer of their sins to the sanctuary. This work required more than the role of the sacrifice.

The work of the priest was also involved. It went beyond the symbol of the cross to that of the temple in heaven.

"And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an *atonement* for them, and it shall be forgiven them." *Leviticus* 4:20. See also verses 31 and 35.

At this stage the purpose is to demonstrate that there are at least four atonements made, each one complete and each one perfect yet in turn accomplishing a further stage in the work of overall atonement for God's people. The detailed consideration of each of these will come as this study progresses.

In the Most Holy Place

On the great day of atonement which took place on the tenth day of the seventh month, an atonement was made in the most holy place for the tabernacle of the congregation and for the altar which stood outside the door, the altar of sacrifice or burnt offering. In Adventist terminology, this is called the *final* atonement.

On this day when the people gathered to the sanctuary, the high priest took firstly a young bullock and a ram for himself and his household. With these he made atonement for himself and his house, an atonement made where the previous ones had not reached—the most holy place. Therefore, it was different from the others and accomplished a work which they had not achieved.

Then in like manner he took two goats, one for the Lord, the other for the scapegoat. With the blood of the Lord's goat he entered the most holy place where he sprinkled the blood on and before the mercy seat. Then he came out to make an atonement on that day and in that place for the holy place, the altar of sacrifice, and for the people. All this is clearly written in *Leviticus* 16:15-19; 29-34.

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

"And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

"And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

"And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. . . .

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

"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.

"It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

"And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

"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 the priests, and for all the people of the congregation.

"And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses."

With the Scapegoat

On this same day of final atonement, when the work of atonement for the people and the sanctuary was ended, the high priest confessed all the sins of Israel over the scapegoat's head after which it was led away into the wilderness to perish alone. This act was also specifically called making an atonement and represents the fourth major atonement between first coming to Christ and final release from the power of sin. Here is the Scripture witness to it.

"And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

"And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

"But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to *make an atonement with him*, and to let him go for a scapegoat into the wilderness." *Leviticus* 16:8-10.

The Full Scope

To hold that there is only one atonement either at the cross or in the most holy place, is to retain a very limited view of the atonement and of the

work of salvation. It means failure to understand the sanctuary and to gain the fullness of the blessing God has for His children.

The purpose of this chapter has been to establish the existence of at least four atonements, each one of which was perfect and complete in itself and indispensable to the finishing of God's work for the redemption of mankind. The next step will be to study each atonement in turn in order to grasp the full beauty of God's purpose in them.

The Sacrificial Atonement

Having determined that there is more than one atonement, it is time to study each one in closer detail. This investigation should be undertaken with the purpose of discovering the practical application of each. God provided the atonements as solutions to the sin problem. Therefore, no value can be gained from studying them unless the purpose for which they were designed is fulfilled in the life.

This is where the Jews persistently went astray. They put their trust in the performance of the ceremony instead of applying the atonement as a personal experience. The result was that they multiplied their outward activities in direct proportion to their spiritual decline. Thus the very services designed to reveal to them a living Saviour served instead to hide Him behind a mass of meaningless performances.

In the sanctuary ritual itself, the first atonement was made in the courtyard at the altar of sacrifice. This involved the slaying of a victim—a lamb, a kid, a turtle-dove, or some other stipulated life form. Its inclusion as a part of the sanctuary service when that was set up in the wilderness was not the first introduction of this ceremony. It had been given to Adam and Eve at Eden's gates after they had been expelled from Paradise. But even that was not the initial institution of the atonement. The very moment they sinned, Christ performed the atonement by stepping in between the guilty pair and the offended law. Thus, even before they knew of or had accepted it, the atonement had been applied to them. If it had not, then they would have died that very day.

"The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, 'Let the punishment fall on Me. I will stand in man's place. He shall have another chance.' " *The SDA Bible Commentary* 1:1085.

Care must be taken to distinguish between the typical atonement as performed by the people, and the actual work itself as carried out by God through Jesus Christ. The ritual observed by the believers was intended to be nothing more than a statement made by them of their acceptance of Christ's work and a testimony that it had become their personal experience.

Thus, when at the gates of Eden, God intimated to Adam and Eve what He had already done *for them*, it was left to them to either reject or accept this wonderful work. Bear in mind that the act of atonement performed the moment they sinned had done nothing *in them*, though it had done a mighty and essential saving work *for them*. God did not need their knowledge and consent in order to apply the initial atonement, though He certainly did to apply the atonement designed to do the work *in them*. The first atonement offered them probation, while the second provided salvation.

When Christ made that initial atonement for Adam and Eve, He made it for all mankind. Every single person ever born, whether he comes to know it or not, enjoys the benefits of that atonement. Without it, there would be no possibility of his ever obtaining salvation because destruction would come before he could accept redemption. Therefore, before God could do anything else for mankind, He had to provide a stay of execution. If He Himself had been the executioner, then the delay would have been effected by His decreeing it just as earthly judges select the day of judgment for the criminal and sometimes later defer it. But the broken law, not the eternal God, is the destroyer. Therefore, God had to provide through Christ the propitiation whereby the demand of the law would be so delayed as to enable man to receive those atonements by which he could obtain salvation from sin.

This clear distinction between the purpose of these two different atonements must be clearly understood if the full benefits of each are to be experienced by those seeking salvation. It is for this reason the Lord sent His holy angels to communicate the principles of the atonement to Adam and Eve.

"Heavenly angels more fully opened to our first parents the plan that had been devised for their salvation. Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance, and faith in Christ, they might again become the children of God." *Patriarchs and Prophets*, 66.

Adam was shown that such a provision could not be made except at infinite cost and suffering for the Son of God. Great as was his appreciation on the one hand, on the other he was exceedingly reluctant to see Christ suffer for him.

"The sacrifice demanded by their transgression, revealed to Adam and Eve the sacred character of the law of God; and they saw, as they had never seen before, the guilt of sin, and its dire results. In their remorse and anguish they pleaded that the penalty might not fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity.

"They were told that since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality." *ibid.*, 66, 67.

Any solution to the sin problem involving changes to the law, was completely unacceptable to God. He had given the law to fill a certain role essential to the security, stability, and happiness of all created beings. It provided the means whereby they could enjoy the use of nature's mighty powers without destroying themselves. But, in order to do this in perfect safety, they must abide within the limitations set down by law. The design was perfect, just, and reasonable, being the ideal that only infinite love and wisdom could devise.

One very desirable feature of God's systems is their utter reliability. But for this, men could never achieve what they do. When scientists planned the flight to the moon, they were able to calculate the exact thrust and direction needed to launch the astronauts successfully on their journey, an undertaking which would have been impossible if the laws of God changed from day to day. If, for instance, the fuel gave a certain power output today and a different one tomorrow, man would never be able to plan a flight anywhere, let alone to the moon. Men should have the greatest thankfulness that God and His laws are so absolutely consistent and reliable.

Consider what chaos would have spread throughout the universe had God elected to solve the sin problem by waiving the law to divert the penalty from Adam and Eve. Once He had done this, then any being throughout the divine dominions could claim the same exemption. Because the Lord had done it for one, He would have to do it on demand for every other transgressor. What confusion this would cause! No one would know just where they stood.

Therefore, God founded His government on a system of reliable laws governing every facet of life. He carefully instructed His children in the blessings of this system and of the dangers involved in acting contrary to it. He warned that violation of law would change nature's powers from being a life-sustainer to being a destroyer. They were then left completely

free to operate within those limitations or to step outside them. Thus, whether they were the recipients of blessings or curses, of life or of death, was and still is according to their decisions.

So, when Adam and Eve under Satan's tempting, chose to operate outside the law, they turned all the mighty powers of nature against themselves. Those forces designed to bless and prosper, were changed into destructive elements which would have obliterated them that day had not God personally intervened to save them. But the steps which God took did not in any way deny the broken law of its natural outworking. Instead, He provided another solution altogether. He diverted on to Himself the awesome powers released by the broken law, and by so doing made the first atonement. Unquestionably, there are deep, mysterious, and amazing truths in this atonement which the concentrated study of eternity will not fully fathom. Those who in this life concentrate their best efforts under God's tutelage on understanding as far as is possible the nature and work of this atonement, will be rewarded with a spiritual experience and fellowship with God far in advance of what they have known thus far.

In this atonement, Christ stood between the living and the dead. Because His life is equal to the power of the law, He was able to bear the full weight of the curse of sin while mankind enjoyed a probationary period wherein he was given another choice to obey or to disobey. Christ thus gave mankind the time in which the next atonement might be applied to effect within them the changes necessary to fit them for heaven.

This principle of the first atonement's doing only a work for the individual as a preparation for a future work to be done in him, is clearly taught in various Bible illustrations.

The Passover

Israel's plight as bondservants of the Egyptians was brought about by broken law. God never put them in that situation. He had worked very hard to bring salvation to the Egyptians through Joseph's ministry when Pharaoh had respectfully obeyed God's directions concerning the storage of grain during the plentiful years, and its wise distribution during the famine which followed. But the Egyptians, forgetting the God who had supplied those precious gifts to them, put their trust in the gifts rather than in the Giver and became proud and self-sufficient. This led them to seize the opportunity to reduce their Israelite guests to slavery. Thus the bondage of the Israelites resulted from the Egyptians' sins.

On the other hand, the Israelites were not guiltless. Because they too lost their regard for the God of their fathers, they so weakened themselves that they had no power to resist their overlords. Long years of servitude were the cruel consequence. The end result of this could only have been death. Satan planned this with meticulous care for he

intended to exterminate the Israelites so as to assure himself that the Messiah could never come to earth. He knew God's plan involved Christ's being born through the seed of Abraham. Therefore, he understood that everything depended on his destroying Abraham's seed.

To do this he had to separate those whom he would destroy from the protection of the atonement. This could be done by leading them to such a depth of apostasy that their rejection of the atonement would be complete. They would then be entirely at his mercy. It was his plan to annihilate the Egyptians with the Israelites. To achieve this, he hardened the heart of Pharaoh who in turn remorselessly ground the Israelites down into such abject servitude that they could not serve God. As Satan saw the steady departure from God, he marshalled the forces of nature around the doomed kingdom in readiness for the day when the Egyptians would have totally rejected God's love and mercy.

When that time came, God sent Moses with a final message of entreaty urging the king not to reject the protection afforded by the atonement but to come back into a state of obedience. He was warned of the onslaught of unrestrained nature out of its course should he refuse to do so.

He refused, and the plagues came in their steady, destructive succession. Each one came closer to the final eradication of the nation until all but the last had fallen. God then directed the Israelites to apply the atonement as the only means of protection from the death which would stalk the land at midnight. They were instructed to select the lamb on the tenth day of the month, and to hold it till the fourteenth when they were to take its life as the sun settled behind the western dunes.

Their first act thereafter was to sprinkle the blood upon their doorposts to provide them with protection from the death angel. When that blood stood between them and the plague, they were safe, even though they were still in the land of bondage and were not free from its power. It is clear that the sprinkled blood did nothing in *them* at this stage, though it certainly did a great work *for them*. It gave them time in which to live on till God could set them free from Egyptian bondage. Had they died that night they would never have known freedom.

It is not difficult to see the close parallel between the situations in Egypt and Eden. In both cases the immediate threat of death hung over the people involved. Neither Adam and Eve nor the Israelites and the Egyptians had any power to avert the peril which had been brought on by their sinful behaviour. Both groups needed time to understand and apply the atonement which would transform them within and thus place them beyond Satan's destructive power. God provided time by making the sacrificial atonement on their behalf. In the Garden of Eden, Christ stepped in between the living and the dead and He was still there in the days of Egyptian bondage. The act of the Israelites and of any Egyptians

who chose to stand beneath the blood, was an acceptance on their part of God's offer.

So, on that disastrous night in Egypt when the death angel left his trail of woe, there were two kinds of sinners in the land. There were the Egyptians who scorned the atonement and died, and there were the Israelites who stood beneath its protection and lived. But, let it be stressed that both were sinners upon whom the broken law had just claims. That atonement did not make those who availed themselves of it free. It only provided them with the time they needed to obtain their freedom. On the other hand, those who did not stand beneath the atoning blood ran out of time and thus lost any opportunity to be saved.

The Prodigal Son

The same beautiful truth is taught in the experience of the prodigal son when he returned from Egypt. When met by his father some distance from home, the lad presented a shameful sight in his rags and tatters. This was no condition in which to arrive within the ordered cleanliness of his father's mansion. He needed protection from the curious and scornful eyes of the residents there until he had the opportunity of washing and changing into fresh clothes. That protection was provided by the father who flung his own beautiful robe around the ragged figure, thus hiding his shame from the eyes of the others.

"The father will permit no contemptuous eye to mock at his son's misery and tatters. He takes from his own shoulders the broad, rich mantle, and wraps it around the son's wasted form, and the youth sobs out his repentance, saying, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' The father holds him close to his side, and brings him home. No opportunity is given him to ask a servant's place. He is a son, who shall be honored with the best the house affords, and whom the waiting men and women shall respect and serve." *Christ's Object Lessons*, 203, 204.

This measure was adopted by the father only to provide protection till the youth was within the house. Immediately they arrived there, the parent directed the servants to transform the youth from a ragged beggar to a well-dressed son.

"The father said to his servants, 'Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.' " *ibid.*, 204.

The father's action in placing his garment over the dirty clothes of his son until the transformation could be effected, is an object lesson of the atonement made by Christ the moment Adam and Eve sinned. It teaches the same truth enfolded in the application of the blood on the lintels in

Egypt. It was a complete work in itself, though it did not finalize the work of restoration. There were two placings on the boy of garments provided by the father. In the first case, his robe was placed over and around the son's tatters, hiding them from view. He had complete protection for the time being from the condemnation of those around.

But the father did not regard this as being all he could do. He was not content until he had stripped the lad of his filthy rags and attired him as befitted a loved and honoured son. Not mere covering, but complete restoration was the least the father could contemplate. So, in Israel's case, God was not content merely with protecting them from the death angel. He would stop at nothing short of their transformation from slaves to free men. Again, in Eden, God could have contented Himself with giving Adam and Eve protection from death while they still remained in their sinful state, but He was not prepared to stop there. Complete restoration is His plan. Therefore, other atonements must follow the first.

A Risen Saviour

On the cross, Christ made the complete sacrificial atonement. * This was the ultimate confirmation of what had already been done in Eden when He became "... the Lamb slain from the foundation of the world." *Revelation* 13:8. That atonement provided protection for all men. Even the godless and unthankful enjoy probationary time because of it. In Christ, every man on earth already has salvation, but it does not become effective until the atonement is applied to each one personally. Just as Adam had salvation made available to him the moment he sinned, so does every man whether he knows it or not. But, just as Adam had to learn of his privilege in Christ and consciously accept it before it became his actual possession, so does every other man.

Paul very clearly understood the principles of the atonement and plainly taught that, wonderful as the work done upon the cross was, if Christ had done no more than that, as would have been the case if He had not been raised from the dead, then all would have been in vain. He gives quite a list of direct consequences: there would be no resurrection of the righteous dead; his preaching and their faith would be in vain; they would still be in their sins; and, having hope only in this life, they would of all men be most miserable. One may well ask how one could have hope in Christ in this life without the possibility of the resurrection and eternal life in heaven. When Christ died, He made an atonement which would be effective whether he arose from the dead or not. Therefore, it would provide protection for man until his probationary time ran out, but

*See the list of statements to this effect quoted on pages 95 and 96.

because He who alone could administer the successive atonements was dead, that would be the only benefit received.

Here is Paul's declaration of this truth:

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.

"For if the dead rise not, then is not Christ raised:

"And if Christ be not raised, your faith is vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept." *1 Corinthians* 15:12-20.

One wonders how, in the light of these clear truths on the atonement, the modern churches can pin their whole faith on the sacrificial act upon the cross. They serve a crucified Saviour, but give no real place to a risen one. It is true that they give lip service to the resurrection of Christ, but there is no place in their theology for successive atonements by which, through a heavenly sanctuary ministry, Christ moves from doing a work *for* mankind to the execution of a work of transformation *within* man. Unless the latter work is done, the first is really pointless. This is why Christ had to rise from the dead.

How thankful we should be that the glorious third angel's message has illuminated the wonderful work of the atonements so that we do not stop merely under Calvary's protection, but are advancing in the reception of the atonements which Christ is administering from the sanctuary above and by which we are being transformed more and more into the likeness of our precious Saviour.

The Burnt Offering

The sacrificial atonement providing probationary time for the disobedient, was followed by a succession of atonements by which the work of restoring God's image in the transgressor, and Paradise to him, will be achieved.

Having secured probationary time for the sinner, the next work was to deliver him from the bondage of the old nature which had been spawned in his heart by the impregnation of Satan's seed, and to implant in its place the divine seed of Christ, from which the righteousness of God was to grow and develop to ultimate perfection.

This step in the progression from condemnation to final deliverance has already been thoroughly covered in several other publications such as *From Bondage to Freedom*, *Living Righteously*, *The Destiny of a Movement*, and *Revival and Reformation*. Consequently, we will not repeat these thoughts here. Instead, we will pass directly to the atonement made by the burnt, the meal, and the peace-offerings which were sacrificed daily in the temple courtyard.

Once the believer had obtained the blessings these offerings were designed to bring him, he was prepared to receive the benefits of the atonement for individual sins. This remission of iniquity was available to him through the ministry in the first apartment which the priest entered on his behalf. After confessing his sin over the victim's head and taking its life with his own hand, the repentant one remained in the courtyard bowed in earnest prayer while by faith he followed the movements of the priest within. It was God's design that sin, once confessed and put away, would find no further place in the believer's experience. Therefore, God did not intend that the person would have to come repeatedly to confess and put away the same sin.

To achieve this ideal, the believer had to live in a state of constant consecration to God's service. Accordingly, the Lord, in order to teach

this, provided the dedication rituals of the burnt, meal, and peace-offerings. Those who conscientiously, sincerely, and intelligently entered into these services daily, were fitted to come in true repentance and confession to receive the remission of sins.

Before the procedure for the atonement in the holy place is studied, consideration must be given to the important lessons contained in these preliminary services. The student must strive to understand and keep in mind the relationships between these various atonements. They are not to be isolated as separate entities for there is a close connection between them all. We will endeavour to show that each successive atonement could not be applied unless the one before it had been successfully carried out. For instance, as shown in the previous chapter, if the sacrificial atonement had not been made the instant man sinned, there would have been no opportunity to introduce and apply the rest of them.

The Burnt-offering

Twice a day, "once in the morning and again in the evening, the burnt-offering was sacrificed on the great altar in the temple courtyard together with the meal and peace-offerings.

"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

"The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

"And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

"And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord. [Margin.]

"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee." Exodus 29:38-42.

Individuals could also make a personal burnt-offering with the appropriate meal and peace-offerings. The directions for these are recorded in the first three chapters of *Leviticus*. When a person offered this sacrifice, an atonement was thereby made for him.

"And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." *Leviticus* 1:4.

The burnt-offering was not a sin-offering even though atonement was received thereby. It was an offering of consecration or of dedication.

"The daily service consisted of the morning and evening burnt-offering, the offering of sweet incense on the golden altar, and the special

offerings for individual sins. And there were also offerings for Sabbaths, new moons, and special feasts.

"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat-offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ." *Patriarchs and Prophets*, 352.

Meat-offerings were in fact *meal*-offerings. Today the word "meat" means flesh, but in the Scriptures, it has a broader meaning which includes all food. It will be noticed that every time a meat-offering is described, no flesh was involved. It consisted of meal combined with oil. See *Leviticus* 2:1, 1 *Kings* 19:5-8. If this is kept in mind, the student will be saved from a wrong understanding of the meat-offering.

Thus, the very first work for the people as each day dawned, was to assemble around the tabernacle for the service of the burnt-offering. The yearling lamb was killed, and then, together with the meal, the oil, and the wine, was burned on the altar of sacrifice in the courtyard.

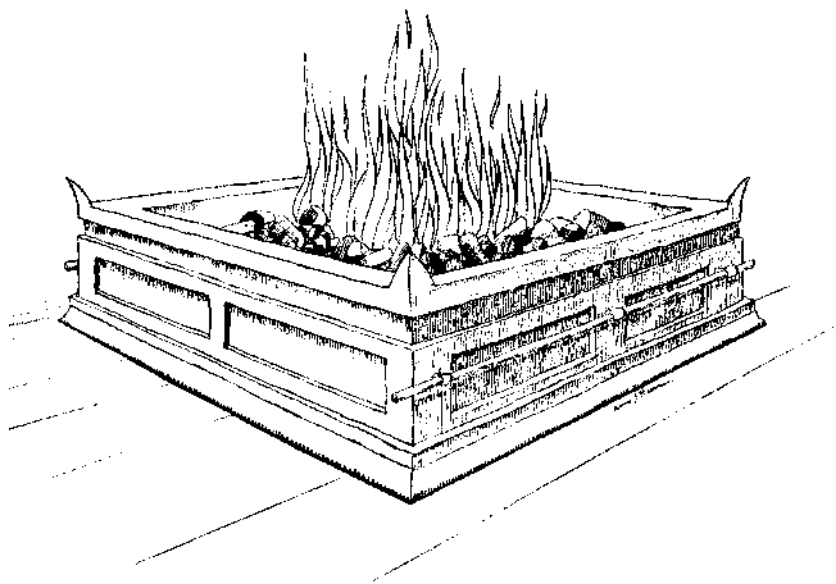
As this was being done, the people were not to merely stand by as uninvolved witnesses. They were expected to solemnly dedicate themselves to God's service for that day. They were to remind themselves that they were in this world not to please self or to build up their own interests, but to advance the cause of the Eternal One.

As well, they were to recognize that they depended for existence on the atonement made for them the moment their first parents fell into sin. Thus, they were to be constantly reminded that there was no place for self-sufficiency, and no room for being the masters of their own fate, or the planners of their own lives.

Everything about that morning and evening burnt-offering was expertly designed by the divine Plan-maker to produce in them the true Christian spirit and to obliterate the idea that salvation was a one-sided affair.

Every believer is initiated into a way of life opposite from the selfish, grasping attitude of those who have no knowledge of God. The believer is saved to serve, and is blessed with heaven's gifts that he might in turn dispense these resources to bring blessing and salvation to the perishing. Those who actively participate in this course of action are mightily blessed themselves, while those who refuse to do so, perish. In this principle of service, God is looking for whole-hearted perfection from His people.

"The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering 'without blemish' could be a symbol of His perfect purity who was to offer Himself as 'a lamb without blemish and without spot'. The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' We are to give



ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will." *ibid.*, 352, 353.

Many professed Christians fail to assimilate these principles. They seem to feel that if they are "generous enough" to give a liberal offering and devote some of their time to missionary work, they satisfy the demands of religion and are earning an eternal reward. But basically, it is not their money or time that God needs first and foremost. The whole life must be consecrated to Him. To satisfy this level of consecration does not mean that a person has to be a full-time paid minister or worker. He can be a humble worker in a regular job such as a carpenter, bus driver, or gardener, who has truly consecrated his life to the Lord even though he does not see his ministry as being a very significant one. Above all else, he loves God's truth and desires nothing more than to see His cause prosper. His deepest concern is to see developed within himself the principles of God's beautiful character of righteousness so that in every way, he becomes like Christ. He accepts the work he is doing as God's plan for him and does it with all the efficiency and skill at his command. He studies his employer to understand what he wants and then strives to serve him to the best of his ability. Cheerful, restful, hopeful, and

optimistic, he devotes whatever time and money he can spare beyond his immediate needs to advancing the truth as the Lord gives him opportunity.

In short, all things in his life are secondary to the advancement of the divine kingdom. Such a man, in the true sense of the word, bows before the altar of burnt-offering every morning and evening.

Those who wish to know if they are truly consecrated to God have only to ask the simple question: What is the primary interest of my life? To what is it basically devoted?

If, in strict honesty, it is found that the building of God's kingdom is the first and foremost interest, then true dedication has been achieved, and antitypically in the person's life, the burnt-offering is still being sacrificed every morning and evening.

The call to gather around the sanctuary to participate in the ordinance of the burnt-offering is still the same today. There is no longer a literal sanctuary, nor is the lamb slain morning and evening, but what the offerings signified then, continues to be the experience God desires His people to have. Providing the sanctuary and its services as a revelation both of the character God planned His people should possess and the way it is to be achieved, is a manifestation of God's love and mercy. Therefore it is pointless to study the sanctuary service from any angle which does not involve a personal application to the individual.

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ." *Steps to Christ*, 70.

As with Israel, so with God's people now, the very first work of every day is to make this total consecration of the life for whatever service the Lord may choose. The nearer one comes to Christ and thus partakes of His Spirit, the more natural this act of consecration becomes. With eagerness, the soul will desire to make this commitment as each day opens and closes.

When John the Baptist came to more fully understand the true nature of Christ's character and mission, his soul was drawn out to make a surrender of himself to depths he had never known before.

This experience came to him while he was in Herod's prison. At this time, his disciples entertained serious doubts about Christ's treatment of His messenger.

"They were allowed access to the prison, and they brought him tidings of the works of Jesus, and told how the people were flocking to Him. But they questioned why, if this new teacher was the Messiah, He did nothing to effect John's release. How could He permit His faithful herald to be deprived of liberty and perhaps of life?" *The Desire of Ages*, 214, 215.

These arguments were not without effect on Christ's messenger, but he refused to give expression to doubt in the presence of his friends. Instead, he determined to find the answer from Christ directly, for which purpose he dispatched several of his disciples to ask Christ if He really was the One promised.

Christ simply directed them to observe Him at work for a whole day. When they returned to the lonely prisoner, they told him all they had seen. John caught a view of Christ's real character and this stimulated within him a desire to be more like that Pattern. The consecration thus generated in him will be duplicated in all those who permit themselves to come under the same sacred influences.

"Understanding more clearly now the nature of Christ's mission, he yielded himself to God for life or for death, as should best serve the interests of the cause he loved." *ibid.*, 218.

Too many of God's professed followers are locked in the notion that if they serve God, He owes them in return, prosperity, health, protection, and a very long life. This was the reasoning of John's disciples. John had sacrificed all for Christ. Therefore, the least the Saviour with all His wondrous power could do was to set John free. Not to do so would label Him as ungrateful and uncaring. So it seemed to them.

Those who think along these lines can never present a true burnt-offering morning by morning. Their consecration to the Lord is too one-sided and can never be acceptable to Him for they have not become one with Him in His character of love.

The kingdom can only be won by sacrifice. Some will be required to make only small contributions while others are called upon to pay the supreme gift of life itself. By dying when and how he did, John provided a witness which was as mighty and necessary as the work done while he was alive. Tens of thousands of martyrs were strengthened to endure their fiery trials when they remembered the testimony given by John in life and in death.

While the burnt-offering represented the surrender of life itself to whatever sacrifice might be called for, the meal and drink-offerings signified the laying of all material possessions at the Master's feet to be given up or used as His cause required.

Here is the area wherein the church has failed so badly in the past and will fail again if God's people do not carefully guard against this peril. When the cause is fresh and new, the believers are thrilled with the

expectation of speedy release from the world and its woes. In this setting they are highly motivated to make large material and personal sacrifices for the work. But it soon becomes apparent that the victory will not be so quickly gained. Faced with the prospect of being in the world for some time yet, the members tend to settle down to make their sojourn as comfortable as possible. They use their money to surround themselves with the comforts of this life and the pursuit of worldly wealth. Enormous amounts of energy and endless hours are expended in building up these earthly interests. The result is that the Spirit of God dies away from the church leaving it destitute, formal, legalistic, and lukewarm.

This sad tale of decadence can be read over and over down through time but never more plainly than in the history of the great second Advent Movement after 1844. In *Testimonies* 1:113-115, the reason for the Spirit's departure was shown to be their diverting the means God had invested in them to personal comfort and interests.

Those who follow this course, delude themselves into believing that it is all for the cause and in the day when it is needed most, the cause will be blessed with the results of "their excellent business administration".

"I saw that many in different places, East and West, were adding farm to farm, and land to land, and house to house, and they make the cause of God their excuse, saying they do this that they may help the cause. They shackle themselves so that they can be of but little benefit to the cause. Some buy a piece of land, and labor with all their might to pay for it. Their time is so occupied that they can spare but little time to pray, and serve God, and gain strength from Him to overcome their besetments. They are in debt, and when the cause needs their help they cannot assist; for they must get free from debt first. But as soon as they are free from debt they are farther from helping the cause than before; for they again involve themselves by adding to their property. They flatter themselves that this course is right, that they will use the avails in the cause, when they are actually laying up treasure here. They love the truth in word, but not in work. They love the cause just as much as their works show. They love the world more and the cause of God less, the attraction to earth grows stronger and the attraction to heaven weaker. Their heart is with their treasure. By their example they say to those around them that they are intending to stay here, that this world is their home. Said the angel: Thou art thy brother's keeper.' " *Testimonies* 1:114, 115.

The final witness as to where their hearts really are is given when they die and their wills are made public. Their money and possessions are left to unbelieving children who have no special need of the assets. Satan is delighted by this for he knows that he has deprived and weakened God's cause while strengthening his own. What makes him particularly gleeful is the fact that it is God's professed people who ought

to have done all they possibly could for the truth, who have served him so well. There is no excuse for this as abundant instruction has been given in the *Testimonies* directing Christians how to allocate their possessions when making their wills.

Nothing originates with ourselves. All we possess has been invested in us by the Lord to advance His cause and defeat the devil. When a person takes this wealth and diverts it into the enemy's hands, he is robbing God. This is the betrayal of a sacred trust for which a fearful account must be given. Natural affection is very strong, and some will feel that it is too much to say that unbelieving children are enemies of God and His truth, but this is the fact of the case. Christ knew what it was to overcome the powerful temptations imposed upon Him because of natural affection and those who would follow in His footsteps, be partakers with Him in His sufferings, and inherit the eternal reward, must gain the same victories.

God's call for these treasures is not selfish on His part. He has more than sufficient resources with which to carry forward His purposes without involving mankind. But He knows the evil effect upon us when we become devoted to selfish interests, no matter how legitimate they may appear to be. Therefore, He has invited us to be His co-workers in the plan of salvation. This is a high honour, a marvellous privilege, and a sacred trust.

When He instituted the burnt, the meal, and the drink-offerings, He performed a loving service to the people. He intended that thereby they should be constantly reminded of their relationship to Him as their Source, and daily directed to renew their covenant promise to make service to others their first consideration. All that they were and all that they had, were to be devoted to this mission. Only while they remained within these limitations, could they be effective partners with the eternal Trio.

As An Atonement

As quoted above, the Scriptures declare that those who participated in the burnt, meal, and drink-offerings, thereby received the atonement.

In what sense is this true?

Atonement has been described as being at-one-ment, in harmony with, or reconciled to God. The atonements were instituted because man, in consequence of his transgression, was found to be far away from God and needed to be brought back again. This process does not involve any changes in the Lord our Righteousness, but it certainly does in man. These transformations are what the atonements are designed to produce. Therefore, any divinely appointed work which brings man back into harmony with the Lord, is an atonement.

When the believers attended the morning and evening services at which the burnt, meal, and drink-offerings were sacrificed—provided they understood what those ceremonies signified and entered with heart and soul into them—they were changed more and more into the likeness of God from day to day. Each spiritual exercise served to confirm and strengthen within them the realization that all things belonged to God, that they were but strangers and sojourners in the earth, that they were to develop a character fit for eternity, and hasten the day when the kingdom of everlasting righteousness would be established.

As these services wrought this holy work within them, they were brought closer and closer to God. This, therefore, was a work of atonement which, as the next chapter will show, prepared them to receive the daily atonement that paved the way, in turn, for receiving the final atonement and a place in the kingdom.

The Peace-offering

It is fitting that those who had made individual burnt and meal-offerings followed these with the peace-offering. Instructions for the three in their order are given in the first three chapters of *Leviticus*.

The natural result of entering into the self-sacrificing spirit of Christ, is perfect peace with Him. To be thus in harmony with the Deity is God's ideal for His children. The eternal Father has devoted all of heaven's powers and resources so that no one will find it impossible to achieve this end.

There is nothing that the true child of God desires more than this sacred rest in close fellowship with the Master. Let him rejoice therefore to see that precious promises and lessons are contained in the atonement made by the sacrifice of the burnt, meal, drink, and peace-offerings. Let more time be spent searching into the treasures the Lord has buried in these truths, with the assurance that when this is done and the lessons applied, significant advancements will be made in the Christian life.

Chapter 13

The Atonement for Sins of Ignorance

It should *be* apparent by now that God provided specific atonements to deal with specific problems. He expects His people to understand each of these atonements and the places where they are to be applied so that the human can work in close and effective co-operation with the divine.

The popular idea today is that Christ performed only one all-embracing sacrificial atonement. This position ignores the Old Testament witness that the different atonements in the type pointed to the same number of matching ministries in the antitype. However, while every atonement in the type involved a sacrifice, Christ died as a sacrifice only once. Because of this, many conclude that there is only one atonement performed by Christ on the sinner's behalf.

It is true that Christ did not die repeatedly. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

"For in that He died, He died unto sin once: but in that He liveth, He liveth unto God." *Romans* 6:9, 10.

It was not necessary for Him to die more than once because His one infinite sacrifice met the requirements for every atonement to be performed in its turn. Thus, it is a mistake to suppose that because Christ died only once, that is the only atonement to be performed in His ministry for our salvation. For every atonement in the type, there is the exact counterpart in the antitype.

Of this succession of atonements, we have thus far considered only two. The first was made by Christ the moment man sinned and was symbolized by the sprinkling of the blood upon the door posts in the Passover service. This provided probationary time during which opportunity was afforded the believer for receiving the restorative benefits contained in the atonements to follow. The second was the atonement of daily consecration performed in the burnt, meal, and peace-offerings.

These induced a spirit of oneness between God and His people which enabled Him to transform them more and more into His likeness.

In the progressive work leading to ultimate restoration, the next need is the effective removal of the sins which appear subsequent to initial deliverance from bondage and the institution of Christ's divine life within. These sins fall into two categories. There are those which are unknown to the believer because, initially, he has a limited knowledge of the divine principles. A simple example of this is the Sunday keeping of Protestant Reformers. They did not know that the seventh day of the week is the Sabbath, and so they faithfully observed the first day. This is called a sin of ignorance. It takes time for a person to *realize* his error, but when he does, the Lord expects him to put it away and be cleansed of it. For this to be possible, an atonement for sins of ignorance was provided.

Unfortunately, sins of ignorance are not the only ones which appear in the lives of the converted. There are occasions when they allow their faith to grow dim, and the enemy, taking advantage of their weakness, tempts them successfully. They know quite well that they have fallen and with deep repentance seek cleansing from the stain. For this God has also provided an atonement typified in the Old Testament dispensation by the trespass offering.

The provision for sins of ignorance is spelled out in *Leviticus* 4:1-35. The procedure is repeated four times, with some modifications, to cover the needs of a priest, the whole congregation, a ruler, and any one of the common people. We will quote here, as a sample, the instructions given to a priest.

"And the Lord spake unto Moses, saying,

"Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:

"If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

"And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

"And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

"And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary.

"And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

"And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

"And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

"As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

"And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

"Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt." *Leviticus* 4:1-12.

In verses 20, 26, 31, and 35, the Lord plainly declares that this was an atonement. "And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an *atonement for him* as concerning his sin, and it shall be forgiven him." Verse 26. Therefore, these procedures are the atonement for sins of ignorance. That merciful and adequate provision is still available and will be received by all who understand and apply the divine remedy.

Until the individual is made aware of the sin of ignorance, it is covered by the sacrificial atonement which was made on the cross and first applied the instant Adam and Eve transgressed. Before he knows of the secret evil within him, the Lord accepts full responsibility for the error even to the point where, if this person should die before becoming aware of it, he would not be lost. But, once the sinner has been brought to *realize* the presence and nature of his hidden iniquity, the responsibility rests upon him. He is required to come to the sanctuary and, by making confession for his sin, be brought into at-one-ment with God.

No man can confess a sin of which he is unaware. Therefore the first work must be to reveal the sinfulness within him which he has never seen before. This is not easily accomplished because it is not natural for a mind long trained to think in a certain way, to change to a different line of thought. The longer that mind has been bent in a given direction, the more difficult it is to change.

All nature bears out this principle. How easy it is to train the tender young tree to grow in a desired direction, but, as the years pass by and the trunk thickens and stiffens, it becomes increasingly difficult. Finally it is impossible to effect any transformation.

The most painless and efficient way to reveal these problems is through the mirror of God's law. It is Jehovah's plan that as men read the holy Scriptures, they will clearly see wherein their lives are not in

harmony with the divine will. Thus He provides the opportunity to repent, confess, and put away the evil.

Unfortunately, every time God sets about this, Satan is there to contest every inch of the way. On his side is the advantage of man's disposition to regard his own evaluation of himself in preference to God's. While the Holy Spirit is telling the sinner that all is not well, he is persuading himself that things could hardly be better. This dangerous attitude is well illustrated by the Laodiceans, who, when God was telling them that they were "wretched, and miserable, and poor, and blind, and naked," kept assuring themselves that they were in fact "rich and increased with goods, and" had "need of nothing".

This message was especially and specifically directed to the Advent people in the second half of last century. Repeated warnings had been given to safeguard them from falling into this state, but they went unheeded. Soon the True Witness had no choice but to describe the condition to which they had come in the hope that they would heed His counsels and return to harmony with Him.

"I was shown that the testimony to the Laodiceans applies to God's people at the present time [1858], and the reason it has not accomplished a greater work is because of the hardness of their hearts." *Testimonies* 1:186.

Three decades later, the same Witness declared that there had been no change for the better. The message had been unheeded.

"Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: 'If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water.'

"Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when He was upon earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through His humble servant, think they are at variance with Sister White, because her ideas are not in harmony with theirs; but this variance is not with Sister White, but with the Lord, who has given her her work to do." *The Review and Herald*, August 26, 1890.

The atonement by which sin is cleansed out of the life can never be made unless the individual seeking it is brought to see his true condition.

In 1858, the True Witness plainly showed the Laodicean Adventists their real state but they could not see it. They preferred their own estimation of themselves over the Lord's evaluation. No doubt they subconsciously reasoned as follows: "The Lord says that we are wretched, poor, blind, and naked, but *we* cannot see that we are. Hard as we might look, we see ourselves rich, increased with goods, and in need of nothing. We suppose that if the Lord says we are destitute of spiritual life, then it must be so, but if we cannot see it, then we are not responsible."

This was a very convenient but fatal attitude to take. God's people have to learn that when He speaks through the prophetic Word, His are not idle words. The question is not whether the people can see it or not. If the Lord has spoken, it is the truth. The only safety is to adopt a very humble and teachable spirit, and plead with the Saviour to open their eyes so that they can see themselves as He sees them. It is impossible to enter into the atonement in any other way.

Almost six millenniums have passed since men first entertained the devil and sin. During that time, warning after warning from a loving God has come to His professed people, revealing not only the state to which they have fallen, but also the sure results of their chosen course. With amazing blindness they have ignored these counsels, choosing rather to consult their own judgment and continue in their own way. For example, see how Jeremiah repeatedly conveyed God's messages to the apostate king of his day and yet, as in exact fulfilment of his predictions the threatened judgments came nearer and nearer, the king, princes, nobles, priests, and people steadfastly resisted reformation and thus could not be brought into at-one-ment with God.

It was an incredible performance. The more one studies it, the more amazing it becomes that puny, mortal man can value his own assessments above those of an infinitely loving and wise God.

Wise indeed are those who see in these attitudes the warning that today's generation has the same proud disposition and is in the same danger of preferring its own ways. Each should fear lest the same sad fate overtake him. None should rest until he is sure that the Lord is doing a faithful work of revealing his deficiencies to him, that he is accepting those revelations, and is making sure work of repentance. There is safety and eternal life in no other course. Salvation is not a matter of human judgment, but of divine.

It would be impossible to lay too much stress on this vital point. It needs to be so thoroughly impressed on minds, that individuals will be aroused from the fatal stupor which leaves them embracing their pleasantly inflated evaluations of themselves in preference to God's wholly accurate judgments. Everyone likes to hear good rather than evil about themselves. It therefore requires a brave honesty and steady courage to accept unpleasant revelations of one's character. If all would

realize that the pain is only administered in order to bring healing, peace, and joy, they would make haste to ensure that this vital step was taken.

When God is unable by His personal messages to awaken His people to a realization of their condition and need, He has other means whereby the same result can be achieved. Whether this further provision proves successful depends on the believers' intelligent co-operation with the divine agencies. All too often these measures also fail because the professed people of God allow the enemy to divert their attention from an examination of their own reactions to the actions of those around them.

Their failure to permit the testimony of the True Witness to reveal their condition and need, means that the evil is left within them. Inevitably, temptations will exert pressures which will develop these evils, bringing them out into the open where they can be clearly seen. Temptation never creates the iniquity. It only develops and makes manifest that which is already there.

"The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden and latent in the heart. As a man 'thinketh in his heart, so is he;' for out of the heart 'are the issues of life.' *Proverbs 23:7; 4:23.*" *The Mount of Blessing*, 60.

Nature strongly witnesses to this principle. In some parts of the world, withering drought will lay the land bare of vegetation for long periods of time. To all appearances there is no sign of life whatsoever. Eventually, the rains return and in a few days there is a wonderful growth of grass, weeds, thorns, and plants. The rain did not create this verdure. It brought out only what was already in the soil. If there had been no thorn seeds for instance, none would have grown after the storms had passed through.

Paul likewise referred to this principle in these words: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience." *Romans 5:3.*

Tribulations come to every person and when they do, it is not patience but impatience which is usually worked. How then can Paul say we glory in tribulations knowing that they work patience, when our experiences tell us that the opposite is true?

He was not speaking about the experience of those within whom impatience still reigned, but about the justified in whom the peace of God is resident. When temptations come to them, they serve only to exercise or strengthen the patience which is already there. Thus, no matter what the situation, tribulations are a blessing. If there is still hidden sin within, they serve to reveal to the observant, honest believer, just where a work needs to be done. Thus he is given the opportunity to hasten to the Saviour for cleansing from these defilements. On the other hand, if

tribulations only bring forth righteous reactions, the believer can rejoice in the evidence that he has been effectively cleansed.

Peter was one who, having failed to profit by Christ's instruction, had to learn the lesson the more difficult and painful way. Christ knew all that was in His beloved disciple, but Peter did not. The Master sought day after day, by patient instruction, to reveal to Peter his defects so that he might be cured of them and invested with qualities which would enable him to stand every test.

"The history of no one of the disciples better illustrates Christ's method of training than does the history of Peter. Bold, aggressive, and self-confident, quick to perceive and forward to act, prompt in retaliation yet generous in forgiving, Peter often erred, and often received reproof. Nor were his warmhearted loyalty and devotion to Christ the less decidedly recognized and commended. Patiently, with discriminating love, the Saviour dealt with His impetuous disciple, seeking to check his self-confidence, and to teach him humility, obedience, and trust.

"But only in part was the lesson learned. Self-assurance was not uprooted.

"Often Jesus, the burden heavy upon His own heart, sought to open to the disciples the scenes of His trial and suffering. But their eyes were holden. The knowledge was unwelcome, and they did not see. Self-pity, that shrank from fellowship with Christ in suffering, prompted Peter's remonstrance, 'Pity Thyself, Lord: this shall not be unto Thee.' *Matthew* 16:22, margin. His words expressed the thought and feeling of the Twelve.

"So they went on, the crisis drawing nearer; they, boastful, contentious, in anticipation apportioning regal honors, and dreaming not of the cross.

"For them all, Peter's experience had a lesson. To self-trust, trial is defeat. The sure outworking of evil still unforsaken, Christ could not prevent. But as His hand had been outstretched to save when the waves were about to sweep over Peter, so did His love reach out for his rescue when the deep waters swept over his soul." *Education*, 88, 89.

As Christ dealt with Peter, so He works for every soul. Firstly, He seeks by direct instruction to alert people to the existence of character deficiencies. When this fails, as it mostly does, then it is impossible for Him to prevent the sure outworking of the evil still unforsaken. The onset of this painful and potentially destructive experience finds the Saviour still at hand to forgive, cleanse, and restore. The atonement is still available. The believer has not been cast away.

When temptations assail the soul and bring forth the evil within, the great mistake made by many is that they direct their attention to what others have done to them rather than studying what has been developed from within themselves. Satan is satisfied for he knows that this attitude

effectively frustrates the work of grace. He is fully aware that no person will experience the atonement's cleansing power unless he firstly knows his own personal state and need.

The correct procedure to follow in all situations involving temptation is to study our own reactions, not the other person's actions against us. No one has to answer for what another person does, nor will anyone's behaviour be excused on the grounds of how badly he was treated. Therefore, it is vital that our concern be focused on our own reactions. If it is found that the temptation has generated an evil response, then be thankful for the trial. It is a friend. The person who has spoken or done evil to us is also a friend though he thought he was an enemy. If the opportunity comes, then we should thank him for what he has said or done, explaining how his activities served to acquaint us with hidden recesses of iniquity about which we would not otherwise have known. We may tell him too that we fled to the sanctuary to receive the atonement which washed away the sin, and gave us a new, sweet, forgiving, and loving spirit. He might not understand, but at least he will be softened as he realizes that we do not cherish a resentful spirit toward him. Such a witness, given in the freshness of the atonement's healing ministry, may well lead him also to the foot of the cross for justification.

What must be understood by all who desire the benefits of the atonement, is that the first step for the suppliant is to know the true nature of his spiritual condition. No sin of ignorance can be cleansed except it be confessed and put away. This, in turn, necessitates that the person knows the evil is there to be confessed and forsaken. God is working continually to bring those who have not sinned away their day of grace to a true knowledge of themselves. Initially, He witnesses to them by His Word and the Holy Spirit, but when their ears are stopped and their eyes are holden, He has no choice but to hope they will see their need through trials and tribulations. He is grieved to see them suffering needlessly and would spare them these discomforts if He could, but He is unable to prevent the sure outworking of evil still unforsaken. If His people refuse to be fashioned by these divine provisions, there is nothing left for them but to be abandoned to the course they have chosen. Perdition will be their inevitable lot.

Once the Holy Spirit accomplishes the work of revealing what has previously been a sin of ignorance, the way is prepared for the next step in the atonement. In the Old Testament ritual, this involved the sinner's selecting the designated animal for the sacrifice, bringing it to the tabernacle door, confessing his sin over its head, and then taking the victim's life. Thereafter, the priest took the blood into the first apartment where he sprinkled it seven times before the veil separating the holy from the most holy place, and touched it onto the four horns of the altar of incense.

By this ceremony the repentant one was symbolically cleansed of the uncleanness with which he had come to the sanctuary. He went away reconciled or at-one-ment with God. Whether he was actually cleansed depended on his faith reaching beyond the ritual to the reality. It is Christ's blood and not that of sacrificial animals which washes away sin.

"For it is not possible that the blood of bulls and of goats should take away sins." *Hebrews* 10:4.

Today, there is no longer a requirement to bring a sacrificial animal or bird to a literal earthly sanctuary. Those rituals were abolished at Calvary. However, the need for cleansing from sin is just as urgent now as it was then, so all need to understand the procedure for receiving the benefits of the atonement symbolized by this service. What those folk back there did in type, is to be done by God's people today as an actual experience of personal cleansing from sin. To achieve this requires an accurate understanding of the symbols employed in the ancient services.

This comprehension is the basis for faith, that essential faculty without which no one receives anything from God.

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." *Hebrews* 11:6.

No one will come to the sanctuary unless he truly believes that the solution to his problems is there. He must know that God has the almighty power required to deliver him from his sins and fill him with righteousness. Many imagine they have faith in God when in reality, they have only a vague consciousness of His capacities and indistinct views of what He proposes to do for and in them.

"A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith cannot receive blessing from God. It is not enough to believe *about* Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power." *The Desire of Ages*, 347. Emphasis original.

When God's children are blessed with this, the only effective faith, they know that when God makes a promise, He means what He says and has the necessary power to accomplish it. They are aware that there is no limit to Jehovah's capacity or His love. His wonderful ideal for His children is far beyond the highest spiritual ambitions which can inspire men. The only reason why so little is achieved in actual practice is

because of the low levels of faith to which most men have limited themselves.

How many people when faced with the sin problem do not believe that God has the ability to deliver them from it! They do not accept the multiplied declarations of Scripture which assure that "sin shall not have dominion over you." Romans 6:14. The benefits of the atonement are unknown to this class. They cannot come intelligently and confidently to the sanctuary, be relieved of their burden, and return blessed with the sweet presence of Christ's righteousness.

The necessity of acquiring a strong and living faith cannot be overstressed. Time and effort must be devoted to this because it is not natural for man to believe in a God he cannot see. His disposition, poisoned by sin, influences him to trust in himself rather than in the almighty Creator of the heavens and the earth. Even after men have done wonderful things under God's personal direction, they have lost their grip on faith, turned to their own works, and, in consequence, suffered terrible defeats. No one can ever come to the place where he can relax, confident that he is immune from unbelief. Constant warfare must be maintained against the enemy's persistent campaign to divert the believer's gaze from the mighty promises of the Eternal, to the more visible, but totally unreliable, resources in man's grasp.

"So then faith cometh by hearing, and hearing by the word of God." Romans 10:17.

The Word of God is available through two major media, the Scriptures and the created universe. Much of the latter is so distant that little is known of it, but what can be seen is more than enough to inspire in man a rich and living faith. God designed that His children, by beholding these manifestations of His creative power, would be led to know where to put their trust, but it does not necessarily follow that those who spend their lives in contact with these wonders, will automatically develop a strong faith in the Infinite. On the contrary, there are countless botanists, astronomers, biologists, and scientists who spend their entire lives in close contact with and study of these things without having any faith in God. Among these are the men who are foremost in advancing speculative theories which provide no place for God as the originator of all things. They declare that the universe is self-generating and that these processes are still in operation.

This is most unfortunate, but it does not diminish the vitality to be acquired from close contact with God through this medium. It only proves that those who study nature without the guidance of God's Word, are devoid of the capacity to rightly read Jehovah's handwriting.

None need be in this situation. God has promised to be the Teacher of His people, thus guaranteeing that their eyes will be open to recognize His personal role in human affairs, and that their confidence in Him will

be quickened to the point where all the mighty benefits of the atonement will be theirs. Those who sit at the feet of this Master Educator will study both the written and the created Word for much more than mere information. Through these media and diligent application to the lessons given them, the righteous will be surrounded by an influence of such magnitude and potency that they will obtain large views of God's omnipotence which will generate an ever enlarging and effective faith.

Whenever God called a man to lead His people forward, He recognized the need to develop in that man tremendous capacities and large faith. To achieve this He always separated him from those environments in which he would be constantly reminded of human greatness, to situations where he was surrounded by God's created works.

Moses' schooling for his role as leader of Israel is an excellent illustration of these procedures. During the first forty years of his life, he lived in the heart of the greatest and richest empire in the then known world. He was continually surrounded by great human achievements and involved in the execution of still others. He was largely, if not totally, unaware of what this powerful influence was doing to him. It was actually shaping him, building self-sufficiency, and establishing confidence in human power above the divine. It was this that led him to slay the Egyptian in the supposition that the exodus would be accomplished by a military campaign under his "able" generalship.

God, recognizing that Moses' continued stay in Egypt was progressively reducing his fitness to undertake his appointed mission, permitted the outworking of events to separate him from these destructive influences. He then directed His servant to a place where an altogether different environment would restructure his attitudes.

"Moses had been learning much that he must unlearn. The influences that had surrounded him in Egypt,—the love of his foster mother, his own high position as the king's grandson, the dissipation on every hand, the refinement, the subtlety, and the mysticism of a false religion, the splendor of idolatrous worship, the solemn grandeur of architecture and sculpture,—all had left deep impressions upon his developing mind, and had moulded, to some extent, his habits and character. Time, change of surroundings, and communion with God, could remove these impressions. It would require on the part of Moses himself a struggle as for life to renounce error and accept truth; but God would be his helper when the conflict should be too severe for human strength.

"In all who have been chosen to accomplish a work for God the human element is seen. Yet they have not been men of stereotyped habits and character, who were satisfied to remain in that condition. They earnestly desired to obtain wisdom from God, and to learn to work for Him. Says the apostle, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given

him.' But God will not impart to men divine light, while they are content to remain in darkness. In order to receive God's help, man must *realize* his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest and persevering prayer and effort. Wrong habits and customs must be shaken off; and it is only by determined endeavor to correct these errors, and to conform to right principles, that the victory can be gained. Many never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline; and God will assist them by uniting divine power with human effort.

"Shut in by the bulwarks of the mountains, Moses was alone with God. The magnificent temples of Egypt no longer impressed his mind with their superstition and falsehood. In the solemn grandeur of the everlasting hills he beheld the majesty of the Most High, and in contrast realized how powerless and insignificant were the gods of Egypt. Everywhere the Creator's name was written. Moses seemed to stand in His presence, and to be overshadowed by His power. Here his pride and self-sufficiency were swept away. In the stern simplicity of his wilderness life, the results of the ease and luxury of Egypt disappeared. Moses became patient, reverent, and humble, 'very meek, above all the men which were upon the face of the earth,' yet strong in faith in the mighty God of Jacob." *Patriarchs and Prophets*, 248, 251.

For those who would receive the full benefit of the atonement for sin, these paragraphs contain valuable guidance. God has provided every facility for the development of powerful faith, but He will not do man's part of the contract. Under the Holy Spirit's instruction, each person must *realize* the weaknesses and obstacles that confront him. Each must recognize the effects that his environment has on him and strongly determine to entertain only those elements which will build his faith. There will be many influences around him which have a negative effect, but there will also be those which are constructive. Sometimes, believers will find themselves confined to bad circumstances from which no escape is immediately available. An excellent example is Joseph's enslavement in Egypt.

"Arriving in Egypt, Joseph was sold to Potiphar, captain of the king's guard, in whose service he remained for ten years. He was here exposed to temptations of no ordinary character. He was in the midst of idolatry. The worship of false gods was surrounded by all the pomp of royalty, supported by the wealth and culture of the most highly civilized nation then in existence. Yet Joseph preserved his simplicity, and his fidelity to God. The sights and sounds of vice were all about him, but he was as

one who saw and heard not. His thoughts were not permitted to linger upon forbidden subjects." *ibid.*, 214.

Thus Joseph demonstrated that confinement to evil circumstances does not doom a person to an evil life. No matter where one may be placed, the voice of God in His Word and in nature can be heard. It is left with the believer to direct his attention to that voice while closing eyes and ears to the seductive sights and sounds of evil.

No one can experience the cleansing power of the atonement without living faith, and none can possess this gift except in working diligently to develop it.

Therefore, each child of God must work diligently to increase faith at the expense of self-sufficiency. He needs, "Through the grace of God and" his "own diligent effort" (*The Great Controversy*, 425), to make life's great target the attainment of an extraordinary Christian experience, just as various worldlings focus life's energies on attaining greatness in their chosen field. One determines to be a great violinist, another an athlete, another an artist, another a successful educator, and so on. In order to achieve such status, they have to eliminate every factor which in any way dissipates their resources while concentrating all their time and powers on their objective.

While the Christian's motive is different, as he seeks no personal glory or fame, the procedures whereby he cultivates the divinely endowed gifts are largely the same. This fact is not realized as it should be and few attain to appreciable heights of Christian excellence. This is a great pity for thereby God and the world are robbed of the wonderful witness of truth which is so badly needed.

Paul understood these principles very clearly and sought to impress them on the minds of the Corinthian believers by directing their attention to the athletic races held in his day.

"In referring to these races as a figure of the Christian warfare, Paul emphasized the preparation necessary to the success of the contestants in the race,—the preliminary discipline, the abstemious diet, the necessity for temperance. 'Every man that striveth for the mastery,' he declared, 'is temperate in all things.' The runners put aside every indulgence that would tend to weaken the physical powers, and by severe and continuous discipline, trained their muscles to strength and endurance, that when the day of the contest should arrive, they might put the heaviest tax upon their powers. How much more important that the Christian, whose eternal interests are at stake, bring appetite and passion under subjection to reason and the will of God! Never must he allow his attention to be diverted by amusements, luxuries, or ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's Word and guided by His Spirit, must hold the reins of control.

"And after this has been done, the Christian must put forth the utmost exertion in order to gain the victory. In the Corinthian games, the last few strides of the contestants in the race were made with agonizing effort to keep up undiminished speed. So the Christian, as he nears the goal, will press onward with even more zeal and determination than at the first of his course." *Acts of the Apostles*, 311.

The worldly aspirant gains a crown which, though very real, is only transitory. He focuses all his available resources on developing the seed of Adam which is already lost to the broken law. By so doing he is able to achieve a very high level of excellence but never eternal life. The difference with the Christian is that while he uses the same resources, much the same procedures, and varying degrees of diligence, he expends his time and energies on an eternal rather than a short-term investment.

This too is what makes the difference between the true Christian and the legalist. Both devotedly concentrate on developing excellence of character, but whereas the former has Christ's life, the latter has only the doomed seed of Adam on which to work.

In this chapter, considerable emphasis has been placed on the moulding influence of the environment in which a person is placed and the necessity for the individual to intelligently and resolutely do for himself what God will not do for him—direct his mind away from the corrupting to the uplifting elements surrounding him. Those who do this will find that self-sufficiency is replaced by humility and a deepening trust in God.

One of these powerful elements is the Scriptures themselves. They are constantly available to every child of God, no matter where he may be. Daily, he needs to feed heavily on God's sacred promises to nourish and strengthen the gift of faith within him. As the miner searches deep into the earth to find the precious ore, so the Christian must hunt for the divine assurances. Having found one, he needs to read and reread it in a prayerful, meditative spirit until the beauty and power of its message dawns upon his soul and he finds himself believing it just as it reads. In this way, larger and larger concepts of God's infinite might and limitless love will open before him, vitalizing his faith and connecting him in a close and wonderful relationship with the Lord.

Thus, instead of being shattered when temptation reveals unknown, hidden evil, he will rest in the saving knowledge that in the atonement for this kind of sin, God has provided the full solution to the problem. He will not mourn uselessly over the sin, but with eager steps will press his way to the sanctuary to receive the full remission of those sins and be brought into perfect at-one-ment with the heavenly family.

Wherever the Lord has been able to reveal to a person the evil still in his heart, it is important that that soul be blessed with the faith which will meet the need. If he has such a view of the Lord's power and love that

he positively knows God can and will heal him, then the consciousness of sin will be a great blessing. But if he does not have this faith when the revelation comes, he will know only discouragement and defeat.

Once the unknown sin is no longer hidden from him, and he has true faith in God's atoning work, he is ready to proceed with the next phase of the atonement—his arrival at the sanctuary door for acceptable confession and remission of sins.

There are three essentials necessary to make the atonement an effective experience in the repentant. They are: a knowledge of his sin, a living faith in God's power to cleanse and restore him, and an accurate knowledge of the procedures to be followed to secure the blessing. The first two of these have already been covered. It is time to study the third.

In the typical service, once the repentant sinner had selected the designated sacrificial victim, he brought it to the door of the tabernacle. If he was a ruler, he was required to bring ". . . a kid of the goats, a male without blemish." *Leviticus* 4:23. One of the common people brought a kid or a lamb, but it had to be a female. Verses 28, 32. A priest was directed to provide a much more valuable offering, ". . . a young bullock without blemish unto the Lord for a sin offering." Verse 3. The same was required of the entire congregation if they needed to come collectively for atonement. Verse 14.

Upon arrival at the tabernacle door within the confines of the courtyard, the repentant sinner laid his hands upon the victim's head in the priest's presence, after which he took the animal's life by cutting its throat.

"And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord." Verse 4. See also verses 15, 24, and 29.

The gushing blood was caught by the anointed priest who proceeded into the holy place where he sprinkled it seven times before the veil which separated the holy from the most holy place, and applied some of the remainder on the horns of the altar of sweet incense. He then returned to the courtyard where he poured the balance out at the base of the altar of sacrifice.

"And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

"And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary.

"And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation." Verses 5-7. See also verses 16-18.

In the cases of the ruler and the common people, the blood was not carried into the holy place but was poured out at the base of the altar of sacrifice. Instead of taking the blood within the first veil, the priest was required to eat the flesh of the animal. The strict law was that if the blood was taken in, the flesh was not to be eaten, but if the blood was not taken in, the flesh was to be eaten. This law is recorded in *Leviticus* 6:24-30.

"And the Lord spake unto Moses, saying,

"Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy.

"The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

"Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

"But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

"All the males among the priests shall eat thereof: it is most holy.

"And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire."

The difference in the ceremony made no difference to the symbolism. Whether the blood was taken in without the flesh being eaten, or the blood not taken in while the flesh was eaten, the services still taught that the sin was transferred to the sanctuary.

"In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary." *The Great Controversy*, 418.

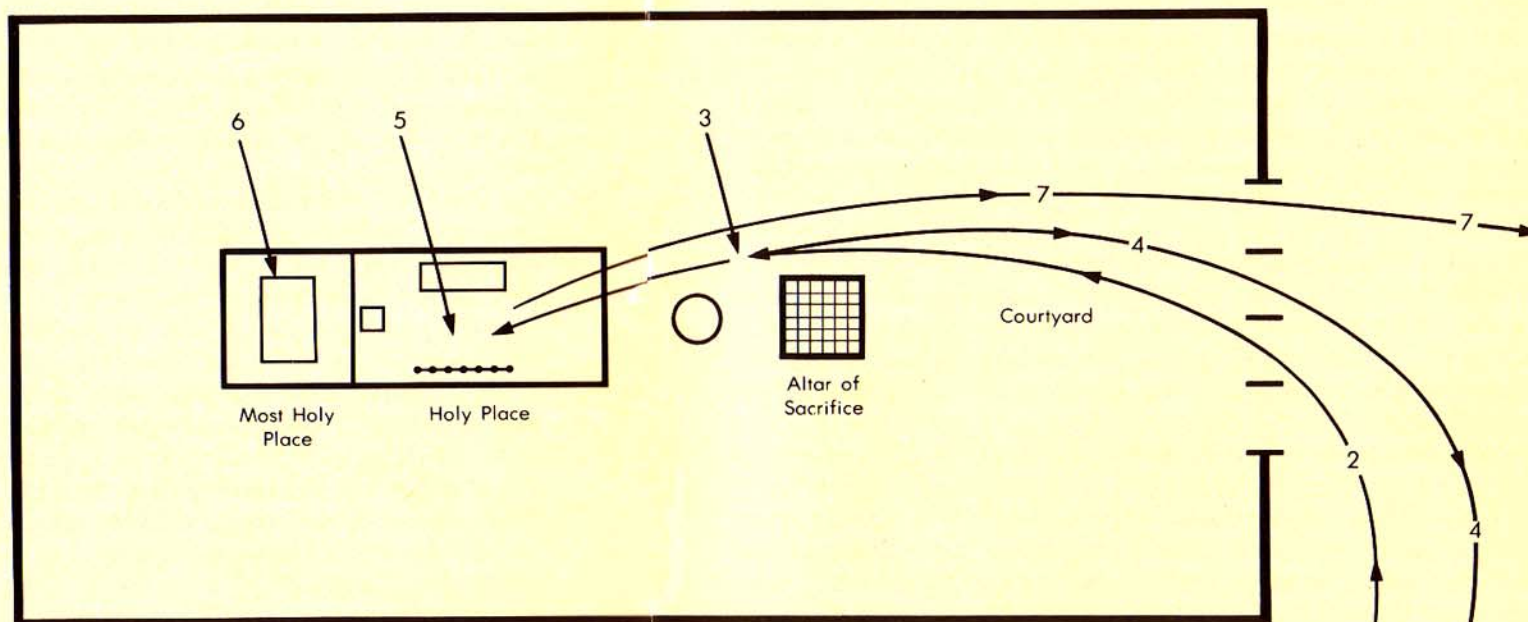
The final procedure in the service disposed of the remains of the sacrifice.

"And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

"And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

"As it was taken off from the bullock of the sacrifice of peace offering: and the priest shall burn them upon the altar of the burnt offering.

"And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,



1. Through the study of the word of God and the testing of temptation, there comes the revelation and the conviction of the hitherto unknown sin. The intelligent believer knows that the real problem is not the act of sin, but the *spirit* of evil within, which is the source of the problem. He knows that until that is cleansed away, he cannot cease committing the sin, but will still do it.

2. He knows that his need of forgiveness and cleansing will be fully supplied at the door of the sanctuary in response to the making of an *acceptable* confession. So he comes with strong faith that the Lord will do just what He has promised He will do.

3. Very specifically he confesses that his real problem is the evil spirit within

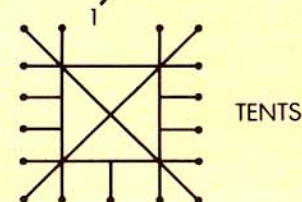
him. He gives it to the Lord who takes it and fills the vacuum with the sweet graces of His Holy Spirit.

4. Thus he returns to his house a very different man from the one who came up. Now in this area where he has been cleansed, he has the power to choose as to whether he will sin or not.

5. That which defiled him—his now forfeited life—is in the sanctuary causing its defilement so that it in turn needs to be cleansed. Thus the cleansing of the individual is the defiling of the sanctuary.

6. A record of all these transactions is kept in heaven and this record is used to determine the final disposition of the sin in the great judgment day. Either the sins return on the sinner or they are placed upon the scapegoat.

7. Only if no known sins remain in the individual, will those in the sanctuary be placed upon the scapegoat. Therefore it is most essential that all sin be in the sanctuary before the judgment. This must be the sin itself, not just the guilt of it or the record of it. *Remember that no sin passes directly from the sinner to the scapegoat. It must all pass through the sanctuary first.*



THE SANCTUARY

AND SOMETHING OF THE LESSON IT TAUGHT
IN REGARD TO ACCEPTABLE CONFESSION.

"Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt." *Leviticus* 4:8-12. See also verses 19-21; 26; 31; 35.

By these typical proceedings, the Lord designed that His children would learn the way to obtain the complete blessings of the atonement for sins of ignorance. There are deep spiritual truths contained in these lessons from the past. Familiarity with nothing more than the procedures to be followed will do no one any good. There must be a correct and deep understanding of what each act signifies so that the repentant soul can translate each step into a rich and rewarding personal, spiritual experience. Without this, the sanctuary service is a profitless study.

Critical to that understanding is a true concept of what sin is, for, "Remission, or putting away of sin, is the work to be accomplished." *The Great Controversy*, 418.

The atonement puts away the sin, not just the action, guilt, or record of it. By getting rid of sin, the action, guilt, and record are also put away. So the problem is solved by dealing with the cause of it. On the other hand, if the repentant concentrate primarily on getting rid of sin's actions and guilt, without being cleansed of the actual sinfulness, they will receive nothing at all. To prevent this wasteful and futile mis-direction of effort, sinners must not rest until they comprehend the Bible definition of sin. No one can understand the gospel or receive its saving ministry without this knowledge.

To most aspiring Christians, sin is an action of wrong doing, which, once committed, loads the transgressor with a burden of guilt. This is viewed as the element which separates the soul from God and erects a barrier to its admission to heaven. When asked for a Bible definition of sin they will immediately point to *1 John* 3:4. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

There is truth in all this, but at such a superficial level that it will deny the repentant person a real deliverance from sin's power. The definition must be extended to the point where it is seen that sin is more than what we do. It is what we are. It is a mighty power which resides within the being and controls it against the person's will. It is the root from which springs the evil fruits of unrighteous deeds.

The atonement was not designed merely to relieve the sinner of his guilt, for this would not satisfy the transgressor's needs. It would leave him in a wretched sinning and repenting, sinning and repenting condition. "The very essence of the gospel is restoration. . . ." *The Desire of Ages*, 824. God will not be content with less than a work of such thoroughness as is necessary to remove the source of the trouble and restore His image in man.

Because the sinner's salvation depends on his having a correct definition of what sin is, the Scriptures unmask, identify, and describe this mighty force with explanations, object lessons, and symbols to such an extent that no one has any excuse for not understanding it. A survey of these evidences will not be repeated here as they have been adequately presented in others of our publications such as *Revival and Reformation*, *From Bondage to Freedom*, *Acceptable Confession*, *The Living and the Dead*, and *The Destiny of a Movement*, all of which are available from Destiny Press.

What needs to be reiterated is that sin is so much an integral part of the sinner that, apart from God's saving grace, it is inseparable from him and is the governing force in his life. He is a slave to it whether he likes to admit it or not. Wherever he goes, it goes with him. Isolation from temptation does not cure the problem, though it may seem to when the sin is left sleeping for the time being. Eventually though, it will arise and reassert itself every time the necessary pressures are reapplied.

Those who flee to the sanctuary, knowing these things about sin, are aware that when they come, the sinfulness arrives with them. They are glad to know this, for they are thus assured that the evil has been brought to the place where it is to be left. There is no way in which sin can escape the confrontation with the atonement which will remove it from its victim, if the determined child of God presses his way into the Saviour's presence.

Others, who have not discovered what sin is, come to the sanctuary to receive only forgiveness. Their sin also comes with them, but it returns with them as well. Because they do not know what their real problem is, they are not able to make an acceptable confession and the Lord cannot save them from their sins. They return from the atonement as they came—sinners unsaved.

In the typical service, when the penitent arrived at the place where the atonement was to be made, namely, the door of the tabernacle, he placed his hands upon the victim's head and made an explicit confession of his sins. Whether or not he received the benefits of the atonement depended on the nature of that confession. It was God's intention that he receive much more than pardon for sins committed. Not only was his evil to be cleansed away; the attributes of Christ were to be implanted in him as well. God was fully prepared to do this for the sinner provided he was enlightened, faithful, and conscientious enough to offer a confession which would make it possible.

Every soul should understand why only those confessions which meet certain requirements will bring the desired results. There is confession and there is *acceptable* confession. So many think that if they make a confession of any kind, they are assured of forgiveness, but it is not quite as simple as that. Certain specifications must firstly be met. However, this

does not mean that acceptable confession is a complicated affair. It is not, for even a little child can understand and experience it.

When the sinner stands before His Saviour, the Lord desires to remove the burden of sin and guilt and fill the penitent with His own righteous attributes. He cannot do this without the suppliant's co-operation, because the sins belong to the sinner and Christ would be a thief if He took them without the person's knowledge and consent. Christ is not a thief. Therefore the transgressor must actually give the problem to Him before He can receive it and put it safely away in the sanctuary.

Consider what this means in the cases of those who do not understand the real nature of sin and come to Christ seeking nothing more than forgiveness and the power to suppress their sinful tendencies. They confess only what they have done, and ask pardon for these misdeeds. No mention is even made of the real problem—the sinful life within them that is the root from which the evil springs. If it has not been confessed, then it certainly has not been given to the Saviour, thus denying Him any opportunity to solve the problem. He cannot deal with anything which has not been specifically handed to Him. Therefore, these people arise from their knees still under the control of the sin force within, and they will be compelled to sin every time temptation reasserts itself.

Humiliated, sad, repentant, and mystified over this recurrence of the same sins, they repeat their inadequate confession, which, leaving them as destitute of deliverance as before, is followed by a repetition of the same transgressions. Thus, this kind of confession leaves a person in the endless round of sinning and confessing, sinning and confessing. It is a miserable and discouraging life which God never intended His followers to suffer. This certainly is not a true Christian experience. Not until the suppliant learns the simple procedures which make acceptable confession, will this spiral of defeat be broken.

A very different result is experienced by those who understand what sin is and what the atonement is designed to accomplish. They kneel in contrition confessing not only what they have done, but also what they are. They acknowledge that evil resides within and controls them and that while that power is present and in command, they have no hope of living righteously. Having confessed the evil presence and the guilt which attends it, they give it to Christ who gladly takes what He has been waiting to receive. Through the merits of His infinite sacrifice, He transfers it to the sanctuary where it remains till the investigative judgment is complete.

Where the sin was, is now an empty space, a vacuum. But it must not be left that way. Jesus referred to the case of the man from whom the evil was eradicated but who neglected to have Christ's righteousness take its place. The evil spirit returned and, when he found the house

unoccupied, gathered seven devils worse than himself to share in the repossession of the man's heart. Needless to say, the person's state was much worse than it had ever been.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." *Matthew 12:43-45.*

"There were many in Christ's day, as there are today, over whom the control of Satan for the time seemed broken; through the grace of God they were set free from the evil spirits that had held dominion over the soul. They rejoiced in the love of God; but, like the stony-ground hearers of the parable, they did not abide in His love. They did not surrender themselves to God daily, that Christ might dwell in the heart; and when the evil spirit returned, with 'seven other spirits more wicked than himself,' they were wholly dominated by the power of evil."

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."

"The last state of that man is worse than the first. Even so,' said Jesus, 'shall it be also unto this wicked generation.' There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit is in persistently slighting heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit." *The Desire of Ages*, 323, 324.

These words constitute a solemn warning that if, after being cleansed of sin, a person fails to receive and actively maintain Christ's life within, he will be worse off than if he had never received the atonement. It is vital therefore, that, once the vacuum has been filled, the believer devote time and energy to nurturing Christ's divine life within.

"The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour." *Christ's Object Lessons*, 419, 420.

He who comes with such a confession as will *create* this vacuum and fill the soul with the graces of the Holy Spirit, will certainly return a very different person from the one who came with his sin and its guilt. He knows that the blood of Christ has transferred the sin to the sanctuary as it is written: "The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. . . . And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary." *The Great Controversy*, 418, 420.

How could the blood of the lamb who represented Christ, symbolize the forfeited life of the sinner? When the sinner confessed his sin over the victim's head, the sin was transferred in type to the sacrifice. So, when the sinner confesses to Christ, his sinful life is transferred to the Saviour who bears those sins into the sanctuary as if they were His very own.

Observe carefully that it is the sinner's *life* which is taken in, not just the guilt. Of course, the latter is also transferred to the holy place in heaven because wherever the sin goes, the guilt is also present. In fact, it is impossible to separate them. The only way to be free from guilt is to be delivered from the sin.

Blessed indeed are those who receive the atonement for sins of ignorance. Where once the hidden evil resided, righteousness now reigns. When temptations come, they do not find the same answering chord they once did. What the believer once loved, he now hates, not only mentally but spiritually as well. The old chain of sinning and confessing, sinning and confessing is broken and he can move onto higher ground with his wonderful Saviour. His sins, together with the guilt and the record of them, are safely held in the sanctuary where they will remain until the question of their final disposition is decided in the investigative judgment.

Those who experience the benefits of the atonement for sins of ignorance will be filled with praise and wonder at the adequacy of God's provisions for His undeserving people. At the same time, they will recognize that the work is not yet completed. Other atonements are necessary before they are ready to walk the golden streets and see God face to face.

Chapter 14

The Atonement for Trespasses

The trespass-offering was a sin-offering, but there are some differences between this atonement and the one provided for sins of ignorance. Information regarding it is contained in *Leviticus* 5:1-19; 6:1-7; 7:1-7; and *Numbers* 5:5-31. The law of the trespass-offering is found in *Leviticus* 7:1-7.

"Likewise this is the law of the trespass offering: it is most holy.

"In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

"And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

"And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

"And the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering.

"Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

"As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it."

The blood from the trespass-offering was not carried into the sanctuary. It was sprinkled around the altar and the flesh was eaten by the priests. This was according to the general rule that when the blood was not taken in, the flesh was to be eaten. When the ministers entered the sanctuary, they carried the flesh of the sacrifice in their own persons, thus signifying that Christ carries our sins on Himself.

Another difference was that whereas for sins of ignorance specific offerings were required for each group—a bullock for a priest and for the

congregation, a kid of the goats for a ruler, and a kid of the goats or a lamb for the common people—in the case of the trespass-offerings, the offering required corresponded to a person's capacity to pay.

The highest offering required was a kid or a lamb, but if the person could not afford this, he could bring two turtle-doves or two young pigeons. If he was so poor that he could not bring these, then he could bring an offering of flour upon which he must put neither oil nor frankincense because it was a sin-offering, not a meal-offering.

"And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering.

"And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder:

"And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

"And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

"But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

"Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering.

"And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering." *Leviticus* 5:6-13.

Normally, a meat, or more correctly, a meal-offering was a consecration of material possessions to God's service, but here it is specifically emphasized as being a sin-offering. Inasmuch as ". . . without shedding of blood is no remission," *Hebrews* 9:22, it is most singular that a bloodless offering of meal could atone for or remit sin.

It is unusual but for very good reason. In this is brought to view the wonderful scope of the atonement and its power to reach all classes, even to the poorest of all. It was to this provision that Paul obviously made reference when he said:

"And *almost* all things are by the law purged with blood; and without shedding of blood is no remission." *Hebrews* 9:22.

Those who in the type were classified as being so poor that they could not even bring a pair of turtle-doves, typify a class of people who are the most spiritually disadvantaged. Their knowledge of the gospel is so limited that they have never heard of Christ's blood and so cannot consciously and intelligently plead that blood for their atonement. It is difficult for those who have been raised in an environment where the Bible is freely available and where even unbelievers know something about the history of the cross, to appreciate the poverty surrounding those who have never known these things. Today that destitution of knowledge is much more limited than it was during the Dark Ages when whole nations were cut off completely from those lands where the gospel was being preached. However, despite the extensive communications around the world today, there are still some who, because of their location, are denied access to the truth about the atonement. Comparison of their impoverished situation with the much larger opportunities and privileges accorded to those who live in the enlightened areas, should encourage us to place a much greater value on what we have.

Despite their isolation from those places where God's light brightly shines, they do not need to perish. God is able to witness to them, and they are able to read the testimony of His power and character in the wonderful world of nature. Paul spoke of them in *Romans* 2:11-16.

"For there is no respect of persons with God.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

"(For not the hearers of the law are just before God, but the doers of the law shall be justified.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

"Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

This Scripture reveals that these people most certainly received the atonement even though they were so poor in spiritual knowledge that they had never heard the name of Jesus. The proof is offered in these words: they "do by *nature* the things contained in the law . . . which shew the work of the law *written in their hearts*." The evil nature has been removed, Christ's seed has taken its place, and they are freed from sin's bondage.

"Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.

"How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!' How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval." *The Desire of Ages*, 638.

"Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The 'Light which lighteth every man that cometh into the world' (*John* 1:9), is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God." *Christ's Object Lessons*, 385.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." *Isaiah* 42:16.

The only acquaintance these people have with God is through the wonderful world of nature. Therein they have caught a vision of His mighty power and matchless love. To this revelation, they have responded to such an extent that the Lord has been able to cleanse them of Satan's seed and implant in them the seed of Christ.

The message, Christ in you, is their only hope of glory just as it is with every other sinner. God does not provide one way of salvation for those who know His truths, and another for those who have no access to the written Word. All must be born again. All must have Christ in them, the hope of glory. Therefore, the same work is done in the ignorant as is done in an enlightened person.

The only real difference is that, because those who have the written Word are blessed with much greater light, they can enter into the experience more intelligently and confidently, and can advance much farther in Christian achievement and missionary outreach.

There is an obvious difference between the spiritual riches possessed by those who live where the gospel has been made available, and by those where it is unknown, yet God in His wonderful love has made salvation available to both classes of people. While the poorest of the poor cannot consciously or intelligently plead Christ's blood as the propitiation for their sins, yet the Lord accepts their offering and gives them the atonement even as unto those who can.

One must admire the purity of the Christian experience found among those who do not have the written Word. They are not motivated by the hope of eternal reward for they have no information on this. The resurrection, pearly gates, golden streets, the tree of life, seeing God face to face, membership in the 144,000, travel to distant galaxies, and eternal life, are not known to them. Therefore, they live righteously simply because it is righteous to do so, not because of the hope of reward or the fear of retributive judgments. When they go down to the grave, as far as they know, it is the end for them. They have no pictures in their minds of Christ descending in flaming glory to call them from their dusty beds clothed in immortality.

Imagine the surprise and delight which will be theirs when the voice of the Archangel and the trump of God awakens them to eternal morning and never-ending joy. As they behold the face of their Saviour of whom they have never previously heard, their happiness will know no bounds. What praise will spring from their lips as, for the first time, they are taught the wonders of Christ's saving ministry and what He has done for them.

In their earthly life they were so poor that they could only bring a bloodless offering, symbolized in the Old Testament service by a handful of meal, but the Lord accepted this, and applied the blood on their behalf. Despite their abject spiritual poverty in terms of available information, they will not perish. What a rebuke their witness will be to those who have been enlightened and yet despised the heavenly gift!

"Our standing before God depends, not upon the amount of light we have received, but upon the use we make of what we have. Thus even the heathen who choose the right as far as they can distinguish it are in a more favorable condition than are those who have had great light, and profess to serve God, but who disregard the light, and by their daily life contradict their profession." *The Desire of Ages*, 239.

Not a man, woman, or child who has ever lived, has any excuse for being lost. God has made full provision for all to be saved, no matter what their situations might be. Through one means or another, His light

has reached them. Fortunate and blessed are those who have the written Word and living preachers, yet salvation is not exclusive to them. Christ is the light which has shone on every person.

"That was the true Light, which lighteth every man that cometh into the world." *John* 1:9.

"As through Christ every human being has life, so also through Him every soul receives some ray of divine light." *Education*, 29.

When one considers the enormous disadvantages under which some people have lived, this is difficult to believe, though faith in God's infallible Word assures us that it is true. Think of a child raised by atheistic parents who dedicate themselves from his earliest days to shut out every spiritual influence, while filling his receptive mind with antichristian sentiments. It is hard to understand how the light of truth could ever penetrate such prejudice.

During the second world war, for example, Hitler dreamed of building the world's super race. To achieve this, he selected the finest young men and women in the country and directed them to produce children. When the babies were born, they were taken away from their mothers and placed in large nurseries where they were cared for by trained staff whose chief responsibility was to thoroughly inculcate the Aryan philosophy into the infant minds to the exclusion of every Christian principle. Maximum effort was made to ensure that no light from heaven could ever reach any of them.

This is only one example. Many others might be cited, such as the cases of children raised in an Islamic culture, in the depth of heathenism, in Communism, and so on. It is difficult to believe that Christ could penetrate such formidable defences with even so much as a single ray of light.

Yet He does. Though we cannot explain how, we know it is true because the Lord has declared that Christ is the Light which has illuminated every man who has entered the world.

Proof of this is demonstrated when, from time to time, a person emerges from a hostile environment and stands out as a glowing light in the night, despite the darkness which has surrounded him and the opposition from his group. This development shows that the light has been shining in the darkness upon both him and his fellows, and that every one of them could likewise have been saved by it. The ignorance and superstition from which he has emerged, make his case the more beautiful, miraculous, and wonderful. He is living, convincing proof that Christ is the Light which has penetrated the gloom enshrouding every person ever born.

Joseph Wolff, the mighty preacher who proclaimed the judgment-hour message in the nineteenth century, is a good example of this. He



It is highly probable that no one has ever preached the gospel in this heathen village. If the truth has been presented here, it would only be during the past century or so. Even so, the ingrained teachings of centuries and the minds weakened by generations of unhealthful living would make this to be a most unfruitful field of labour. These factors seemingly place these deprived people at a greater disadvantage to their more fortunate neighbours in the enlightened lands where the Bible is freely accessible to all. But this does not mean that salvation for them is an impossibility. God's name is written large in the book of nature by which they are surrounded, and the Holy Spirit is there to open their hearts to read it. Those who respond to this light and follow where it leads will certainly be saved.

was born in 1795 in Bavaria to strict orthodox Jewish parents. His stern and intensive Hebrew training began at the age of four, and he was thoroughly taught to expect, along with Jews generally, the advent of their Messiah. With dedicated thoroughness, his tutors inculcated into his mind the idea that Christianity was wicked idol worship and an insult to Jehovah. His parents were obviously anxious that he never become contaminated with the Christian religion. Effective barriers were being raised to ensure this.

But, as Joseph listened to the learned rabbis discussing the Messiah, he found himself wondering about Christ. The light was shining on his mind and he was receptive, while those of his community were dead to it. When he was eight, he came in contact with a Lutheran villager, Herr Spiess, who gave him favourable impressions about Christianity. It was not long before the young man was persuaded that Christ was the Messiah, and declared his desire to become a Christian. However, he did not mention this at home for fear of the opposition it would generate.

The enemy redoubled his efforts at this point by sending Jewish Deists to inject doubt into the boy's young mind. They laboured to sweep away faith in Moses and the validity of the sacrificial system.

At seventeen, he became a Roman Catholic and spent time in their colleges. Yet despite all these adverse influences and situations, his eager mind clung to every ray of true light which came to him, until he emerged as a mighty instrument in God's hands. He preached the judgment-hour message in Europe, Asia, and America, and is regarded as one of the mightiest evangelists of that period.

Joseph Wolff is not an extreme example. Others have been placed in much more difficult conditions. At least he had access to the sacred writings and to preachers who had a personal experience in the power of God to save from sin. Nevertheless, his escape from Jewish prejudice, Deism, Roman Catholicism, and the other negative elements, is a witness that the light does shine in the darkness and can be received by all who will not close their eyes to it. It is regrettable that so few do open their hearts to receive the truth, but there are enough to prove that, if the others would do likewise, they too could walk in the joy of salvation. Despite the advantage Satan enjoys by having gained possession of the human family, the Lord is able to personally offer deliverance to all.

What a beautiful lesson of the Father's love is revealed through the trespass-offerings. The assurance contained therein that no one is so poor in theological knowledge that salvation is beyond his reach, illumines the truth that "God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." *John* 3:16.

The rich who brought their kid or lamb, the poorer with their turtle-doves, and the poorest of all who came with only a handful of bloodless meal, all found the atonement available to them.

With what infinite tenderness does the Author of our salvation regard the human race! He leaves nothing undone that can be done to restore His lost image in man and to reinstate him to Edenic perfection.

"Bless the Lord, O my soul: and all that is within me, bless His holy name.

"Bless the Lord, O my soul, and forget not all His benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

"The Lord executeth righteousness and judgment for all that are oppressed.

"He made known His ways unto Moses, His acts unto the children of Israel.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

"He will not always chide: neither will He keep His anger for ever.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

"As far as the east is from the west, so far hath He removed our transgressions from us.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him.

"For He knoweth our frame; He remembereth that we are dust.

"As for man, his days are as grass: as a flower of the field, so he flourisheth.

"For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children;

"To such as keep His covenant, and to those that remember His commandments to do them.

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

"Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure.

"Bless the Lord, all His works in all places of His dominion: bless the Lord, O my soul." *Psalms* 103:1-22.

The atonement for sins of ignorance was for general unknown transgressions of the law. The atonement for trespasses covered wrongs of a more specific nature, though sometimes these too were classed as sins of ignorance.

"And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.

"And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

"It is a trespass offering: he hath certainly trespassed against the Lord." *Leviticus* 5:17-19.

Generally speaking though, trespass-offerings were for wilful or known sins directed against either a person's fellow men, or the Lord, or both. These transgressions were committed under the pressure of temptation, after which came the sense of guilt and condemnation. As the sinner felt his need of cleansing and pardon, he followed the instructions for receiving the atonement.

He was obliged to select the designated offering, a ram, bring an estimated sum of money in temple shekels, and present himself at the door of the tabernacle where an acceptable confession had to be made. At the same time, he was expected to make restitution to the wronged party to the value of the damage plus twenty per cent. By these procedures an atonement was made for him and he returned to his tent free from the sin and its guilt.

"And the Lord spake unto Moses, saying,

"If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

"And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him." *Leviticus* 5:14-16.

"And the Lord spake unto Moses, saying,

"If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

"Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

"Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

"Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

"And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

"And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein." *Leviticus* 6:1-7.

Because the sins referred to in this category involve direct loss to God or man, the principle of restitution is introduced. Not only was the offender to restore that which had been taken or withheld from God or his fellow man, but he was required to add one-fifth to the value. This provision no doubt compensated for the loss sustained by the owner during the period he was denied its use.

The restitution was always made to the one who had been wronged. If the wronged person had died before this was effected, then the compensation had to be paid to the nearest of kin. If no kinsman could be found, it was paid to the priest as God's representative.

"And the Lord spake unto Moses, saying,

"Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty;

"Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

"But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him." *Numbers* 5:5-8.

This service clearly teaches that it is not sufficient to merely confess the wrong done. Amends must be made for the evil. There are many who are convicted along these lines, but are troubled about what to do when the person to whom they owe the restoration has moved to an unknown address or has died. These counsels plainly reveal the answer to this problem. The value is to be restored to the next of kin if he can be found. If not, it is to be paid to the Lord through His chosen ministers.

It is a serious offence to rob our fellow men but a much more serious one to rob God. No soul can be clear in these matters and *receive* the

blessing of the atonement unless proper confession and restitution has been made. It was a common practice for Sister White to teach the people the vital importance of returning to God His tenth. The records show that in those meetings where she taught these principles, souls were deeply convicted and made haste to restore the debt. It is interesting to see how quickly the Lord enabled them to pay back what was owing once they had made the commitment to do so. Of these experiences it is recorded that:

"A decided advancement in spirituality, piety, charity, and activity, has been made as the result of the special meetings in the _____ church. Discourses were preached on the sin of robbing God in tithes and offerings. . . .

"Many confessed that they had not paid tithes for years; and we know that God cannot bless those who are robbing Him, and that the church must suffer in consequence of the sins of its individual members. There are a large number of names on our church books; and if all would be prompt in paying an honest tithe to the Lord, which is His portion, the treasury would not lack for means. . . .

"As the sin of robbing God was presented, the people received clearer views of their duty and privilege in this matter. One brother said that for two years he had not paid his tithes, and he was in despair; but as he confessed his sin, he began to gather hope. 'What shall I do?' he asked.

"I said, 'Give your note to the treasurer of the church; that will be businesslike.'

"He thought that was a rather strange request; but he sat down and began to write, 'For value received, I promise to pay _____' He looked up, as if to say, Is that the proper form in which to write out a note to the Lord?

" 'Yes,' he continued, 'for value received. Have I not been receiving the blessings of God day after day? Have not the angels guarded me? Has not the Lord blessed me with all spiritual and temporal blessings? For value received, I promise to pay the sum of \$571.50 to the church treasurer.' After doing all he could do on his part, he was a happy man. In a few days he took up his note, and paid his tithe into the treasury. He had also made a Christmas donation of \$125.

"Another brother gave a note for \$1000, expecting to meet it in a few weeks; and another gave a note for \$300." *The Review and Herald*, Feb. 19, 1889.

"Many have long neglected to deal honestly with their Maker. Failing to lay aside the tithe weekly, they have let it accumulate, until it amounts to a large sum, and now they are very reluctant to make the matter right. This back tithe they keep, using it as their own. But it is God's property, which they have refused to put into His treasury." *ibid.*, Dec. 23, 1890.

"Friday morning I spoke on the subject of tithing. This subject has not been presented to the churches as it should have been, and the neglect, together with financial depression, has caused a marked falling off in the tithes the past year. At this conference the subject has been carefully canvassed in meeting after meeting. . . .

"One brother, a noble-looking man, a delegate from Tasmania, came to me and said, 'I am glad I heard you speak today upon tithing. I did not know it was so important a matter. I dare not neglect it longer.' He is now figuring up the amount of his tithe for the last twenty years, and says he shall pay it all as fast as he is able, for he cannot have robbery of God registered in the books of heaven meet him in the judgment.

"One sister belonging to the Melbourne church, has brought in eleven pounds [\$54] back tithe which she had not understood that it devolved on her to pay. As they have received the light, many have made confession in regard to their indebtedness to God, and expressed their determination to meet this debt. . . . I proposed that they place in the treasury their note promising to pay the full amount of an honest tithe as soon as they could obtain the money to do so. Many heads bowed assent, and I am confident that next year we shall not, as now, have an empty treasury." *Counsels on Stewardship*, 96, 97.

When a person who has been robbing God for years considers the formidable cost of repaying the tithes and offerings that have been withheld plus twenty per cent, his courage is apt to fail, for it will truly seem an impossible task. He would rather have the previous debt cancelled and a fresh start made for the future. But the Word of God clearly teaches that restitution must be made if the atonement is to be received and the blessings of God restored. The correct procedure is to assess the amount owing and then send a promissory note to the treasury covering the amount.

When this is done in simple faith, God undertakes the responsibility of making the payments possible. Those who take such a step will enjoy the thrilling experience of seeing God work for them. In the instances mentioned in the *Review and Herald* article of February 19, quoted above, it is impressive to see how quickly those who lodged their promissory notes were able to take them up. They themselves must have been surprised, gratified, and blessed by the outcome. All who step out in like faith will share the same happy experiences. God will enable the payment to be made.

"Many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they

grow pale at the thought of rendering to the Lord His own,—a just tithe. Make haste, brethren, you have now the opportunity to be honest with God; delay not." *ibid.*

"What of your stewardship? Have you during the past year robbed God in tithes and offerings? Look at your well-filled barns, at your cellars stored with the good things the Lord has given you, and ask yourselves whether you have returned to the Giver that which belongs to Him. If you have robbed the Lord, make restitution. As far as possible, make the past right, and then ask the Saviour to pardon you. Will you not return to the Lord His own, before this year, with its burden of record, has passed into eternity?" *The Review and Herald*, Dec. 23, 1902.

"Wherever there has been any neglect on your part to give back to the Lord His own, repent with contrition of soul, and make restitution, lest His curse rest upon you. . . . When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask Him to provide means to send the message of truth to the world." *ibid.*, Jan. 20, 1885.

The principles of restitution involved in the payment of tithes and offerings also apply to every obligation owed to God. When, for example, a person asks for baptism, he makes a solemn and responsible dedication of himself to God's service. Later, temptations exert pressure on him to divert his interests in selfish directions. Those who yield to these persuasions, need to *realize* the urgent necessity of correcting the folly and of returning to the faithful performance of their vows. It is a very sad thing when people ask for baptism, enter into the contract of service to God in the presence of witnesses and then later deny all they ever stood for on that day.

Every believer should constantly examine his position to ensure that he is being faithful to the vows made to God. It is much better to make no vows than to solemnly promise the Lord you will serve Him, and then not live up to this dedication. The Scriptures are emphatic on this point.

"When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed.

"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." *Ecclesiastes* 5:4,5.

There are some things which can never be repaid. It is impossible for instance, to go back and relive the wasted years. The best that can be done is to confess what has been taken away from the Lord and, by faithfulness from this time forward, give a demonstration of true repentance. Thus the penitent shows that he regrets the waste so thoroughly that, if the lost years could be relived, they would be put to commendable account.

The same principles of restitution apply to robbery of man. The guiding specifications in *Leviticus* and *Numbers* require restoration to be made of measurable assets such as property or money. There is of course the ever present need to guard against fanaticism in these matters, though generally speaking, because of the cost involved, most folk will tend to err the other way.

If a person recognizes that he has a debt of restitution to pay, but does not have the wherewithal to meet the obligation, the same procedures apply as when the debt is owed to God. Let him go to the person to whom he owes the money and give him a promissory note with the assurance that he will pay when he can. Such an approach will always be well received, especially if the other person is a Christian. The Lord will then add His mighty resources and it will be surprising how soon the note is taken up.

The natural impulse of the renewed heart will be to make such restitution. The story of Zacchaeus illustrates this. After receiving Christ in his home, he made a declaration that as far as he could remember, he had faithfully restored everything he had ever taken by false accusation.

"And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." *Luke* 19:8.

The Lord required that only a fifth be added to the value of that which must be given back, but Zacchaeus was determined to go beyond that. He would return four hundred per cent. Because 'he was rich' (verse 1), he had the capacity to do so immediately. He demonstrated that he understood the law of the trespass-offering and was more than willing to obey it.

Not for one moment did Christ advise him that his steps were unnecessary. Instead, He gave complete approval to his course by telling Zacchaeus that salvation had come to his house that day.

"And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham." Verse 9.

Christ was not saying that Zacchaeus had earned salvation by his works. Instead, He recognized that His new follower had been truly born again and was therefore a child of Abraham by spiritual and not merely physical descent. His determination to make full restitution to those whom he had wronged was a witness that this change had in fact taken place. His works had not gained him salvation. They were the sure fruit of his having entered the family of Christ. All those who have a true conversion experience, will, like Zacchaeus, take every step to ensure that they have made full restitution for anything they have unjustly taken from another.

The principles spelled out in the trespass-offering are as valid today as they were when originally given. God expects His people to restore both to Him and their fellow human beings, that which has been held back or in any other way, robbed from them.

"If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession." *The Desire of Ages*, 556.

This is just and fair. It is also a mighty deterrent for, when folk are aware that they must return with interest that which is unjustly taken away, they will hesitate to defraud.

All should give earnest consideration to the various atonements and learn to gain the fullness of the blessings God has built into them. Then we shall see a much more positive advancement in Christian experience and preparation for the Lord's return.

Chapter 15

The Red Heifer

The atonements provided in the burnt, meal, and peace-offerings; for sins of ignorance; and for trespasses; were all closely associated with the sanctuary. In each case the victim was slain at the tabernacle door and, in one way or another, its life was carried into the first apartment.

However, there was one atonement for sin which was not made at the tabernacle or even within the camp. It was the offering of the red heifer. There were certain other differences between this service and the other atonements for sin.

"And the Lord spake unto Moses and unto Aaron, saying,

"This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

"And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

"And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

"And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

"And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

"Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

"And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

"And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for

the congregation of the children of Israel for a water of separation: it is a purification for sin.

"And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute forever." *Numbers* 19:1-10.

The remainder of the chapter instructed the people how the atonement was to be applied. In every case this offering provided for the cleansing of all who had in some way or another come in contact with a dead body.

"He that toucheth the dead body of any man shall be unclean seven days." Verse 11.

The cleansing process involved the immersion of the ashes from the burnt heifer in pure water taken from a running stream. A clean person took a hyssop branch, dipped it in the water, and sprinkled it over the unclean person and the general surroundings where the dead body had lain. If he had died in his tent, then the tent, the furniture, and the clothes were treated as well as the person who had come in contact with the dead.

Like each of the other atonements, this service was rich in gospel truth. God intended that they should learn beautiful and precious lessons from the service.

"The children of Israel were anciently commanded to make an offering for the entire congregation to purify them from ceremonial defilement. This sacrifice was a red heifer and represented the more perfect offering that should redeem from the pollution of sin. This was an occasional sacrifice for the purification of all those who had necessarily or accidentally touched the dead. All who came in contact with death in any way were considered ceremonially unclean. This was to forcibly impress the minds of the Hebrews with the fact that death came in consequence of sin and therefore is a representative of sin. The one heifer, the one ark, the one brazen serpent, impressively point to the one great offering, the sacrifice of Christ." *Testimonies* 4:120.

Ceremonial uncleanness is a type of spiritual pollution, the stain of sin. Whereas the children of Israel only came into contact with death on an occasional basis, every human being is defiled by sin and death. This is an unavoidable consequence of the heredity which comes down from Adam and Eve. As was stressed earlier, once sin and death entered our first parents, the laws of heredity made it impossible for anything else to be passed on to their offspring. Therefore, not one person is born into this world righteous. Consequently, every person needs the cleansing ministry of Christ which is here symbolized by the water of purification.

In contradiction of these principles, some teach that children are born righteous and do not become unrighteous until they have committed their first sins. A favourite quotation used by these people to "prove" their point is the following:

"I had some conversation with Elder [J.G.] Matteson in regard to whether children of unbelieving parents would be saved. I related that a sister had with great anxiety asked me this question, stating that some had told her that the little children of unbelieving parents would not be saved.

"This we should consider as one of the questions we are not at liberty to express a position or an opinion upon, for the simple reason that God has not told us definitely about this matter in His Word. If He thought it was essential for us to know, He would have told us plainly.

"The things He has revealed are for us and for our children. There are things we do not now understand. We are ignorant of many things that are plainly revealed. When these subjects which have close relation to our eternal welfare are exhausted, then it will be ample time to consider some of these points that some are unnecessarily perplexing their minds about." *Selected Messages* 3:313.

This statement does not support the argument that children are born righteous and will automatically be saved if they die before they commit their first sin, because it is not even discussing that point. It is talking about whether it can be known if a certain class of the lost, namely those born of *unbelieving* parents, will be saved or not. Certainly, if they were born in a saved condition as some teach, there would be no question about their participating in the resurrection of the just. To understand whether these babes will be saved or not necessitates knowing if they have been reached by the provisions of the atonement. This cannot be known because, on *this* question, God has shed no light.

Thus there are two separate though closely related questions before us. One is whether children are born righteous or sinful, and the other is whether those who are born of unbelieving parents are being reached by God's saving grace and so are being saved. On the first question the Scriptures have much to say, while on the second, they are silent. Therefore, while it is necessary to form a definite belief on the former, we are counselled to leave the latter problem alone.

The study of the red heifer is not concerned with the question of whether or not children of unbelieving parents will be saved. It deals rather with the steps to be taken by those who have come in contact with sin and death. It reminds us that there is not one of us who has not been defiled, and therefore does not need the provisions for cleansing which God has provided.

The service was conducted outside the encampment. In this the people were to read the awful fact that sin had placed them outside the household of God. It directed their minds back to the expulsion from Eden which followed Adam's and Eve's partaking of the forbidden fruit and even further still to Satan's departure from Paradise because of his insistent refusal to live by heaven's just and righteous laws. As they gathered around the red heifer and saw the encampment and the sanctuary in the distance, they knew that their only hope of return to their Father's house was through the sacrificial death. They were to understand that they had no power to restore themselves to their lost estate. Until thoroughly cleansed, they could not come into God's presence.

The location outside the encampment also prefigured Christ's crucifixion outside Jerusalem, apart from the temple, and separated from the nation which had so totally rejected Him.

"The sacrificial heifer was conducted without the camp and slain in the most imposing manner. Thus Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls." *Testimonies* 4:121.

For more than one reason, the location of Christ's sacrifice was a fitting illustration of salvation's plan.

Even though Jerusalem had become the habitation of demons, in a certain sense it still remained a symbol of the holy city above. To save mankind, Christ had left that beautiful habitation to die in the place where fallen humanity was—outside of Paradise. It was man's sin which made this separation necessary. Likewise, the sinful condition of the Jews dictated that Christ die removed from them, their city, and their temple.

We are denied the spectacle of where and how Christ would have died if Israel had understood His mission and received Him as ". . . the Lamb of God, which taketh away the sin of the world." John 1:29. With the tremendous wealth of information contained in the sacrificial system and the writings of the prophets, they had no reason for not knowing the real nature of His work, yet, when He arrived, there was not a single person who understood. John the Baptist is the one who, above all others ought to have seen Christ in His true light, but even he had erroneous ideas about the Messiah.

If Israel had correctly comprehended the sacrificial system, they certainly would not have arrested Jesus, illegally tried and condemned Him, and hurried Him outside the city walls to an ignominious crucifixion. Even so, they did not determine the hour of His death, for, irrespective of their activities and purposes, the time was fixed in God's predetermined plan. When the designated moment arrived, the prophesied event took place.

As that time approached, if Israel had understood God's ways, they would have recognized the hour and its tremendous significance and would have gathered about the Saviour as the awful burden of sin was laid upon Him. Instead of directing jeerings and cursings against him, they would have upheld the Redeemer with their prayers, sympathy, and immeasurable gratitude. How different the scene would have been from what it actually was! With what mighty power the message of a crucified and risen Saviour would have been proclaimed throughout the world and how speedily sin would have been banished from the universe!

Such is what might have been but tragically did not come to pass. Israel and the world have not yet learned how great is their loss. Only when the records are opened before them in the great day of final reckoning will they realize what they were offered and what they rejected.

Christ's sacrificial place was, to all appearances, chosen by the Jews and the Romans even though they had not the slightest idea of the significance of what they were doing. However, if God had been left to select the site, while we cannot now know just where it would have been, it is safe to say it would still have been outside the city walls. This is because its being there also symbolized the fact that Christ had died for the entire world, not just for the Jews.

"The sacrificial heifer was conducted without the camp and slain in the most imposing manner. Thus Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that Christ did not die for the Hebrews alone, but for all mankind. He proclaims to a fallen world that He has come to be their Redeemer and urges them to accept the salvation He offers them." *ibid.*

As the Israelites witnessed the death and burning of the heifer, God sought thereby to lift their eyes above the narrow confines of their own little world, to the vast needs experienced by perishing mankind in every nation on earth. He wished that they would share with Him the spirit of love and concern, and enter into a sacrificial service to their fellows no matter where they might be. He aimed to protect them from the limited concept that salvation was for the Jews alone.

"This heifer was to be red, which was a symbol of blood. It must be without spot or blemish, and one that had never borne a yoke. Here again, Christ was typified. The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him, for He was independent and above all law. The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down His life and to take it up again. 'Who being in the form of God, thought it not robbery to be equal with God.'



The sacrifice of the red heifer without the camp was a most significant and important offering, the lessons of which need to be clearly understood and diligently studied by all of God's children today. There are so many in the religious world who, at the present time, regard the services of the Old Testament as having no bearing on their lives, but this is a mistake. While it is true that the wilderness sanctuary and the temples which followed it together with their comprehensive rituals have passed away, the lessons contained in them have not. These messages are just as vital to the experience of God's children now as they ever were in the past. It is important that time be spent in becoming thoroughly conversant with these lessons and in making a close, practical application of them to the individual's personal experience.

"Yet this glorious Being loved the poor sinner and took upon Himself the form of a servant, that He might suffer and die in man's behalf. Jesus might have remained at His Father's right hand, wearing His kingly crown and royal robes. But He chose to exchange all the riches, honor, and glory of heaven for the poverty of humanity, and His station of high command for the horrors of Gethsemane and the humiliation and agony of Calvary. He became a man of sorrows and acquainted with grief, that by His baptism of suffering and blood He might purify and redeem a guilty world. 'Lo, I come,' was the joyful assent, 'to do Thy will, O My God.' " *ibid.*, 120, 121.

"The body of the heifer was burned to ashes, which signified a whole and ample sacrifice. The ashes were then gathered up by a person uncontaminated by contact with the dead and placed in a vessel containing water from a running stream. This clean and pure person then took a cedar stick with scarlet cloth and a bunch of hyssop, and sprinkled the contents of the vessel upon the tent and the people assembled. This ceremony was repeated several times in order to be thorough and was done as a purification from sin.

"Thus Christ, in His own spotless righteousness, after shedding His precious blood, enters into the holy place to cleanse the sanctuary. And there the crimson current is brought into the service of reconciling God to man. Some may look upon this slaying of the heifer as a meaningless ceremony, but it was done by the command of God and bears a deep significance that has not lost its application to the present time.

"The priest used cedar and hyssop, dipping them into the cleansing water and sprinkling the unclean. This symbolized the blood of Christ spilled to cleanse us from moral impurities. The repeated sprinklings illustrate the thoroughness of the work that must be accomplished for the repenting sinner. All that he has must be consecrated. Not only should his own soul be washed clean and pure, but he should strive to have his family, his domestic arrangements, his property, and his entire belongings consecrated to God.

"After the tent had been sprinkled with hyssop, over the door of those cleansed was written: I am not my own; Lord, I am Thine. Thus should it be with those who profess to be cleansed by the blood of Christ. God is no less exacting now than He was in olden times. The psalmist, in his prayer, refers to this symbolic ceremony when he says: 'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.' 'Create in me a clean heart, O God; and renew a right spirit within me.' 'Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit.'

"The blood of Christ is efficacious but it needs to be applied continually. God not only wants His servants to use the means He has

entrusted to them for His glory, but He desires them to make a consecration of *themselves* to His cause. If you, my brethren, have become selfish and are withholding from the Lord that which you should cheerfully give to His service, then you need the blood of sprinkling thoroughly applied, consecrating you and all your possessions to God." *ibid.*, 121-123.

There is more revealed in the red heifer's sacrifice than the unspeakable price paid by Christ for man's salvation. Included is the vital lesson teaching that the believer is also to participate in the same spirit of dedicated service.

The world has always been ready to applaud those who, by making a tremendous personal sacrifice, have completely exempted others from paying any price at all. Soldiers who die on the battlefield are accorded places of honour by those who stay at home far from war's horrors. Likewise, religionists love a Saviour who paid the penalty for them while they spend their lives pursuing their personal and selfish ambitions.

No one who views Christ's ministry and death in this light will prosper spiritually. They will become dwarfed and enfeebled, and will finally pass away. Those who receive the treasures of eternal life without sharing them will lose all in the end. "We are members one of another, and the soul that refuses to impart will perish." *The Desire of Ages*, 417.

Departure from these principles and the resulting apostasy from the truth, has been a constantly recurring problem in God's church. Men forget that heaven's treasures are given as a trust to be poured unstintingly into the furrow of the world's great need. Instead, they hoard God's gifts in order to establish their own security and pleasure, while God's cause languishes for want of the very means which have been given by God for the purpose.

Continually, God's children need to be reminded of their responsibilities in this respect and warned that failure to make the necessary sacrifices will result in eternal ruin. Rightly viewed, the red heifer taught these lessons very strongly. As the people assembled for this service, they were to see in the submissive death of the animal before them, both the beauty of Christ's sacrifice and the extent of their own. Wherever selfishness reigned in their hearts, the light shining from this service was to so thoroughly expose this evil that the people would have full opportunity to be cleansed from it. It was not enough that the message be conveyed only once. It was necessary for the truth to be carried to the conscience again and again.

"The blood of Christ is efficacious, but it needs to be applied continually. God not only wants His servants to use the means He has entrusted to them for His glory, but He desires them to make a consecration of *themselves* to His cause. If you, my brethren, have become selfish and are withholding from the Lord that which you should

cheerfully give to His service, then you need the blood of sprinkling thoroughly applied, consecrating you and all your possessions to God." Testimonies 4:122, 123.

At the time when this testimony was written, the church was in the grip of this terrible evil of selfishly misdirecting the Lord's means. As she viewed the spirit around her in the light of the message contained in the red heifer's beautiful sacrifice, the Lord's messenger was constrained to utter words of clear and searching counsel to the believers of that time. All at this time would do well to consider carefully the extent to which these words apply to their own lives and then take the necessary steps to ensure that the tragic course of our spiritual fathers is not repeated.

"My much-respected brethren, you have not that earnest and unselfish devotion to the work of God that He requires of you. You have given your attention to temporal matters. You have trained your minds for business in order to thereby benefit yourselves. But God calls for you to come into closer union with Him, that He may mold and train you for His work. A solemn statement was made to ancient Israel that the man who should remain unclean and refuse to purify himself should be cut off from among the congregation. This has a special meaning for us. If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, and exposed to the temptations of Satan, to have the blood of Christ applied to their hearts daily. 'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?'

"You should both do much more than you have done toward bearing the burdens of the work of the Lord. I adjure you to arouse from your lethargy, leave the vain idolatry of worldly things, and be in earnest to secure a title to your immortal inheritance. Work while it is day. Do not imperil your souls by forfeiting present opportunities. Do not make your eternal interests of secondary importance. Do not put the world before religion, and toil day after day to acquire its riches, while the peril of eternal bankruptcy threatens you. Every day is bringing you nearer to the final reckoning. Be ready to yield up the talents lent you, with the increase gained by their wise use.

"You cannot afford to sacrifice heaven or to jeopardize your safety. Do not let the deceitfulness of riches lead you to neglect the immortal treasure. Satan is a wily foe, and he is ever on your track, striving to ensnare you and compass your ruin. We are in the waiting time; let your loins be girded about and your lights shining, that you may wait for the Lord when He returns from the wedding, that when He comes and knocks you may open unto Him immediately.

"Watch, brethren, the first dimming of your light, the first neglect of prayer, the first symptom of spiritual slumber. 'He that endureth to the end shall be saved.' It is by the constant exercise of faith and love that believers are made to shine as lights in the world. You are making but poor preparation for the Master's coming if you are serving mammon while professedly serving God. When He appears, you must then present to Him the talents that you have buried in the earth, talents neglected, abused, misused—a divided love." *ibid.*, 123, 124.

The offering of the red heifer contained lessons of deep and broad significance. It is as necessary to understand those truths today as it was in Old Testament times. Because of the proneness of humanity to forget their great need of God, these subjects should be studied repeatedly to keep the light fresh and to impress it ever more deeply on the mind.

All have been born in sin and therefore are without the camp of Israel. Everyone needs the cleansing blood to wash away sin's defiling stain and to restore them to God's favour and presence. Each needs to understand that the spirit of sacrifice is the spirit of Christ and that none can be His if they do not have this treasure.

Chapter 16

The Gathering of the People

Thus far, consideration has been given to a number of successive atonements—the sacrificial atonement, the atonements symbolized by the burnt, meal, and peace-offerings, the atonements for sins of ignorance and trespasses, and the atonement figured in the sacrifice of the red heifer.

All of these were connected with the services in the courtyard and the holy place. They prepared the way for the final atonement which in type was performed in the most holy place of the earthly sanctuary, and which in antitype is even now being performed in the same apartment in the heavenly temple.

In the ancient typical sanctuary service, the great day of final atonement was always performed on a specific date, the tenth day of the seventh month. For ten days before this, trumpets were blown every day to warn the people of the coming critical appointment with God and of their need to make a thorough preparation for it by searching their hearts and putting away all sin. Those who, having failed to make the needed preparation, came to the solemn service with wrongs which had not been righted, or with sins unconfessed, were forever banished from the encampment.

The divinely specified procedure to be followed for the service of final atonement is recorded in *Leviticus* 16:1-19.

"And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died;

"And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

"Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

"And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

"And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

"And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

"And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

"But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

"And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

"And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:

"And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

"And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

"And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

"And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." *Leviticus* 16:1-19.

The next act in the drama was the confession of sin over the head of the scapegoat followed by its being led far away from the encampment where it perished alone in the wilderness.

Great care was then exercised to remove the carcasses of the bullock and the goat which had been offered as sin-offerings, to a place outside the camp where they were burnt to ashes. Each of the persons engaged in these activities was required to wash himself very thoroughly.

The final atonement was administered to three classes of people. Firstly, there was the high priest and his household which included the sons who assisted him in his ministry in the holy place during the year.

Secondly, there was the remainder of the Levites, apart from the high priest and his sons. The difference between these two sections of the tribe of Levi was that while the high priest and his sons ministered within the sanctuary, the remainder of the tribe could not. This important distinction is made clear in the following statement.

"By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham, the priesthood was regarded as the birthright of the eldest son. Now, instead of the first-born of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered." *Patriarchs and Prophets*, 350.

Thirdly, there was the rest of the congregation made up of the twelve numbered tribes of Israel.

But while there were three classes of people for whom the final atonement was ministered, there were only two offerings made. Firstly, the high priest and his family received the atonement, and then the rest of the Levites together with the congregation as a whole, received it.

The significance of this arrangement has great importance to God's people in the last days, so it should be thoroughly understood by them. What took place in the type, must also follow in the antitype. Each class which assembled on the typical day of atonement finds its counterpart in those who gather to the great antitypical service.

Obviously, the high priest is the symbol of Christ, while the high priest's sons symbolize those who serve as Christ's assistants in the

heavenly sanctuary, having been either translated as were Enoch and Elijah, or resurrected and taken to heaven as were Moses and the multitude who ascended with Christ after His resurrection.

These souls are pictured in this role in the vision given to John and recorded in *Revelation* 5:8-10.

"And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: and we shall reign on the earth."

Reference to the previous chapter of *Revelation* makes it very clear that the people symbolized by the four beasts and the twenty-four elders are in the first apartment of the heavenly sanctuary, where, at the time John was given this vision, both the Father and His Son were also to be found.

Furthermore, these people were men and women who had been redeemed from this earth, for they testified of Christ, "... Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation".

Therefore, they were the sons of Christ, and thus the sons of the High Priest. As such, they were ministering in the holy place under the direction of their divine Leader. In their hands were the golden censers filled with the prayers of saints which they were offering up before the Father. This was a work which, in the typical sanctuary service, only the sons of the high priest could do.

In order to perform this service in the heavenly sanctuary, these redeemed ones had to be taken to heaven before the remainder of God's people. Moses, Enoch, and Elijah were needed there during the prolonged absence of the High Priest, Jesus Christ, when He came to this earth to do battle with Satan and give His life for perishing mankind. He could not do this work on earth and minister in the heavenly sanctuary at the same time. The rest of those whom John saw ministering in the first apartment, were there to assist in the ministry which followed Christ's death and resurrection.

Christ was well able to do this work alone once He returned to heaven, but these souls, by virtue of their sonship with the everlasting Father, Jesus Christ, had become qualified to perform this work, so they were admitted to it. Great truths in regard to the mystery of God are thus revealed through the execution of this plan, and fellowship throughout the universe is enriched.

None of those who ministered with Christ in the holy place after His ascension could have gone to heaven without the final atonement being made for them. Therefore, exactly as typified on the great day of atonement, those who were to serve in the sanctuary together with the High Priest, received their final atonement in advance of all the rest. This accomplished, they were taken to the heavenly sanctuary to do the work assigned to them.

Therefore, their final atonements took place long before the great day of final reckonings began in 1844 at the end of the two thousand, three hundred years.

Some might argue that this is not accurately portrayed in the type, for if it was, the priests should have had their final atonement before they even began their ministry in the first apartment. This would not have been possible without doing great injury to the type which had to show that those who received the final atonement before the rest of the people, still had to have the full service of the holy place first.

The fact that Aaron and his sons had to wait until the actual day of atonement simply confirms the truth that even though those who have gone to heaven in advance of the final harvest received the benefits of the great final atonement in order to go, the full ratification of that will not be certified until the last person has received the blessing and the victory is finally gained.

The relationship sustained on the typical day of atonement by the rest of the Levites to the congregation as a whole, accurately portrays the roles to be played by two classes of God's people who will be alive on earth during the final atonement.

The first of those classes is represented by the Levites who had a comprehensive knowledge of the sanctuary and its services, and whose responsibility it was to instruct the rest of the congregation, lead them to gather around the tabernacle at the right time, and exhort them to fulfil the conditions necessary for receiving the benefits of the final atonement.

In the closing scenes, those who will fulfil this same work on a global scale are the ones who already understand the great truths of Christ's heavenly ministry in the most holy place, and who know what God's children on earth must do in order to be fitted for translation. These are the people who have received the light of the first, second, third, and fourth angels' messages which they will proclaim in latter rain power to every nation and kindred on earth. The loud cry will be the final call to gather at the sanctuary and search the heart so that every sin will have gone beforehand to the judgment.

The people to whom they will go with this call are those symbolized by the congregation as a whole. This is the other class of God's people who today are scattered throughout the churches of Christendom, in heathen lands, and among the godless and unbelieving. Just as the main body of Israel greatly outnumbered the Levites, so the hidden ones of

today far exceed those who now form God's visible church. It is because of their knowledge of the third angel's message that the members of God's church are qualified to call the rest to gather around the sanctuary.

At present, the sanctuary message is hidden from those of God's people who are still in Babylon. It is not taught in their churches and they have no way of learning these precious lessons. But when the call goes forth they will comprehend in a very short time what it has taken many years for the true advent people to gather, and they will come from every direction to join with the modern tribe of Levi at the sanctuary of God and His Son.

There are many assurances in the Scriptures that this will be so. One prophecy which speaks specifically of that wonderful ingathering is found in *Isaiah* 60, of which we will quote the first seven verses. The remainder of the chapter continues in the same vein.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord.

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of My glory."

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition, and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart farther and farther from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than

lovers of God; having a form of godliness, but denying the power thereof.'

"*Revelation* 18 points to the time when, as the result of rejecting the threefold warning of *Revelation* 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that 'believed not the truth, but had pleasure in unrighteousness,' shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.' " *The Great Controversy*, 390.

"Notwithstanding the wide-spread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming." *ibid.*, 464.

What a privilege it will be for those who give this last call to the perishing, and with what gladness of heart will the children of God in every communion come forth from darkness into God's marvellous light. Then, when the last soul has been gathered, both those who give the call and those who respond to it will come to the judgment of the living to receive the benefits of the final atonement.

The order of events on the typical day of atonement gives no support to the teaching widely circulated a few years ago that the ones who give the final call during the loud cry, first pass through the final atonement and are eternally sealed before they are blessed with the outpouring of the latter rain.

If this were the case, then in the ancient rituals a third sacrifice would have been necessary. After Aaron and his sons were cleansed, the Levites would have been called forward and an offering would have been made for them before they went out and called the congregation for their sacrifice to be offered.

But it was not done that way. Instead, the Levites first went out and gathered the people, then, together with them, they shared the same offering, the same service, and the same cleansing at the same time. So it will be in the last days.

There is ample evidence in the Scriptures to confirm this order of events. Therein it is made clear that the people who pass through the last great struggle will need a faith that is capable of withstanding the severest test, for Satan will press on them the idea that their sins have not been washed away and that they are so wicked the Lord cannot forgive them.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried." *ibid.*, 621.

But if the advent believers who are the antitype of the Levites, were to *receive* the latter rain as an evidence that they had been sealed, they would no longer need to walk by faith during that testing period, for they would know that having been sealed, they could nevermore be lost.

Some seek to counter this by saying that the believers will not know for certain that the latter rain is falling on them. This argument is based on the statement which reads:

"Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

This statement refutes the teaching that God's true children will not know when the latter rain has fallen on them. It confirms that they will know by saying that only those who are not daily advancing in the exemplification of the active Christian virtues will not recognize it. This means that those who are, will.

This is certainly true, for the falling of the latter rain will be the second and final fulfilment of the prophecy found in *Joel 2*. When these words came to pass at Pentecost, the inspired apostles instantly recognized that prophecy was being fulfilled and witnessed to this fact. Peter said, "But this is that which was spoken by the prophet Joel." *Acts 2:16*.

Likewise the inspired believers in the last days will also understand what it is happening and will testify to God's marvellous works. They will know that they have not yet been sealed with the second and final seal because they cannot receive the benefits of the final atonement until they have gathered the believers from Babylon to the sanctuary.

God employs the operations of nature to teach the same lessons. By this means, He makes clear the relationship between the outpouring of spiritual power and the final harvests of the righteous and the wicked.

In the East, the former rain falling at the sowing-time guaranteed the germination of the seed. This was followed with a drier spell marked by occasional showers. When the ears began to form, the latter rain was sent to fill the seed head out and prepare it for harvesting. The grain was not ready for the sickle when the latter rain began to fall. The crop still needed more growing time before it was ready.

As it is in nature, so it is in grace.

At the beginning of the Christian's experience, the Holy Spirit is given to germinate the divine seed. At the close of earth's harvest, the latter rain is given to ripen the grain and prepare it for the coming of the Son of man. But when the latter rain first falls, no one is yet ready for the harvest, whether they be representatives of the Levites or of the congregation in general.

In the parable of the wheat and tares, the same message is conveyed. Not until the harvest will the wheat and the tares be separated. There is much evidence to show that during the loud cry period the wheat and the tares are still co-mingled and that the judgment which finally separates them does not take place until the work of the loud cry is ended.

"The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." *Christ's Object Lessons*, 72.

"When the mission of the gospel is completed, the judgment will accomplish the work of separation." *ibid.*, 122.

"When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed." *ibid.*, 123.

Those who today fall into the category symbolized by the Levites, have a very wonderful future before them. It is their sacred responsibility to possess a deep and thorough understanding of Christ's ministry on this great final day of atonement. Receiving life from God, they are to impart life to men. The ringing call to gather at the sanctuary is to go forth to every individual on the face of the earth until the final family is bound in one unified fellowship, the work is finished, and the saints are gathered home.

The time for these great events to take place is now very close. Not one of us has a minute to waste on any other work than to get ready for the coming day of opportunity.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' " *The Great Controversy*, 490.

The Sanctuary Itself is Cleansed

The atonement on the great day of atonement, was for the cleansing of the sanctuary.

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." *Leviticus* 16:16.

In a certain sense, it was also for the cleansing of the people as it is written:

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

"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." *Leviticus* 16:29, 30.

Thus, the final atonement cleansed both the sanctuary and the people. However, there are some distinctions between these two cleansings which must be understood.

The cleansing of the sanctuary on that day, involved the actual removal of the sins which had previously been taken from the people and brought into the sanctuary during the daily services.

However, the people were cleansed in a different sense. No sins were removed from their persons, for that work had to be done before the final atonement began. They were cleansed in the sense that their sins were removed one step further toward that ultimate separation which will be accomplished when sin is banished from the entire universe. This will be easier to understand after careful study has been given to the cleansing of the sanctuary itself.

Firstly, it must be established that the sanctuary in heaven does need a literal cleansing. Many find this hard to accept, for they cannot believe that anything in heaven would ever be unclean. But the Bible plainly confirms that the heavenly things must be cleansed.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." *Hebrews 9:22, 23.*

Paul's declaration of this vital truth is based upon the reliable principle that what was done in the earthly, must find its counterpart in the heavenly. If there had to be a cleansing of the earthly sanctuary, then there had to be one of the heavenly. If not, the Almighty is a deceiver, for He provided the Old Testament and its services for the specific purpose of telling His children what would take place in the heavenly sanctuary.

In the type, the sanctuary was symbolically cleansed by the blood of sacrificial animals, but the heavenly is cleansed with "better sacrifices than these", even the blood of Jesus Christ.

"The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no remission." *The Great Controversy*, 417, 418.

It is critically important that the student understands at this stage what, specifically, is to be remitted. Sin itself is to be moved, not merely the record or the guilt of it.

We speak correctly of:

the actions *of* sin;

the guilt *of* sin;

and the record *of* sin;

but it is necessary to understand that none of these is sin itself. They are *of* sin, but are not *the* sin.

"Remission, or putting away of sin, is the work to be accomplished." *ibid.*

Sin itself is the defiling element. When in the individual, it defiles him; when taken into the heavenly sanctuary, it defiles even those holy places. The question now, is:

"But how could there be sin connected with the sanctuary, either in heaven or upon the earth? This may be learned by reference to the symbolic service, for the priests who officiated on earth, served 'unto the example and shadow of heavenly things.' " *ibid.*

Remission of sin began with its being removed from the individual and being deposited temporarily in the sanctuary. It was then removed from the sanctuary and placed on the scapegoat. The final phase was to

send it away with the scapegoat to complete and final separation from both people and the holy places. When all this had been accomplished, the remission of sins was complete.

"And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary." *ibid.*, 420.

There is at least one significant difference between the daily and the yearly service. Before the sacrificial victim was slain in the daily service, the sinner confessed his sin over the head of the animal. However, no such confession was made over the goat that was slain to make final atonement for the people in the yearly service.

What did this difference signify?

In simple terms, it meant that through the daily service, the blood served to take sin into the sanctuary, while in the yearly service, it took it out again.

In the sanctuary, blood is the vehicle by which sin is transported from one place to another. When the sinner presented himself daily at the door of the tabernacle to make his confession and to offer his sacrifice, he was carrying his sinfulness within, and his guilt upon himself. He needed to have this defilement removed and placed in the sanctuary until the great day of judgment, when the time would come to have it placed on the scapegoat and eternally separated from himself.

The need to have his iniquity transferred from himself to the holy place, was met by his personal offering of a sacrifice. Thoroughly repentant over his evil condition, the sinner confessed his iniquity over the head of his sacrifice, which he then killed with his own hands. The priest caught the gushing blood and carried it into the holy place, where he sprinkled it before the veil separating the first and second apartments. In the type, this signified that the sinfulness of the believer had been taken away from him and placed in the sanctuary.

By this means, the sinner was cleansed, but the sanctuary defiled. Some have erroneously worked on the principle that what happens in the sanctuary simultaneously takes place in the believer, but this is not so, for the opposite happens. When the repentant sinner is relieved of his uncleanness, the sanctuary becomes burdened with it.

The procedure and its results are clearly described in the following paragraph.

"Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. 'Without shedding of blood,' says the apostle, there is no remission of sin. The life of the flesh is in the blood.' The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled

before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary." *ibid.*, 418.

None should look upon those ancient rituals as having no bearing on our relationship to the sin problem today. We all need to understand that without the Old Testament tabernacle and its divinely appointed services, we would not have sufficient information about the plan of salvation to enable God to finish His work of grace in us.

Therefore, what the Israelites did in type, believers today are to do in reality. This is not saying that the Jews were confined to performing meaningless ritual services while reality was reserved for those who have lived since the cross. God intended the people to also experience within themselves the actuality of what they did in ritualistic form, but, unfortunately, most of them never saw beyond the rite itself. They came to believe that the mechanical performance of services was the only thing necessary to guarantee their place in heaven. Believers today must not repeat that fatal error.

All who would truly *receive* the benefits of the atonement, must be able to grasp by faith the blessings God is offering in this service. When believers come to their great High Priest, their confession of sin has to reach right to the root of the problem. It is not enough to repent of what has been done, or to seek nothing more than forgiveness for evil deeds. Behind every sinful action is the root—the evil disposition from which springs the evil deeds. Until that is removed, the evil deeds will recur.

God is seeking to develop a people who do right not because the law demands it, but because it is their natural disposition to deal justly, to love mercy, and to bless their fellowmen. The Almighty longs with great intensity to so flood His children with His infinite love that they, in turn, will love even their worst enemies, pray for them, return them good for evil, and go the second mile for them. They will find it in their hearts to do nothing else. Such a people do not need to be told, "Thou shalt not kill", for this is the farthest thing from their minds.

The believer who enters into God's divine purposes, knows that great changes must take place within him before he can achieve such a blessed state. He will share God's longing for him to attain this and will search for the way by which it can be accomplished. Such will view with grateful joy the wonderful provisions of the atonement, for therein they see the solution to their problems.

When this kind of person kneels before his High Priest at the door of the sanctuary, he literally gives the evil within himself to the waiting Priest, who takes it, and, through the efficacy of His blood, transfers it to the heavenly sanctuary. Into the place where the evil resided, the divine Healer then places His own spotless life. So far as the believer's confession has taken it, the work in him is now complete. He returns without the sinfulness, a clean and changed man.

"The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect *peace*, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour." *Christ's Object Lessons*, 419, 420.

There is great power in knowing that our sins have been removed from us as far as the heavens are from the earth. It is the privilege of every believer to understand that when he truly and adequately confesses his sins, these are as literally transferred to the holy place in heaven, as was the blood when taken into the sanctuary of old. There the sins remain until the day of final reckoning when Jesus will plead His blood before the Father in behalf of all those who have sins in the sanctuary and who have met the conditions required of them. This work was clearly typified in the Old Testament rituals.

"Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, 'one lot for the Lord, and the other lot for the scapegoat.' The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy-seat, and before the mercy-seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil." *The Great Controversy*, 419.

The procedure followed by Aaron and the high priests who succeeded him, is an exact picture of what Christ does in the heavenly sanctuary. When He ascended to heaven after His crucifixion and resurrection, He officiated in the first apartment of the heavenly sanctuary. His ministration in this room terminated in 1844, when His intercession in the inner apartment began.

The work in the most holy place relates only to sins which are already in the sanctuary, for the objective is to cleanse the building of all

defilement, forever. Therefore, Christ is not concerned with sins that are still on the earth within individual people. Obviously, there are many people who never confess a single sin throughout their lifetimes. Others make entirely unacceptable confessions and therefore deny Christ the right to remove their iniquity from them. Too many souls make a "confession", and believe themselves forgiven when in fact they are still just as possessed of the evil and its guilt as ever.

People who have never made an acceptable confession, have no sins defiling the heavenly sanctuary and therefore need no cleansing work done where they are concerned. Their names will come up in judgment during the millennium and their cleansing will take place by fire when Christ returns at the end of that time. Unfortunately, as they have failed to avail themselves of the provisions of the daily atonement and therefore do not qualify for the benefits of the final intercession, they will perish in the holocaust that wipes out their sins.

For those who have sent all their sins on beforehand to judgment by taking full advantage of the provisions offered in the daily atonement, Christ will gladly administer the blessings of the final atonement. He will stand before the eternal Father as the believers' Advocate, and, on their behalf, will present the unanswerable argument of His precious blood.

At present, this work is proceeding for the righteous dead. Christ began it when He entered the most holy place in 1844, starting with those who first died back in Adam's time and progressing through the centuries to the present time. Eventually, the work will pass to the cases of the living, with whom it will be completed.

So far, almost one hundred and thirty-eight years have been devoted to it, but the delay in Christ's coming is not due to an incapacity to more quickly execute this work of judgment and cleansing. It is the preparedness of God's folk on this earth, not the work in heaven, which is behind schedule. By their lack of faith, their unwillingness to endure the necessary discipline, and their preoccupation with worldly interests, God's people have kept Him waiting.

"It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief.' Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfil His covenant with them.

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness,

unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." *Evangelism*, 696.

Christ's abilities are so infinite that He could have undoubtedly completed the entire ministry in one literal day or less. It is left with His people to hasten or delay His return.

Today, many are asking why a two-phase ministry is necessary. Why does sin have to be firstly transferred from the sinner to the sanctuary, and then from the sanctuary to the scapegoat? Why is the iniquity not disposed of immediately when the sin is confessed?

Religious teachers who do not believe in the two-apartment heavenly sanctuary, actually think that the sin is unconditionally removed from the believer the moment he confesses it, but this position is wholly unacceptable to those who know that God gave the Old Testament sanctuary for the specific purpose of revealing what takes place in the heavenly.

We must never make the mistake of waiting until we understand why there have to be two different ministries, before believing that there are. The fact that there is first a removal of sin from the sinner to the sanctuary, followed by a cleansing of it from the building, is plainly taught in the Scriptures and must be accepted, even if the believer does not understand why this has to happen.

If unreserved belief is given to what is revealed, the understanding of why it has to be so, will follow in due course.

However, the reasons are clear enough. Firstly, it is an inviolable principle with God that He never does anything which will infringe on the freedom of His subjects to have what they want, and this is what He would be doing if He removed a sin forever, the moment it was confessed.

When, in the flush of a new experience, a person first confesses his sins, he feels *then* that he never wants to see them again. But many people later change their minds and return to the very things they previously renounced. In fact, of those who have embarked with high hopes and aspirations on a journey heavenward, the majority turn back to the sinful world again.

This class of people can never go to heaven because they have chosen not to. Only those who finish the race as they began it—hating and putting away sin in favour of everlasting righteousness—will walk the streets of gold.

The Lord has made provision for those who want their sins back. He stores them in the sanctuary until they have finished their earthly race and the day of final reckoning comes. If, in that hour, their lives demonstrate that they love their sins more than they love God, He returns them. They then possess those sins as if they had never given them up.

Another reason is that the question of final responsibility cannot be settled the moment a person confesses his sins, for if he later renounces righteousness and returns to a life of iniquity, he must then bear his own sins, just as do the ungodly who have never confessed sin at all.

The responsibility for bearing the sins of the righteous will be borne by Satan, but the unrighteous must bear this burden themselves, and the question of which is which cannot be finalized until the day the accounts are ultimately closed. Therefore, the sins must be stored in the sanctuary until their final disposal can be determined.

Some find it hard to understand how Satan can be the scapegoat and actually carry the sins of the righteous to his and their destruction. This is the truth, however, and must be accepted as such without waiting to understand why. Later, when the atonement made with the scapegoat is considered, we will discuss the matter in more detail. Meanwhile, we simply accept the fact, as it is written:

"When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scapegoat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness." *The Great Controversy*, 658.

"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." *ibid.*, 422.

What a wonderful day it will be when this work is finally completed. When the Israelites saw the scapegoat being led away into eternal separation, a wonderful sense of freedom and deliverance possessed the encampment. So will it be, although on a much more wonderful scale, when Satan bears our sins away into the wilderness and we know that they can never again return to us.

The Standard of the Judgment

God instituted only one route for the disposal of sin. It has to be taken from the individual and transferred to the scapegoat via the sanctuary. No sin is ever taken from the sinner and placed directly on the final sin-bearer, Satan.

This truth is plainly taught in the Old Testament rituals. Throughout the year, the repentant ones came day by day to confess their sins and have them transferred to the sanctuary, but they could not continue to do this when the final atonement began, for then, any iniquity which was still upon them had to remain there. No provision was made for its removal after that point of time.

While the people gathered around the sanctuary, the priest went about the work of atoning for the holy places. He took the goat's blood into these rooms, symbolically gathered up the sins which had previously been deposited there, and placed them on the scapegoat. This was the only way in which the wickedness of the people ever reached Azazel. If the individual found himself with unconfessed sin once the final service had commenced, he could not find deliverance in another procedure circumventing the sanctuary yet still placing his sin on the scapegoat. That was impossible.

Once we *realize* that the only time sin can be removed from us, personally, is before our names are called up in the final review, it will be seen that only those who have sent every sin beforehand, will receive the benefits of the final atonement.

Not every person who presents himself at the heavenly sanctuary before its great High Priest, will be judged worthy of the final ministration. The many who are found wanting will have no final atonement made for them, and their sins will be returned upon their own heads. Fearful indeed will the anguish of those in this situation be when their probationary time ends.

Removing sins from the sinner to the sanctuary during the daily services, achieves far more than simply relieving the repentant one of his guilt. It also takes away his actual sinfulness and replaces it with Christ's spotless righteousness. This effects a marvellous change within the believer who is now blessed with both a standing and a state of holiness. Where hatred reigned, love sits enthroned. This love is that which reigns in the Saviour's heart and causes those who receive it to love even their worst enemies so completely that their only disposition is to render good, no matter what evil may be given in return.

If these results are established in the lives of those who have confessed their sins at the door of the sanctuary, then the blessings of the daily have been received and the soul is being prepared to meet the requirements of the great day of atonement. This means that every soul who is prepared to receive the benefits of the final cleansing must come before God on that day, guiltless and holy. They must have both a standing and a state of perfection.

Elder A. T. Jones very clearly saw this message in the sanctuary service as he wrote:

"The service in the earthly sanctuary shows also that in order for the sanctuary to be cleansed and the course of the gospel service there to be finished, it must first be finished *in the people* who have a part in the service. That is to say; In the sanctuary itself, transgression could not be finished, an end of sins and reconciliation for iniquity could not be made, and everlasting righteousness could not be brought in, until all this had been accomplished *in each person* who had a part in the service of the sanctuary. The sanctuary itself could not be cleansed until each of the worshipers had been cleansed. The sanctuary itself could not be cleansed so long as, by *the confessions of the people and the intercessions of the priests*, there was pouring into the sanctuary a stream of iniquities, transgressions, and sins. The cleansing of the sanctuary, as *to the sanctuary itself*, was the taking out of and away from the sanctuary all the transgressions of the people which, by the service of the priests, had been taken into the sanctuary during the service of the year. And this stream must be stopped at its fountain in the hearts and lives of the worshipers, before the sanctuary itself could possibly be cleansed.

"Therefore the very first work in the cleansing of the sanctuary was the cleansing of the people. That which was preliminary and essential to the cleansing of the sanctuary itself, to the finishing of transgression and bringing in everlasting righteousness, there, was the finishing of transgression, and the making an end of sins, and making reconciliation for iniquity, and bringing in everlasting righteousness *in the heart and life of each one of the people* themselves. When the stream that flowed into the sanctuary was thus stopped at its source, then, and then alone, could

the sanctuary itself be cleansed from the sins and transgressions which, *from the people, by the intercession of the priests*, had flowed into the sanctuary.

"And all that 'was a figure for the time then present'—a 'figure of the true.' Therefore by this we are plainly taught that the service of our great High Priest in the cleansing of the true sanctuary must be preceded by the cleansing of each one of the believers, the cleansing of each one who has a part in that service of the true High Priest in the true sanctuary. It is plain that transgression must be finished, an end of sins and reconciliation for all iniquity must be made, and everlasting righteousness must be brought in, in the heart's experience of every believer in Jesus, before the cleansing of the true sanctuary can be accomplished.

"And this is the very object of the true priesthood in the true sanctuary. The sacrifices, the priesthood, and the ministry in the sanctuary which was but a figure for the time then present, could not really take away sin, could not make the comers thereunto perfect. Whereas the sacrifice, the priesthood, and the ministry of Christ in the true sanctuary does take away sins forever, does make the comers thereunto *perfect*, does *perfect 'forever* them that are sanctified.' " *The Consecrated Way to Christian Perfection*, 117-119.

When Christ was upon this earth, He understood and taught the necessity for each believer to come to the great day of atonement spotlessly clean. One of His clearest presentations on this subject is found in the parable of the wedding garment.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

"And he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

"For many are called, but few are chosen." *Matthew* 22:11-14.

The King in the parable is God the Father, for, as verse two states, He made the marriage for His Son, who is obviously Jesus Christ. His coming in to examine the guests follows the final gathering of the harvest from the highways, which indicates that this examination is made after the mission of the gospel is completed. Note here that the inspection does not include anyone who had not presented himself to the marriage; it is concerned only with those who had.

This means that the event signified by the King's coming in, is the investigative judgment which immediately precedes the administration of the benefits of the final atonement to those who have been found fit to receive them. This is confirmed by the following statement:

"By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, 'to give every man according as his work shall be.' *Revelation* 22:12. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds.

"It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed." *Christ's Object Lessons*, 310.

Christ could not have stated the key point in the judgment more clearly than in this parable. He made it plain that it is too late to think of acquiring and donning the wedding garment once the King has entered. This spotless robe had to be on the guest *before* the King's entry. No provision was made for it to be put on after. Thus any guest who presented himself to the wedding without the appropriate attire, was cast out forever. No further opportunity was ever given to gain a place among the privileged guests.

The message contained in these symbols is that the antitype of the wedding garment must be worn by the believer before his name comes up in judgment, for it will be too late to think of putting it on afterwards. Two classes will come to the investigative judgment—those professed followers of Christ who do not have the garment, and those who do have it. The simple question, "Is he in the wedding garment?" determines who will remain as guests, and who will be thrown out.

This being so, it is vitally important that now, before it is forever too late, each believer should understand exactly what the wedding garment is, what it means to be a wearer of it, and how to ensure that it is being worn.

The Scriptures contain unmistakable instruction on this important topic.

The apostle John was given a revelation of God's true people after they had received the final atonement, and he saw them still clothed in the wedding garment, a robe of spotless white linen.

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." *Revelation* 19: 7-9.

The bride is the New Jerusalem.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." *Revelation* 21:2.

"Clearly, then, the bride represents the holy city, and the virgins that go out to meet the bridegroom are a symbol of the church. In the *Revelation* the people of God are said to be the guests at the marriage supper. If *guests*, they cannot be represented also as the *bride*. Christ, as stated by the prophet Daniel, will receive from the Ancient of days in heaven, 'dominion, and glory, and a kingdom;' He will receive the New Jerusalem, the capital of His kingdom, 'prepared as a bride adorned for her husband.' Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to 'sit down with Abraham, and Isaac, and Jacob,' at His table in His kingdom, to partake of the marriage supper of the Lamb." *The Great Controversy*, 427.

To qualify for occupying a seat at that marriage supper, the guests must be clad in the wedding garment which is defined clearly and specifically as being "the righteousness of saints". *Revelation* 19:8.

One would have expected the Scriptures to state that it was the righteousness *of Christ*, but they distinctly define it as the righteousness *of saints*. However, no mistake has been made. It is the righteousness of the saints themselves that is symbolized by the white robes on those of the wedding guests who will be able to remain for the marriage supper of the Lamb.

The fact that it is their righteousness is not an assertion that it was original with them. God is the Source of all righteousness, but, through the ministry of Christ, the believer has become so infused with this blessedness that it has become his in fact. He now has a righteousness which is his own, not because he originated it, but because it has been given to him.

There should be no problem in understanding the principle that what is given to a person becomes his own possession. For example, many parents give their children cars. After they have purchased the vehicle, it is theirs until they present it to their offspring. It then becomes the children's actual possession and they are quite entitled to speak of it as "my car".

In like manner, the righteousness which God gives to His saints, becomes their righteousness in fact. This beautiful gift cannot be had unless it is infused through the entire being. Therefore, having the

righteousness of Christ can only mean that the person has become righteous within himself. He is no longer sinful, but transformed into the likeness of Christ.

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. ... It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who *receive* Him as their personal Saviour." *Christ's Object Lessons*, 310.

Many think of Christ's righteousness as a quality which is only imputed or credited to the believer—something that is wrapped around and covers the unchanged evil nature within. But this statement clearly shows that the gift referred to here is the *imparted* righteousness which becomes the actual possession of the believer. It is the same spotlessness enjoyed by Adam before he fell.

"The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering." *ibid.*, 310, 311.

In Eden, the robe of light was not the actual righteousness, but a symbol of it. While Adam and Eve continued in a right relationship with their Creator, the light remained, but when the darkness of evil possessed them, the light disappeared.

Today, because of the sinful, mortal, fallen flesh in which we must abide until the second coming of Christ, we cannot have the symbol, but we can have the righteousness, and when we do, it is just as real as what Adam had in the Garden.

"This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. 'All our righteousnesses are as filthy rags.' *Isaiah* 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God 'was manifested to take away our sins; and in Him is no sin.' Sin is defined to be 'the transgression of the law.' *1 John* 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, 'I delight to do Thy will, O My God; yea, Thy law is within My heart.' *Psalms* 40:8. When on earth, He said to His disciples, 'I have kept My Father's commandments.' *John* 15:10. By His perfect obedience He has made it possible for every human being to obey God's

commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." *ibid.*, 311, 312.

Not one sentence in this paragraph supports the idea that Christ's righteousness is merely an imputed quality which is wrapped around a sinful heart. Such an arrangement would never enable a person to live Christ's life or to think His thoughts. Christ's life was the expression of an inner purity and perfection and it can only be reproduced by those within whom the same righteousness is found. Many have tried to imitate Christ's wonderful life without having the inner qualifications, but all they achieve is a worthless counterfeit.

The obedience rendered by those who think His thoughts and live His life is not a vicarious obedience—one that has been rendered by someone else in their place, that frees them from the obligation to obey. It is the same pattern of behaviour that the Master exemplified when He walked the earth as the witness of what every believing child of God may be. This is the life that must be presented to the Father when He examines the guests.

Therefore, the purpose of the judgment is to establish who is worthy to *receive* the benefits of the final atonement and admittance to heaven. The judgment does not provide for any additional work of grace in the soul, or a final fitting up for heaven. The Scriptures explicitly state that in the investigative judgment God determines who is already fitted for the kingdom, while those who do not possess the necessary state of being are eternally rejected and excluded.

"In the parable of *Matthew 22* the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who *are prepared* for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above." *The Great Controversy*, 428.

"Before the final reward is given, it must be decided who *are fitted* to share the inheritance of the righteous. . . .

"It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to *his deeds the destiny of each is forever fixed.*" *Christ's Object Lessons*, 310.

"We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When He comes He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy will remain so forever. No work will then be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. This is all to be done in these hours of probation. It is *now* that this work is to be accomplished for us." Testimonies 2:355.

"The angels of God are watching the development of character. Angels of God are weighing moral worth; and we are to obtain a fitness here to join the society of sinless angels. Do you expect that when Christ comes He will give you that fitness? Not at all. You must be found of Him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now it is the time to obtain a preparation to abide the day of His coming, and to stand when He appeareth." *The Review and Herald*, April 19, 1870.

All the work of cleansing and transformation must therefore be effected within the believer before he comes to the final atonement. The Israelites were required to spend the ten days leading up to the final atonement in the most exacting soul-searching to ensure that there was not one unconfessed sin in their lives. Any who failed to do this were separated from the encampment forever.

In like manner, God's true children today are called upon to enter into a deep and thorough work of putting away sin in the realization that when the King comes in on the great day of final atonement, it will be forever too late to send sins on to the sanctuary. The wedding garment, symbolic of perfect obedience, must already be on them. Now is the time, for what must be done today, cannot be left till tomorrow.

"Says the prophet: 'Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He

shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' 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*." *The Great Controversy*, 425.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.'

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the *Revelation*, looking forward to that time, declares: '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. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.' *Revelation 22:11, 12*." *ibid.*, 490, 491.

Spotless perfection of character is the standard in the judgment.

"The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized." *Steps to Christ*, 62.

In the judgment it is determined whether or not the individual has attained these entrance qualifications.

"This work of examination of character, of determining *who are prepared* for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above." *The Great Controversy*, 428.

Reaching this standard of spotless perfection, means that the heart has been changed into the likeness of Christ, and that the believer understands all that the law requires. While some time may be involved in bringing a person to the place where his faith lays hold upon the Saviour, the actual work of new birth which then follows, is accomplished in a moment. After this comes the long, slow process of developing the perfect understanding of God's will necessary for achieving perfect obedience.

Obviously, those who lived in days of great ignorance, such as during the Dark Ages, never attained to this knowledge. They died still ignorant of God's perfect will, and therefore, far short of spotless perfection.

How will these people fare in the judgment? Does God have another standard for them, or will only those who lived when the light of truth shone in undimmed rays upon them and who have lived up to all that light, be judged worthy to receive the benefits of the final atonement and a place in the kingdom?

God does not have another standard for them, but they will not be lost. The perfect obedience required, is in direct proportion to the light God has given. Far more is expected of those who live in times of great enlightenment than from those who have witnessed for the truth in periods of deep darkness. All, however, must have received the gospel in its living power, been cleansed of the old carnal mind, and have the seed of Christ implanted in them. They must all be born again Christians, for the only life that can ascend to heaven is the life of Christ. Those who have Him, have eternal life. Those who do not have Him, no matter how religious they are, do not have everlasting life.

The mighty reformers who arose at God's appointment when it seemed that the light of truth had been completely extinguished, preached the gospel as their first and foremost responsibility. They had experienced its saving power in their own lives, and presented the same offers of deliverance to all who were willing to listen. Luther's effective ministry began, for instance, when the light on justification by faith dawned on his mind, and the dark clouds of ignorance and superstition started to dissipate.

Many tend to think that the reformation began because these men exposed the sins of the papacy, but this was not the cause of the great changes for the better which swept over Europe and initiated the erosion of papal power. It was the preaching of the gospel which achieved these mighty transformations in individual lives, and society as a whole.

If exposure and denunciation is the God-ordained method of effecting a reformation, then the latter would have taken place centuries before it did. Alarmed at the increasing iniquity and corruption within the church and every other level of human society, many had arisen to call

for sweeping changes. They included lay people, priests, magistrates, princes, and even popes, but not one of them had effected the reformation.

However, when the men of God's appointment arose, they brought His transforming power to the problem and results began to appear immediately. This is not saying that there was no exposure and denunciation in their work, for there was, but it was secondary and minor to the real message. As long as they continued to live by, and preach the gospel, the reformation moved on toward the full light of day, and the powers of darkness were driven back. See *Lessons From the Reformation*, 66-68, by A. T. Jones.

Once they began to present the gospel, light on God's truths progressively unfolded before them, and it was each believer's responsibility to accept and live by the light as it increased. Some did this and made steady progress toward the kingdom; others began well, but tired of the discipline and application required and were content with a superficial work. The effect of their indolence became so widespread that the reformation ground to a halt and no further revelations of light were forthcoming.

While the faithful of that time learnt much, they were still in total ignorance of the Sabbath, the wonderful ministry of Christ in the heavenly sanctuary, the mark of the beast, Armageddon, and many other kindred truths.

Therefore, they did not do all things to perfection. They worshipped the Lord on the same day as the papacy. Not knowing the principles of health reform, they did not practise them, and in many other areas they continued to do things God's people have long since ceased doing. Thus, when those who had clung faithfully to all the light that had been given, went to their graves, they carried many sins of ignorance with them.

The proclamation of the gospel by the early Advent teachers, revived the work begun and carried forward by the various reformers, Wycliffe, Huss, Jerome, Luther, and Wesley. The great light shed upon those to whom the judgment hour message was preached, enabled them to advance to a very high level of experience, as the following records show:

"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." *Early Writings*, 239.

Nothing more could have been asked of them at this time. They were living up to all the light they had received, but this did not mean that the work was complete, for it was not.

"Jesus bade His angels go and strengthen them, for the hour of their trial drew on. I saw that these waiting ones were not yet tried as they must be. They were not free from errors. And I saw the mercy and goodness of God in sending a warning to the people of the earth, and repeated messages to lead them to a diligent searching of heart, and study of the Scriptures, that they might divest themselves of errors which have been handed down from the heathen and papists. Through these messages God has been bringing out His people where He can work for them in greater power, and where they can keep all His comandments." *ibid.*, 250.

"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. Another message of warning and instruction was to be given to the church. . . .

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Then the church which our Lord at His coming is to receive to Himself will be 'a glorious church, not having spot, or wrinkle, or any such thing.' Then she will look forth 'as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'" *The Great Controversy*, 424, 425.

The study of church history from the early days of the reformation to the present time, will show that the degree to which the truly dedicated children of God rendered obedience to Him, was in direct relationship to the light they had received. As the light increased, they moved nearer to spotless perfection, but the final achievement of that objective is still to be attained.

How, then, will those who have died short of the standard of the judgment, pass its searching scrutiny? The eternal Judge will not lower His requirements under any circumstances. The candidate must be without spot, or wrinkle, or any such thing. This is not, however, the condition in which the faithful of the past went to their graves. It would therefore appear that their cases are hopeless, for they do not possess the righteousness required.

The problem is solved in a remarkably simple way. When a person dies and his name comes up in review, God looks for evidence that during his lifetime, he has diligently and faithfully put away every sin that

was revealed to him. The fact that some live in a much more favourable time than others, is also taken into account. Those who witnessed for truth in the Dark Ages could gain only limited views of what Christian duty is, for so deep was the darkness surrounding them, that they could not possibly see all the light and attain to spotless perfection.

Yet their sincerity, spirit of sacrifice, and dedication to God were in no way less than will be found in righteous people who live in the full light yet to shine during the loud cry. Obviously, as far as they have gone in their lifetimes, Christians who die will be just as deserving of the benefits of the final atonement as those who, during the fourth angel's ministry, attain to sinless perfection.

Recognizing this, the Lord performs a special atonement for those who die. When the cessation of life terminates the stream of sin which has been flowing into the sanctuary, God simply removes all unknown sin from them and places it in the sanctuary against the day of judgment. Thus, when the examination comes, these souls are found to be as spotlessly free from iniquity as if they had lived until the full light had shown them every last vestige of evil and they had personally put it away.

One reason why God can do this for the dead is because they can no longer be tempted to evil, so their accounts can be closed and they be readied for the test.

It will be a different matter for those who are alive when the judgment of the living commences. They cannot proceed past this point of time with unknown sins still in them, and, at the same time, be granted a place in the kingdom. The reasons for this, which should be clearly understood by God's people, are as follows:

When the names of people still living are called up in review, the ministration by which their sins are separated from them and placed in the holy place, is no longer available. Therefore, whatever sins of ignorance are in them at that time, must remain with them forever, because it is a strict principle that God never takes the sins of the living from them without their knowledge and consent.

If God's people were to pass into the time of Jacob's trouble with the slightest stain of sin, the fearful pressure of temptation would develop this evil and make it manifest, leaving them in the desperate situation of needing to be rid of the iniquity, but having nowhere to send it, as the sanctuary will have been closed against any further deposits and they cannot send it direct to the scapegoat.

These people would have to be excluded from heaven forever because their iniquity, which is now eternally inseparable from them, goes wherever they go, and the Almighty, who so positively expelled sin from Paradise in the beginning, will not betray His own righteous actions by permitting its reinstatement.

God does not regard the exclusion of His people from heaven as an acceptable outcome, so He has made every provision for all sin to be separated from them before they face the judgment of the living.

But this is not the only reason why God must ensure that both the known and the unknown sins of the righteous are taken to the sanctuary *before* the judgment. The final victory over Satan and sin can only be gained by a people within whom the character of Christ and His Father has been fully formed. The enemy knows this and will probe for any weakness that can be found to overthrow them. If he succeeds, his triumph will be complete. If one sin can be found in them, if they depart in any degree from God's ways, the battle will be lost and Satan, together with his evil angels, will exult.

Therefore, those who pass alive through the judgment of the living, must be totally delivered from all sin. When the King comes in, He must find them so thoroughly and completely cleansed that the law can find no fault with them. God has not arbitrarily decreed that this shall be so. The issues of the great controversy require it. In no other way can the work be done.

Many reject these conclusions because they do not believe that Christ is able to deliver His people from their sins, despite the clear assurances that this is the work He has the power to do, and gladly does. They contend that if the believer is required to come to the judgment in a state of sinless perfection, he does not need the ministry of Christ, so they say that this teaching only leads to self-sufficiency and exalting the human above the divine. They liken the man standing sinless in the judgment to the Pharisee whose prayer in the temple was a parade of his own supposed virtue and righteousness, and they claim that the poor publican who confessed himself an unclean sinner, is the picture of how God's people will stand in that day.

No true child of God will ever present himself in the judgment as the Pharisee prayed in the temple. He will certainly not stand before God saying, "Lord, I present myself before you holy, righteous, and fit to *receive* the blessings of the final atonement. I claim my rightful place as a sharer in Christ's throne."

Those who come to the day of final atonement with the right attitude, will know that they must fully depend on Christ's ministration in applying His righteousness on their behalf, for without that ministry, they are without hope, because Christ alone can do for them what they cannot do for themselves.

On the typical day of atonement, when the high priest went in before God, he took his hands full of incense and was careful to see that the cloud of smoke stood between himself and the divine presence. This signifies the fact that the believer needs the righteousness of Christ in the

ministry within the second veil just as much as when the work was being done for him in the first apartment.

"And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:

"And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." *Leviticus* 16:12, 13.

So total is the human's dependency on the divine Saviour in this decisive hour, that there will be no room for boasting, nor any danger of it, for the converted Christian has no disposition in this direction. He knows that his fitness for heaven is not the result of his abilities, but the mighty works of His wonderful Saviour.

The only candidates Christ will present to the Father in that awesome day, are those in whom His work of grace is complete. Before the earth was created, Christ entered into a solemn covenant with His Father. In this compact, the Father agreed to receive those men whom Christ, by His mighty power, would render fit to enjoy the society of the heavenly family.

"Before the foundations of the earth were laid, the covenant was made that all who were obedient, all who should through the abundant grace provided, become holy in character, and without blame before God, by appropriating that grace, should be children of God. This covenant, made from eternity, was given to Abraham hundreds of years before Christ came. With what interest and what intensity did Christ in humanity study the human race to see if they would avail themselves of the provision offered." *Fundamentals of Christian Education*, 403.

This covenant was ratified by the Father immediately after the death and resurrection of Christ. When the Saviour arose from the dead on that wonderful morning, He first let His beloved followers know the good news of His resurrection, but He would not receive their homage until He had ascended to His Father and received the assurance that His sacrifice was acceptable and the work would be completed.

"Jesus refused to *receive* the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son. Christ was to complete His work, and fulfil His pledge to 'make a man more precious than fine gold; even a man than the golden wedge of Ophir.' *Isaiah* 13:12. All power in heaven and on earth was given to the Prince of life, and He returned to

His followers in a world of sin, that He might impart to them of His power and glory." *The Desire of Ages*, 790.

With what joy the believer learns that the Saviour has pledged to take poor, fallen, sinful men and women who are prepared to commit to Him the responsibility for their salvation, and fit them for a place in heaven. It is comforting to know that the work has not been left to weak, erring mankind, but has been fully undertaken by Christ. This glorious truth is reiterated in the Scriptures over and over.

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;

"That He might sanctify and cleanse it with the washing of water by the word,

"That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." *Ephesians* 5:25-27.

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." *Philippians* 1:6.

"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

"Faithful is He that calleth you, *who also will do it.*" *1 Thessalonians* 5:23, 24.

"God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace." *The Mount of Blessing*, 76.

There are many more statements which affirm this wonderful truth that Christ is the Refiner and Purifier of His people, and that "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." *Malachi* 3:3.

We are not expected to present ourselves in spotless perfection at the judgment. It is Christ who will do this. Using the almighty power invested in Him, He works day by day to "save them to the uttermost that come unto God by Him". *Hebrews* 7:25.

With infinite patience and wonderful skill, He carries the work forward from one stage to another. When the human subject fails to co-operate adequately, our great High Priest does not surrender the task, but works with infinite love to restore the erring one. If that person repents of the evil which afflicts him, and moves forward in faith, his preparation for the judgment is carried forward.

Christ is well able to fulfil His side of the covenant. He knows how close and searching the final, decisive scrutiny will be, but He is not afraid that His workmanship will fall short of the highest standards. In that day, with utmost confidence, He will present those who have been faithfully co-operating with Him, and will say in effect:

"My Father, here is one of My children. I submit him to Your examination as the fulfilment of My pledge to take poor, sinful, mortal men and women and make them fit to inhabit the abodes of bliss. I declare that this person is perfectly fit for admission to heaven. Inspect him as carefully as You wish and You will find him ready."

Everyone Christ presents in the judgment will pass the examination, for He cannot take up the cases of any who have failed to avail themselves of the provisions of His grace. He will know His chosen ones, and that God will keep His side of the contract wherein He has promised to receive repentant and obedient men.

The Eternal One has every right to expect to find the guests clad in the wedding garment, which is the symbol that Christ's spotless righteousness is infused throughout their entire beings. He has this right because the gospel is the power of God directed to saving man from his sins; this power is immeasurably greater than the ability of sin to hold men in its grip; all the mighty agencies of heaven—the ministration of the Holy Spirit, the services of the true High Priest in the heavenly sanctuary, and the work of millions upon millions of holy angels—are combined to perfect human beings and make them ready for heaven; and Jesus has solemnly dedicated Himself to achieve these results.

It is vital that each candidate for eternal life really believes that Christ has the power to do what He has solemnly covenanted to do. Salvation depends upon it. No one will pass the judgment unless he is fully able to trust his case to his great High Priest, and no one can do that unless he really knows and believes in the abilities of his almighty Redeemer.

"In like manner we have fixed our minds upon the exceeding great and precious reward; and, in order to obtain it, we must have a perfect character. The angels of God are watching the development of character. Angels of God are weighing moral worth; and we are to obtain a fitness here to join the society of sinless angels. Do you expect that when Christ comes He will give you that fitness? Not at all. You must be found of Him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now it is the time to obtain a preparation to abide the day of His coming, and to stand when He appeareth. Do you say that you cannot do it because around you are so much sin and iniquity and corruption? I refer you to Enoch. He lived just previous to the world's being washed from its moral pollution, by a flood. He was on the earth at the time when corruption was teeming on every hand; and yet he bore the impress of the divine. He walked with God three hundred years; and he was not, for God took him, that is, translated him to Heaven. The flaming chariots of God were sent for this holy man, and he was borne to Heaven. Enoch had the witness that he pleased God. And this witness we can have.

"Enoch represents those who shall remain upon the earth and be translated to Heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all the corruption, vileness, sin, and iniquity, and yet be unsullied by it all. We can stand as did Enoch. There has been provision made for us. Help has been laid upon One that is mighty; and we all can take hold upon His mighty strength. Angels of God, that excel in strength, are sent to minister to those who shall be heirs of salvation. These angels, when they see that we are doing the very utmost on our part to be overcomers, will do their part, and their light will shine around about us, and sway back the influence of the evil angels that are around us, and will make a fortification around us as a wall of fire. Ample provisions have been made for us when we are burdened, and weary, and cast down, and in distress." *The Review and Herald*, April 19, 1870.

No one can justifiably claim that the standard of the judgment is inaccessible to those who must live in this sin-cursed earth. The Almighty has made every provision for His children to reach it, so it is up to them to believe in God's positive assurances and then commit their cases completely into His hands. Those who do, will certainly walk the streets of gold.

The Atonement in the Most Holy Place

The Standard is Attainable

Even though the Scriptures teach so explicitly that the unalterable standard of the judgment is perfection, the majority of Christ's professed followers do not believe that this standard can be reached. These people will come to the final inspection imperfect and unready because no one can ever reach a level higher than that to which his faith aspires. If a person believes that perfection is impossible, he will certainly not attain to it, for the only way victory can be gained is by a living faith in the all-powerful ministry of Christ. He must believe that "He is able also to save them *to the uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them." *Hebrews 7:25*.

These very people who deny the possibility of perfection, expect to be given a place in the kingdom when the Saviour returns, yet how can they cherish such an expectation when, for them, it is impossible?

Obviously, they must believe that Christ will occupy a different role from what He does, and that the Father will accept His people in a less than perfect condition.

This is, in fact, their expectation. They believe that when the Christian comes to the judgment, Christ does not present him for examination, but hides the person behind Himself while pleading with the Father to examine Him instead of the sinner. Knowing that the Almighty One will be unable to find any fault with Christ, they feel assured that if He is examined in their stead, they will have no cause for concern.

This situation is comparable to a student's coming up to his final examination day fully aware that he is quite unprepared for it. He knows that if he sits the test himself, he will certainly fail. His only hope is to find someone thoroughly prepared to sit the examination, who can be

induced to take his place. This proxy would then enter the room at the assigned time, answer the questions successfully, and append not his own name, but the name of the one for whom he is doing this. The examiner, being ignorant of the deception practised upon him, would award a pass to the incompetent student who should have received a failing grade.

These procedures are entirely unacceptable in human society. If it is discovered that someone has written an examination paper for another person, both are severely punished and the student who should have sat his own test is automatically graded a failure. The deceivers' reputations are tarnished and in most cases they are not allowed to continue in the school.

If these procedures are rated as unrighteous and unacceptable by men whose standards are low compared to God's, then how much more would they have no place in the impeccably righteous One's dealings with mankind! Those who suggest that God operates in this way, attribute Him with a very dishonest character. They malign One who is irreproachably pure and holy by assigning to Him courses of action to which not even they would stoop.

It is worthy of notice that all false theories attribute an evil character to God, so much so that a doctrine can be tested by what it does to His character. If it shows that the Lord is just, honest, truthful, decent, merciful, loving, and kind, we can know that it is of Him, but if it shows Him to be deceptive, dishonest, and untruthful, we can be sure that it originates from Satan.

The theory that Christ is examined in the believer's place in the judgment, is born of unbelief. The problem develops along predictable lines.

Through the ministration of the Holy Spirit, a person is brought to the place where he recognizes and accepts present truth. He takes his place in the movement, and, in the flush of his newly found faith, sees some wonderful changes take place in his life. As the truth advances and the light becomes clearer, God offers him deliverance from sin and sickness. He becomes quite excited at the prospect of freedom from these problems and resolves to *try* God's promises and procedures to see if they work.

Nothing is more certain than that those who approach the problem in this way will experience disappointment. They will find that the promise remains unfulfilled to them. Their sickness and sin will still be with them just as if they had never confessed. Everyone who *tries* God's word before they are prepared to really believe it, will always get the same results, for these are the ways of unbelief.

There is some justification for men making this approach to what other people offer them. For example, there have been so many

experiences of human inventions failing, that it is now customary for salesmen to offer prospective buyers the opportunity to test what is being offered for sale, before they buy. Belief in the efficiency of the product is always dependent on its passing the test. It was learned long ago that no one can safely buy solely on a salesman's assurances.

The promises of God, however, cannot be treated in this fashion. They are the word of the living God, and can be nothing else but the truth. Therefore, we do not *try* them as if they had to be proved or certified. The believer must begin from the standpoint that they *are* true and utterly reliable. Only when he does this, can he be assured of the promises working.

However, some believe that they have claimed the promises in strong faith, yet they receive nothing as a result. They immediately feel that a serious blow has been struck against their faith. The next time they approach God, it is with a caution which indicates that their trust in Him has begun to grow dim. Again, they are disappointed and their spiritual life sinks to an even lower level.

Eventually, some become so discouraged that they leave the church altogether, but this is not the case with the majority. They cling to their belief that there is a reward for those who serve God, and they remain in the movement. However, in order to accommodate their lack of a true experience, they either invent another supposed way through the judgment, or accept what someone else has already proposed. The teaching that Christ will offer Himself to be examined in another's place is one such alternative teaching.

The result is that there exists today quite a range of religious organizations, each with its own special formula for salvation. With so many propositions being offered, one would think that any possibility of further innovation has been exhausted, yet people still manage to suggest something new.

There is only one safe course to follow. Christ spelled it out when confronted by the tempter on the mountain. He said, "Man shall . . . live . . . by every word that proceedeth out of the mouth of God." *Matthew* 4:4.

Any person who obeys this counsel will be preserved from the devolution in spiritual decline outlined above, although it does not mean that he will escape at all times from failure and disappointment in his outreach for deliverance from sickness and death. These setbacks come to all, not because there is any weakness or uncertainty in God's promises, but because *we are* prone to wander from correct principles of operation, and are apt to let our faith grow dim.

When this happens and the promised blessing does not eventuate, the individual must be exceedingly careful how he reacts to the situation, for this is a critical moment. His entire future for eternal life or death

hangs in the balance. A bad decision made under these circumstances does not place him beyond recall, but it is a warning that a step taken in the wrong direction sets the life moving away from God, which is a course difficult to reverse.

Obviously, the best means of avoiding trouble is to make thorough preparation to meet the crisis prior to its arrival. This is accomplished in two ways.

Firstly, before claiming any of God's promises, spend considerable time studying and meditating upon them until the whole being is irradiated with their power and certainty. Receive them as God's personal word, the expression of the almighty Being who cannot and will not lie. Know that He longs to manifest Himself as our Deliverer from physical, mental, and spiritual bondage. Strengthen your faith and confidence in Him by studying the wonderful stories in the Bible which tell of His doing for others what He has promised to do for us. Continue these exercises until your whole being is aglow with confidence in God's love and power.

It is because this essential first step is neglected that many fall so easily under temptation and then seek another way of salvation.

"The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the word of God and meditate upon it as they should. The lack of firm, decided will power, which is manifest in life and character, results from neglect of the sacred instruction of God's word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart and practice them in the life.

"The truths of the Bible, received, will uplift mind and soul. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation." *The Ministry of Healing*, 458, 459.

The second step is like unto the first. Having established a powerful faith in the specific promises of God, and having laid hold upon those assurances to the point where they have become a part of ourselves, we need to spend time each day refreshing these gifts within. This should be done in the quiet morning hour when the rest of the world is still asleep. It is unthinkable for a true Christian to rise from bed, breakfast, and go to work without spending time in spiritual refreshment.

Any who are presently complaining that they are not receiving wonderful answers to prayer, would do well to check how much time they spend with God in the early hours of the day. If nothing more than a brief worship reading is the extent of the morning devotions, the individual concerned has found at least one cause of his spiritual

weakness and inability to experience the promises of God. The fault never lies with God's word. The cause of failure is always to be found in the human instrument.

"Every failure on the part of the children of God is due to their lack of faith." *Patriarchs and Prophets*, 657.

However, not all that appears to be failure, is such, in fact. There will be occasions when, to human sight, it seems that the promise has failed, but the real fact could be that the Lord is working out a wonderful purpose as yet hidden from our sight.

An excellent example of this is found in the case of Lazarus. When Satan smote him with a fatal illness, the family immediately committed the case to the great Physician. They knew His almighty power and deep love for them, and when He assured them that the sickness was not unto death, they were confident that He would come at once to Bethany to restore the dying one.

But, contrary to all expectation, He did not go to the sorrowing family. This greatly mystified the disciples, who could not understand the Saviour's actions. They felt that He had betrayed Lazarus and his sisters, and they came to the place where they actually doubted if Christ was the Messiah after all.

What they did not understand was that God deliberately permitted Satan to exercise his evil power over Lazarus so that his real character would be demonstrated before the onlooking universe, and so that the miracle which was the crowning evidence of Christ's divinity, could be performed. God did not plan the death of His beloved child, nor did He break His promises to him, but He planned *for* it, and turned what appeared to be a victory for Satan, into a triumph for His cause.

This story teaches us that total submission to God's will is more important than life itself. The true Christian is therefore careful never to outline before God just what course he is to follow. Instead, he submits his problems to the Lord and leaves the Master Architect to solve them according to His infinite wisdom and limitless power.

Thus, when a believer accepts the promise contained in the words spoken by the Almighty, "I am the Lord, your Doctor", "who healeth all thy diseases", (Exodus 15:26, German Translation, *Psalms* 103:3), he literally commits his life into the hands of Him who never lost a case. So total must this dedication to the great Physician be, that no matter how desperate his situation becomes, the believer will not turn to another source of healing. Like Job he will say, "Though He slay me, yet will I trust in Him." *Job* 13:15.

It is not easy to come to this level of spiritual stability, which is attained only by those who devote much time and energy to developing this kind of excellence. Most people prove themselves able to trust in God as their only Source until continued obedience promises death and



Relatively few people have successfully climbed the forbidding slopes of Mt. Rainier, the highest mountain in the State of Washington, U.S.A. Most of us regard it as being unscaleable so far as we are concerned. Likewise, the average person after viewing his proneness to sinfulness, looks upon God's ideal of character as being far too difficult to achieve. But righteousness is not a mountain that the Lord requires us to climb, but a glorious ideal to which He will elevate us. All He needs is our intelligent cooperation exercised in living faith, and He will succeed in developing in us a Christlikeness of character that amazes even Satan, the greatest unbeliever of all. It makes a great difference which way the candidate for heaven views this matter. Does he see the mountain as God's demand, or His promise?

destruction. When this happens, they fold under the pressure and turn to other sources of deliverance.

"Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan will make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely is the word of God. 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.' *Matthew* 6:33. Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only question will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other." *The Desire of Ages*, 121.

In His life, Jesus was a perfect example of this trust.

"When Christ said to the tempter, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: The Lord thy God led thee these forty years in the wilderness. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.' *Deuteronomy* 8:2, 3. In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God and walked in His ways He would not forsake them. The Saviour now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God." *ibid*.

We have only the faintest conception of the desperate extremity to which our Saviour was brought in the wilderness of temptation, where Satan exerted maximum pressure in a determined effort to induce Christ to turn away from God's care to another alternative. It was in direct obedience to His Father's will that Christ had gone to the desert to prepare for His mission, but that obedience had brought Him face to face with death. Every evidence declared that if He continued to obey, He would speedily expire. To all appearances He was utterly forsaken by

both God and man, a situation which afforded Satan the opportunity to press his argument that no one would save Christ but Himself.

It is the same pressure which, to a much lesser extent, is felt by those who have committed the keeping of their bodies and souls to God, yet find that to all appearances He is not keeping His promises and the immediate prospect is disaster or even death. Many illustrious Christians who have begun to follow the Lord so decidedly, have folded under this kind of pressure and given Satan the victory.

This is what happened to Elijah at the gates of Jezreel. For three years he had meticulously obeyed every direction given to him by the Master Architect, until suddenly, so far as he could see, continued obedience would cost him his life. Instead of resting his case with God and maintaining faithful service to Jehovah, he chose to "save" himself. He accepted the alternative course Satan offered to him. He folded under the pressure.

As with many of the rest of us, Elijah's main concern was the preservation of his own life, but a far greater burden rested on Christ. To Him, the success of His mission was the only question under consideration. He had come to earth to end rebellion by providing a complete and perfect revelation of His Father's character, to demonstrate how men were to relate to their heavenly Father, and to pay the ransom for sinners.

When He faced the wily foe in the wilderness, that work was barely begun and He knew from prophecy that it would not be completed until another three and a half years had passed. Therefore, the necessity for Him to live and the pressure on Him to do so, were far greater than that experienced by those who find themselves face to face with death after giving their lives into the great Physician's hands. The enemy pressed upon Christ the thought that He must take matters into His own hands and act, for He was on His own. Satan argued that inasmuch as His Father had obviously forsaken Christ, there was no one but Himself to care about Him and His work.

But the Saviour refused to allow the witness of circumstances to break His hold on His Father's word. He utterly refused to lose faith in the promises, even though every visible evidence proclaimed that they would not be fulfilled. "In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God." *ibid*.

Human beings reverse these values. To them, the greatest calamity is to lose one's life, but Christ demonstrated that it is an even greater calamity "to depart in any manner from the will of God".

Those who in the judgment will be accounted worthy of eternal life, are the ones who will have learned to refuse to disbelieve the promises even if they fail a thousand times to experience them. The Saviour has

given the assurance that He will so perfect us that we shall be fitted to pass the searching scrutiny of the King's inspection. It is left with us to believe that word, no matter what the evidences to the contrary might be.

Those who allow defeats, mistakes, and the witness of circumstances to rob them of their faith in the promises of God, will seek a way through the judgment other than that specified by God. Unfortunately for them, this will not serve to pass the examination, and the Lord will sadly exclude them from the abodes of bliss.

There is only one standard for the judgment, and that is perfection of character and deed. God has made ample provision for all to reach this standard, and ". . . He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace." *The Mount of Blessing*, 76.

Let all submit their souls to the keeping of Him who "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy", "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ". *Jude* 24; *Philippians* 1:6.

Chapter 20

First the Judgment

The making of the final atonement is preceded by the investigative judgment. All those who have sent their sins on beforehand through the ministry of the first apartment, will be examined to see if they qualify for the benefits of the final atonement.

There are many religionists who do not believe that there will be such an examination of God's true people. They hold that the Christian's fate is sealed when he accepts Christ as his personal Saviour, because it is then that he receives the gift of eternal life and the promise that he will never come under condemnation.

Jesus said, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." *John* 5:24.

Religionists who hold the opinion that the righteous will not face an investigative judgment, argue that there is no point in a future determination of who shall have eternal life when the believer has already been in possession of that since the day he became a child of God. Furthermore, they ask, what need does the infinite, all-knowing God have for investigating those who are seeking a place in heaven when He already knows their spiritual condition without having to make such an examination?

These arguments cannot be lightly dismissed, for they appear to hold considerable weight. However, before examining them, we will look at the many definite statements in Scripture confirming that there will be a judgment of the righteous as well as of the wicked. Then we will devote effort to understanding why a judgment must take place even though the believer already has eternal life and will not come under condemnation.

This is the correct procedure to follow. Before attempting to understand why God will conduct a judgment, we must accept the plain

declaration of Scripture that He will. The tragedy with so many people is that they come to God's Word to find proof for what they already believe, instead of approaching the inspired messages with the conviction that what is contained therein is the absolute truth and must be accepted as such.

The true child of God is interested only in finding the truth, no matter how much it may conflict with preconceived ideas or with his own interests. Therefore, when the Scriptures declare that he will come into judgment, he simply accepts that as a fact.

Jesus, the Master, plainly taught that the true people of God would be examined prior to the marriage supper of the Lamb. No clearer picture of this could be given than that provided in the parable of the wedding garment recorded in *Matthew 22:1-14*. We studied this Scripture back in chapter 26 to learn that the standard of the judgment is perfection. We will look at it briefly again to see how it also proves that the righteous will come under divine scrutiny before their place in the marriage is assured.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

"And he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

"For many are called, but few are chosen." *Matthew 22:11-14*.

Unquestionably, the king is God. His entry into the chamber to see the guests is a picture of the investigative judgment. The only ones investigated at this time, will be those who have responded to the call to come to the marriage. Unbelievers are not included in this examination. Their turn comes later. This proves that the righteous will be subjected to an investigative judgment, the outcome of which will determine whether they will or will not inherit eternal life.

This harmonizes with the typical service. On the great day of atonement, the only people involved in that service were those who were in the Israelite encampment. The heathen nations that paid no respect to the laws of Jehovah, were not involved in the services.

"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. 'Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?' " *The Great Controversy*, 480.

Paul also clearly saw that the true people of God will be judged before their entry into the promised land. It was to Christians, converted by the living power of the gospel, that he wrote: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." *2 Corinthians 5:10*.

By saying "*we* must all appear", Paul included himself among those who would be judged, and he was certainly a righteous man.

When Paul wrote to the Romans, he talked about the coming judgment in which those who were found to be living lives of obedience would be blessed with eternal life, while the rest, who, when judged, were found to be filled with iniquity, would be consigned to everlasting destruction. He gave them no assurance that, by being God's children, they would escape the examiner's scrutiny.

He declared that in the "righteous judgment of God;" the Almighty would "render to every man according to his deeds.

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life;

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." *Romans 2:5-8*.

Obviously, if only the wicked are to be judged, Paul would not have mentioned the rewards which the judgment will apportion to the righteous. He would have confined himself to what would be rendered to the wicked.

"And as it is appointed unto men once to die, but after this the judgment." *Hebrews 9:27*.

Thus the Scriptures unquestionably teach that there will be a review of all the cases of those who have sent their sins on beforehand to judgment. This will take place before the ministry in the heavenly sanctuary is concluded and Christ returns in the clouds of heaven.

Daniel was given a vision of this judgment scene, and he describes it thus:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

"A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." *Daniel 7:9, 10*.

There is a tendency to conclude that thrones are being overturned when one reads the words, "thrones were cast *down*". Modern translations and marginal readings, however, read "thrones were set up". It is not difficult to understand the verse if the preparation of an ancient,

oriental judgment room is kept in mind. These huge rooms were usually circular in shape, paved with highly polished stones, and covered by a richly ornamented roof supported by pillars. Before the court officials gathered, servants entered and cast down large cushions on which the king and his courtiers sat when they came in. By casting down the seating, the servants were setting up the thrones.

Care must be taken not to confuse this final review with the daily assessment by which God keeps an accurate and continually updated account of the spiritual state of His people. There is a daily judgment, but it does not take the place of, nor remove the need for, the final review.

Day by day, God keeps a very accurate account of the spiritual and moral state of both men and nations. He labours hard and long to save all, but when, even before the general close of probation, men prove themselves to be utterly apostate and show themselves determined never to repent, their account is closed, and they are committed to destruction, as the following statement affirms.

"God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: 'God will bring His work closer and closer to test and prove every one of His people.' Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. 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." Testimonies 1:187.

It is because God continually assesses the spiritual state of those who profess to be His people, as well as the multitudes of the earth, that He is able to instruct His angels to abandon forever those who have passed beyond hope of salvation. It is not necessary for a person to wait until he dies in order to terminate his earthly probation. Many do this by closing

the door of their hearts in stubborn rejection of the truth as it is in Jesus, after which they may still live for many years.

This truth is further confirmed in the statement:

"The time has come when Jerusalem is being searched as with lighted candles. God is at work investigating character, weighing moral worth, and pronouncing decisions on individual cases." *Testimonies to Ministers*, 448.

This message probably came through toward the end of last century, but it is true of every moment since sin entered. Although the reviewing of the cases of those who had not, while living, closed their probation, did not begin till 1844, God did not wait until then to commence this work of weighing character and pronouncing decisions on individual cases. For instance, King Saul was one from whom the angels of God departed never to return. Likewise, Christ pronounced the sad words over Jerusalem, "Your house is left unto you desolate." *Matthew* 23:38.

Apart from the eight who entered the ark, people who lived at the time of the flood had sinned away their day of grace, as had also the inhabitants of Sodom and Gomorrah, the Egyptians at the time of the exodus, the worshippers of the golden calf, and the inhabitants of Canaan.

There was a shut door in Christ's day and again in 1844. Of the latter it is written:

"And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth;

"I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name." *Revelation* 3:7, 8.

Saying that He had set another open door before His true people, was God's declaration that, at the same time, the door was closed to others, which in fact it was. There was a shut door in 1844—the time to which these verses apply—when thousands sealed themselves in eternal rejection of divine truth. God confirmed this through His messenger, who wrote under His instruction as follows:

"I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages, and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.

"Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both

those who refused to accept the message when it was presented to them, and also those who, having received it, afterward renounced their faith. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—those who declared the light which they had followed a delusion, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection." *Selected Messages* 1:63, 64.

Those "who accepted it [the message from God] and received the Holy Spirit which attended the proclamation of the message from heaven . . ." had their names written in the book of life. But when they turned away from the truth and pronounced their former experience a delusion, and went so far in doing this that they had closed the door of mercy against themselves forever, their names were erased from the book of life and entered into the book of death. The following statement confirms this:

"Moses manifested his great love for Israel in his entreaty to the Lord to forgive their sin, or blot his name out of the book which He had written. His intercessions here illustrate Christ's love and mediation for the sinful race. But the Lord refused to let Moses suffer for the sins of his backsliding people. He declared to him that those who had sinned against Him He would blot out of His book which He had written; for the righteous should not suffer for the guilt of the sinner. The book here referred to is the book of records in Heaven, in which every name is inscribed, and the acts of all, their sins, and obedience, are faithfully written. When individuals commit sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction." *Signs of the Times*, May 27, 1880.

This means that there are three classes of people among those who set out to enter heaven. Firstly, there is the class who receive the message and are blessed with the Holy Spirit, but who turn back. By committing the unpardonable sin, they are eliminated in the daily judging. Henceforward, they are in the same category as the heathen and are not judged in the final review in which the righteous are examined prior to the close of probation.

Secondly, there are those who, while not committing the unpardonable sin, do not also surrender every cherished evil. They survive until the investigative judgment where they are eliminated.

Lastly, there is the class who are true and faithful to the end. They have passed the daily judging, and the final review of their cases justifies them as fit for the kingdom of glory.

Understanding these distinctions makes it possible to correctly interpret *Revelation* 13:8.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

This means that all whose names are written in the book of life will not worship the beast and his image, yet many of them will fold under the final pressure and give their allegiance to the Babylonian power. This is what will happen in practical terms. An individual, in response to the last message, will *receive* the presence of the Holy Spirit and, in consequence, have his name inscribed in the book of life. While it is there, he will not be found worshipping the beast and his image. But the pressure upon him to give up the truth increases every day, until this particular man finally lets go of God, and renounces the faith forever. His name is immediately blotted from the book, and he turns to worship the false christ. Thus no one whose name is written in the book will worship the beast and his image.

The Scriptures make it very clear that there is a daily judgment which determines the ultimate fate of many people, and there is the final review, called the investigative judgment, for those who have not been eliminated from the Christian walk during the daily experiences. God's people must clearly understand the distinctions between the two.

Once it has become established beyond doubt that there will be an investigative judgment in which the cases of the righteous will be taken up, the time has come to ascertain why such a judgment must be convened. This study must be approached with the unshakeable conviction that God does nothing unnecessarily. Therefore, He has good, practical reasons for subjecting His people to this searching investigation.

Obviously, He does not do it for His own sake, for He needs no inquiry to inform Him of who are ready and who are not. In keeping with His spirit of total selflessness, it is for others that He does this, because it meets the needs of angels, unfallen inhabitants of the universe, and the redeemed from this earth.

The angels and the unfallen hosts dwelling on planets throughout the universe, have no intention of admitting sin into their domains. They have studied with intense interest the outworking of evil as it has borne its baleful fruit on this sad planet, and they want to see none of it in the worlds they dwell in. They are not able to detect any hidden evil which may remain within the hearts of those who seek to enter heaven, so, for their peace of mind, all who are to be permitted entry into heaven, must be found, upon examination by Him who is able to read the innermost secrets of the soul, without spot or wrinkle or any such thing.

The righteous themselves are just as eager to find heaven a place of spotless purity, uncontaminated by anyone upon whom the slightest stain

of sin remains. Those who have attained ultimate perfection of character will be so selflessly dedicated to this ideal, that they will gladly submit to the examination to ensure that they themselves are not guilty of defiling heaven.

If it could be guaranteed that all who entered the path to heaven were to come to the end fully qualified for admission, there would be no need for the final review and scrutiny. Unfortunately, this is not to be, for by far the greater part of those who begin, will fail to carry the work through to completion. They will come short and thus be disqualified. Obviously, some procedure must be adopted to separate those who have persevered to the end and those who have not. The examination of each case thus becomes a vital necessity.

People who contend that the judgment is not necessary for God's true children, are really arguing that once a person has accepted Christ, he can never be lost thereafter. This presupposes that the work of God's grace in the soul is completed at conversion, but this is not the case. Conversion is only the beginning; an extensive work of reformation must follow before the soul is fit to walk with the angels.

More important still is the fact that at conversion, the soul has not become established in unchangeable loyalty to God. When a person begins the Christian race, he does not realize what it will cost him, and he may find that his love for sin is greater than his desire for righteousness. In consequence, some abandon their faith altogether, but others try to cling to cherished idols and have heaven too. Thus, a mixture of wise and foolish virgins present themselves at the judgment, claiming a place in heaven. It is obvious that an examination of each case must be made in order to determine who are fully cleansed from sin, and who can be trusted to remain loyal to God forever.

The judgment is therefore a practical necessity. Without it, the security and happiness of heaven would be in jeopardy. With it, Paradise is eternally secure.

"The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel, The judgment was set, and the books were opened.' The revelator, describing the same scene, adds, 'Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.' *Revelation* 20:12.

"The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples, 'Rejoice, because your names are written in heaven.' *Luke* 10:20. Paul speaks of his faithful fellow-workers, 'whose names are in the book of life.' *Philippians* 4:3. Daniel, looking down to 'a time of trouble, such as never was,' declares that God's people shall be delivered, 'every one that shall be found

written in the book.' *Daniel* 12:1. And the revelator says that those only shall enter the city of God whose names 'are written in the Lamb's book of life.' *Revelation* 21:27.

" 'A book of remembrance' is written before God, in which are recorded the good deeds of 'them that feared the Lord, and that thought upon His name.' *Malachi* 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says, 'Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God.' *Nehemiah* 13:14. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, 'Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?' *Psalms* 56:8.

"There is a record also of the sins of men. 'For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' *Ecclesiastes* 12:14. 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.' Said the Saviour, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' *Matthew* 12:36, 37. The secret purposes and motives appear in the unerring register; for God 'will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.' *1 Corinthians* 4:5. 'Behold, it is written before Me, . . . your iniquities, and the iniquities of your fathers together, saith the Lord.' *Isaiah* 65:6, 7.

"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

"The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: 'Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment.' *Ecclesiastes* 12:13, 14. The apostle James admonishes his brethren, 'So speak ye, and so do, as they that shall be judged by the law of liberty.' *James* 2:12.

"Those who in the judgment are 'accounted worthy,' will have a part in the resurrection of the just. Jesus said, 'They which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal unto the angels; and are the children of God, being the children of

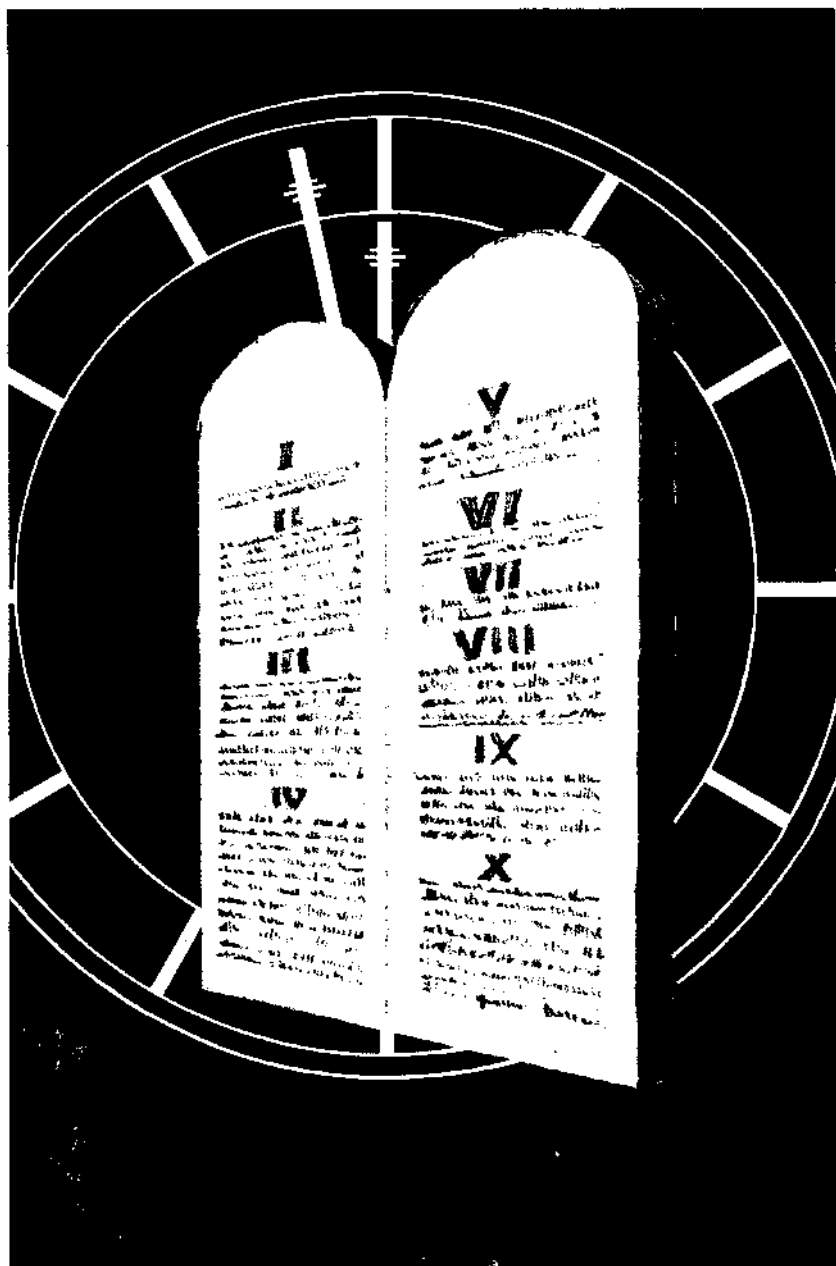
the resurrection.' *Luke* 20:35, 36. And again He declares that 'they that have done good' shall come forth 'unto the resurrection of life.' *John* 5:29. The righteous dead will not be raised until after the judgment at which they are accounted worthy of 'the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined and their cases decided.

"Jesus will appear as their advocate, to plead in their behalf before God. 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' 1 *John* 2:1. 'For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' 'Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.' *Hebrews* 9:24; 7:25.

"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, 'Whosoever hath sinned against Me, him will I blot out of My book.' *Exodus* 32:33. And says the prophet Ezekiel, 'When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned.' *Ezekiel* 18:24.

"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah, 'I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.' *Isaiah* 43:25. Said Jesus: 'He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.' 'Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.' *Revelation* 3:5; *Matthew* 10:32, 33.

"The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review



The hour of judgment is drawing relentlessly nearer and, when it comes, the divine statutes will be the standard by which every man shall be judged. All therefore need to ensure that they maintain a state of readiness every day so that that time will not catch them unprepared.

before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with Himself to the 'first dominion.' *Micah* 4:8. Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.

While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, I know them by name. I have graven them on the palms of My hands. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.' *Psalms* 51:17. And to the accuser of His people He declares, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' *Zechariah* 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' *Ephesians* 5:27. Their names stand enrolled in the book of life, and concerning them it is written, They shall walk with Me in white: for they are worthy.' *Revelation* 3:4.

"Thus will be realized the complete fulfilment of the new-covenant promise, 'I will forgive their iniquity, and I will remember their sin no more.' '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.' *Jeremiah* 31:34; 50:20. 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.' *Isaiah* 4:2, 3.

"The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible

that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.' Acts 3:19, 20. When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.

"In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, 'without sin unto salvation' (*Hebrews* 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away 'unto a land not inhabited' (*Leviticus* 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin, and the deliverance of all who have been willing to renounce evil.

"At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged 'out of those things which were written in the books, according to their works.'

"Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin, and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises, and reads the inner life.

"How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the

good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn.

"As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone.

"In the judgment, the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at His coming receive His own with usury? Have we improved the powers intrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God.

"The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellow-men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin.

"Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

"Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

"All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Forerunner is for us entered.' *Hebrews* 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

" 'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.' *Proverbs* 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in

their behalf His wounded hands, His bruised body; and He declares to all who would follow Him, 'My grace is sufficient for thee.' *2 Corinthians* 12:9. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' *Matthew* 11:29, 30. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one 'must be tested, and found without spot or wrinkle or any such thing.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' *Mark* 13:33. 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' *Revelation* 3:3.

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: '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. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.' *Revelation* 22:11, 12.

"The righteous and the wicked will still be living upon the earth in their mortal state,—men will be planting and building, eating and drinking, all unconscious that the final irrevocable decision has been

pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.' *Matthew* 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

" 'Watch ye therefore: . . . lest coming suddenly He find you sleeping.' *Mark* 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, Thou art weighed in the balances, and art found wanting.' *Daniel* 5:27." *The Great Controversy*, 480-491.

The Blotting Out of Sins

The investigative judgment is followed by the blotting out of sins. This is the great blessing of the final atonement, for, once this work is accomplished, the redeemed are eternally secure from any possibility of their sins returning to them again.

It is most important that a correct Biblical interpretation of the words, "blotting out", be established. In Scriptural terms, it means to remove from one place to another, as is confirmed by these statements:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." *Colossians* 2:14.

"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." *The Great Controversy*, 421, 422.

In both of these references, "blotting out" is defined, "to take away"; "to be removed". It means to be taken from one place and put into another.

The first blotting out is when the sins are removed from the sinner and taken into the sanctuary where they remain till the great day of final atonement. The second blotting out occurs when the sins are taken from the sanctuary and placed upon the scapegoat. Neither of these blottings out effect the destruction of sin. This is not accomplished until it is finally removed, together with the scapegoat, into ultimate oblivion.

The blotting out of sins is not, as many suppose, the blotting out of the *record* of sin. It is the removal of sin itself, firstly from the believer, then from the sanctuary, and finally from existence.

At the same time, adjustments will be made to the records to retain a true picture of where the sin is. Some records will be erased from one book and recorded in another. For instance, when it is found in the

judgment that a person has failed to put away all sins, his name will be removed from, or blotted out of, the book of life, and placed in the book of death.

To correctly understand the blotting out of sins, it is necessary to comprehend the difference between the records of sin and the sin itself, and the way in which each finds its place in the sanctuary.

The first thing which shows that there is a difference between the one and the other is the fact that a person can have a complete record of his sins in the sanctuary without having any sin there at all. The moment a person sins, a written account of the transgression is made by the angels who are commissioned to do this work. This is done whether the person ever comes and confesses the iniquity or not. Thus men who have never confessed a single sin in their lives and therefore have no sin in the sanctuary, have a complete record of every thought, word, and deed of their lives there. In their cases, they have an evil record in heaven without having their sins in the sanctuary. Only those who, subsequent to their sin, repent of it and have it transferred to the sanctuary, have both the sin and the record of it in heaven.

The second thing which proves that there is a vital difference between the two is that the transfer of sin is the work of Christ, the High Priest, while the angels are the ones commissioned to write up the records. Neither one ever does the work of the other. This is so because of the profound respect that both parties have for the position accorded the other and because the angels cannot do the work of the Priest anyway.

The third evidence proving this point is that while sin defiles whatever it touches, including the holy places in heaven, the record does not. If the records of sin were what defiled the sanctuary, then the Bible would be an unholy, unclean book, for it contains many records of evil deeds including the worst ever perpetrated in eternal history—the murder of God in the crucifixion of Christ.

The fourth witness is the fact that while sin will be erased from existence, the records will remain to all eternity. These records will include every thought, word, and deed ever expressed or committed by the righteous as well as the wicked. At first some might find this a frightening thought, but when it is understood in the light of God's eternal purposes, the believer will see that it must be so, and will rejoice.

There is abundant evidence to affirm that the records will not and in fact cannot be erased. Consideration will now be given to them.

"The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With *all* the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, 'Just and true are Thy ways, Thou King of saints.' " *The Great Controversy*, 671.

The history of sin is the record of it, the chronicle of human actions against God and each other. This will stand to all eternity as a witness to

the righteousness of God. This record will not be some vague, generalized account of evil doing, but one which contains *all* the facts of the great controversy.

In addition to the accounts which are being written up with such exactitude by the holy angels, the inspired writings will all be in heaven. These will be used during the millennium when the righteous sit in judgment on the wicked.

"They shall be priests of God and of Christ, and shall reign with Him a thousand years." *Revelation* 20:4, 6. It is at this time that, as foretold by Paul, 'the saints shall judge the world.' *1 Corinthians* 6:2, 3. In union with Christ they judge the wicked, comparing their acts with the statute-book, the Bible, and deciding every case according to the deeds done in the body." *The Great Controversy*, 661.

The Spirit of Prophecy writings will also be there, as Sister White was told: "Be not afraid of man, for My shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances*. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil." *Selected Messages* 1:32.

If the writings of the Spirit of Prophecy are to stand immortalized, they will never pass out of existence. Along with the Bible, they will take their place in heaven and will also be used as references in the judgment of the wicked.

There is nothing to suggest that they will be abridged versions from which the records of sin have been expunged. In fact, the reverse will be the case, because each person must be judged in the light of what he has known. For example, those who, knowing the Bible records, have committed adultery and murder as David did, have less excuse for it than he had because of the revelation of God's attitude to David's crimes. In determining the degree of guilt belonging to these people, their crimes will have to be compared to the Bible and Spirit of Prophecy, so these must be there in complete form.

Those immortalized records contain accounts of the sins committed by people who will also be in the kingdom; men such as Adam and Abraham. We will be able to read these accounts there just as we can read them today. Therefore, if the blotting out of sins is the erasure of the records, these Bible accounts would also have to be expunged.

But there is further evidence that the records contained in the books will not be taken out and lost. Over a thousand years after the blotting out of sins, the wicked will be raised and will gather around the city for the final assault. When they do, the books of record will be opened and every sin they have ever committed will pass before their eyes.

"As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart,—all appear as if written in letters of fire." *The Great Controversy*, 666.

This statement so far only proves that the records of the wicked will not have been blotted out by the time the millennium is ended. What follows, however, makes it clear that the records of the sins committed by the righteous will also be preserved till that time.

"Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; His early life of simplicity and obedience: His baptism in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane, beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror,—the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die,—all are vividly portrayed. . . .

"The awful spectacle appears just as it was." *ibid.*, 666, 667.

Both Adam and the eleven apostles mentioned in this paragraph will be in heaven and thus will be in the city when their sins are portrayed before their eyes in full view of the swaying multitude. That Adam will be there is proved by this statement regarding his reunion with the second Adam:

"As the ransomed ones are welcomed to the city of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race,—the being whom He created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying, 'Worthy, worthy is the Lamb that was slain!' Tenderly

the Saviour lifts him up, and bids him look once more upon the Eden home from which he has so long been exiled." *ibid.*, 647.

Further descriptions of Adam's reinstatement follow, but the above is sufficient to prove that he will be in heaven and will have a place in the new earth.

We know too that the apostles will be there because their names will be inscribed in the foundations of the city.

The sins of both Adam and the apostles will have been blotted out at least a thousand years before this panoramic view of their lives is displayed for all to see. If the blotting out of sins was the erasure of the actual records of them, this display would be impossible. Long before, the records and the memory of those things would be forever gone.

It is a fearful portrayal of grievous sin which will be displayed before the multitudes. Peter will be shown once more in the courtyard surrounded by the people who were there with him. Again, the accusations of the maid will be heard, Peter's voice will ring out in cursing and swearing, and the cock will crow just as it did on that terrible night.

Why will Peter and the other disciples be subjected to this terrible exposure of their wrongs? Is this all necessary?

It is very necessary, for God does not waste time and effort on the needless. There is a very real purpose in His actions.

Outside the New Jerusalem, standing among the eternally lost will be at least some of those who were in the courtyard that night. As they look up at the glorified ones in the city, they will see Peter among the ransomed of the Lord. The question will arise in their minds, "We did not deny Christ with cursing and swearing! Peter did far worse than we ever did! Why, then, is he in there while we are excluded?"

That question must be answered to their complete satisfaction, for they are not to pass into oblivion before all are totally convinced that there is no fault in God's government. God does not require this for His own justification, but for the eternal security of the universe.

If there had been a complete erasure of all the records of Peter's sins, God would have to respond by saying, "I do not know what you are talking about. I have no record or memory of Peter having done what you say he did."

Such a reply would not be satisfactory. They would charge God with duplicity and favouritism. God's purposes would not be served by such a situation. Instead, He says to the questioners:

"I know what Peter did; every profanity he uttered. It was a most grievous sin. But he repented of his sin, and My transforming grace made him into a person fit to dwell in Paradise. If you had confessed and put away your sins as he did, you too would be where he is today."

This complete honesty on God's part will leave them speechless. They will recognize that they too might have been saved and that their exclusion from heaven is the fruit of their own rebellion and neglect.

It might be argued, though, that once every question of truth and error has been forever settled in the judgment, there will be no further need to retain the records of sin. This however is not correct, for there never will come a time when those records can be safely dispensed with. This truth is made clear in the following paragraphs:

"The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

"Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

"Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments." *ibid.*, 498, 499.

Why is this record of sin retained in heaven as "a perpetual safeguard to all holy intelligences" to keep them from falling back into sin? Surely this would be unnecessary in a sinless environment?

There was a time when no such record existed. Neither the sinless angels nor the inhabitants of the far-flung galaxies had any knowledge of evil. God's word was the sole, unchallenged authority.

One would suppose that nothing more was needed to make heaven secure. But the fact is that, when Satan arose to challenge that authority, it became a case of his word against God's. The evil one was able to make it appear in the eyes of many, that he had a better proposition than did Jehovah. Satan claimed that there had to be changes in the divine administration before full happiness and *peace* could be secured, while God countered by warning that the promises of great exaltation would produce only terrible degradation.

Strange as it may seem, God's word was not sufficient to prevent the rise of rebellion. If it had been, the great insurgence of evil would never have taken place. Something more had to be provided to ensure that iniquity could never again arise in God's kingdom.

For six thousand years Satan will have been given the opportunity to demonstrate the true nature of his claims. Exposing him has been an exceedingly difficult task because of the deceptive nature of his work. He has been able to make it appear that he is the one in the right and that God is the oppressor and destroyer.

"God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth: but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power.

"It was God's purpose to place things on an eternal basis of security, and in the counsels of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that these were superior to God's principles. Time was given for the working of Satan's principles, that they might be seen by the heavenly universe." *The Desire of Ages*, 759.

When it is all over, the universe will have been given the best practical demonstration possible of the actual differences between God's benign principles of love, and Satan's violence, hatred, and malice. Never again will it be necessary to submit the matter to test, because the issues will have been proved to the entire satisfaction of all concerned. Even Satan and all his followers will acknowledge the justice and righteousness of Jehovah.

Throughout eternity, the redeemed, the holy angels, and the inhabitants of the unfallen worlds will explore ever more deeply into the mysteries of redeeming love. There will be opened to their minds depths of understanding made possible only because of sin's reign. The cross will be the focal point of interest, for there, righteousness appeared at its radiant best, and sin at its very worst. As they search out these mysteries, they will ever be kept secure from any disposition to experiment with sin in any form.

For such a study to be truly effective, there must be no missing pieces to the puzzle. Every detail must be available, so that its place and influence can be ascertained. Therefore, it is essential that the complete records of sin and salvation be eternally preserved.

If these records were to be expunged from the books and blotted from the memories of the redeemed and the residents of the unfallen worlds as many suppose, the universe would be back to where it was before the controversy began. The time would come when once again a being would challenge God's purposes and the whole sorry story would be repeated.

What God has done is to purchase an insurance policy at tremendous cost. Millions of lives have been lost, an entire created world is being destroyed, and Christ suffered and died that the universe might be made eternally secure.

It would be wasteful, foolish, and irresponsible for Him to destroy that insurance as would happen if He were to obliterate the records from the books and expunge all memory of this life from the minds of the redeemed and the unfallen beings.

Therefore, the blotting out of sin is not the erasure of its records, but the obliteration of sin itself. The first must remain as surely as the latter must go.

The evidences considered certify that it is sin which will be removed from the universe, not the memory or the record of it. However, there are some statements which, until rightly understood, seem to deny this. Here are two of them:

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." *Isaiah* 43:25.

"Had not Jacob previously repented of his sin in obtaining the birth-right by fraud, God would not have heard his prayer and mercifully preserved his life. So, 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." *The Great Controversy*, 620.

The text from *Isaiah* is a personal promise from God that, when He has blotted out the sins of the penitent, He will remember those sins no more. To the average person the message is self-evident. They interpret this promise to mean that God will divest Himself of any recollection of His children ever having committed those sins.

The statement from *The Great Controversy* seems to confirm this view by stating that, once probation has closed and their sins have been

blotted out, they cannot bring these sins to remembrance, no matter how hard they try.

Both statements are made in the context of the blotting out of sins, which seems to infer that this work erases the records of sin from the books in heaven, as well as from God's mind and from the memory of the redeemed. However, if this is the correct interpretation of these Scriptures, then there is an impossible contradiction, for the evidence presented proves that the blotting out of sins does not effect such obliterations, but is the actual removal of sin itself.

There is, of course, no real contradiction in this case except between what we think one set of statements is saying in opposition to what we believe the other is declaring. We need a revised understanding of the Scriptural use of the word, "remembrance", as distinct from how the word is generally used today. Once again, the Bible must serve as its own dictionary.

What needs to be found is a situation where the word is used in the same way as in the statement and verse under consideration, while the Scriptural meaning is simultaneously defined. Such an example is found in the instructions God gave for the annihilation of the Amalekites.

These fierce and ruthless people were first encountered by the Israelites between Egypt and Mt. Sinai, hunting on the outskirts of the multitude to kill the weak and slow. Their offensive behaviour was the expression of the evil nature which ruled within them, leading God to direct the Israelites to blot them from the face of the earth, just as the remembrance of sin is to be blotted from the universe.

"And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven." Exodus 17:14. Margin.

Just before Moses' death, God, through him, reiterated this promise.

"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

"How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

"Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." *Deuteronomy* 25:17-19.

Though it took some time, these prophetic words have been fulfilled to the letter. The remembrance of Amalek has been blotted from the face of the earth. During the reign of Saul, both he and David fought with these people, reducing their numbers and their power. When David returned to Ziklag and found it a smoking ruin following an Amalekite raid,

he pursued them, and, in a surprise attack, came close to annihilating them. Only four hundred young men were able to escape on fast camels, as it is written:

"And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled." *1 Samuel* 30:17.

The last mention of the Amalekites is found in *1 Chronicles* 4:43. It is a reference to the achievement of five hundred Simeonites who went to Mt. Seir in King Hezekiah's day, and smote the rest of the Amalekites who had escaped.

Today, none of these people remain, nor are there any visible remembrances of their earthly sojourn. They have left behind no ruined cities, no works of art, no literature, or any other tangible tokens of their existence. The *remembrance* of them has been obliterated, but the memory of them remains on record in the Scriptures, as God said, "... thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." *Deuteronomy* 25:19.

This reference demonstrates that God makes a difference between the remembrance of a people and the memory of their activities during the time of their existence. It is apparent that the remembrance is any visible, tangible part of those people, such as descendants or works of their hands. When there are no longer any living representatives of the race, and all that they ever made has been obliterated, then it can be said that their remembrance has been blotted out, but this does not mean that the *records* of what they did, either in written form or in the memories of those who have heard of them, have been obliterated.

Amalek has vanished from the earth as completely as if he had never existed, but the record of his evil deeds will remain for eternity. The preservation of the Bible will ensure that this memory is never forgotten.

When this meaning of the word "remembrance" is applied to the Scriptures relating to the blotting out of sin, all seeming contradictions disappear. It is then realized that what is blotted out is any actual presence of sin within the believer and this has nothing to do with depriving him of the memory of the sins he has committed while on earth.

Now that this meaning of the word has been determined, it is possible to understand the statement in *The Great Controversy*, 620.

"Had not Jacob previously repented of his sin in obtaining the birth-right by fraud, God would not have heard his prayer and mercifully preserved his life. So, 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."

The first point to notice is that their danger lies in the possible possession of *unconfessed* sins. If they have any of these, they will not be able to maintain the faith necessary to see them through the final investigation. Therefore, it is critical that every sin be sent on beforehand to judgment.

The problem is that no one knows when he has seen and confessed the last trace of iniquity within himself. No person who has made positive advances in his Christian experience has any difficulty in understanding this. Each will remember the various occasions when the Spirit of God brought conviction for evils previously unsuspected. When God's cleansing grace eliminated the problem, the repentant one stood before the Lord in conscious innocence. He recognized that there would come further revelations of deeper iniquities resident within him, but, for the moment, he could not see them, and so could do nothing about them.

The time will come at last when the final stains are discovered to him, but the experience will be no different from any he has already passed through. There will be nothing to tell him that this is the completion of the work done by divine grace in his soul.

Thus the saints during the time of Jacob's trouble will not know that their iniquities have all been confessed and sent to the sanctuary. Knowing the critical nature of the time in which they are standing, they will *realize* that they must be in a condition of spotless perfection. Therefore, they will be searching their hearts to find any existence which in itself is a remembrance of sin. Fortunately, they will be unsuccessful in their quest, for "Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance".

The simple reason why they cannot, is because no remembrance is left within them to testify to the existence of sin, just as there is no trace of the Amalekites left today to confirm their existence.

This meaning of the word "remembrance" was clearly understood by Elder E. J. Waggoner, who wrote:

"We need to be on our guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger, to balance the account. This is not the blotting out of sin. An ignorant man who saw a thermometer for the first time thought to lessen the heat by breaking it. But how much effect did this have upon the weather?—Just as much as the wiping out of the record of his sin has upon the sinner. The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the Word of God. There was a time when

all the Bibles that could be found were destroyed; but the Word of God—the truth—remained just the same, because truth is God Himself; it is His life.

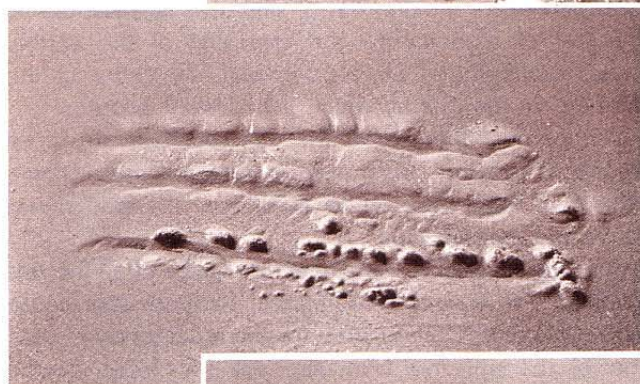
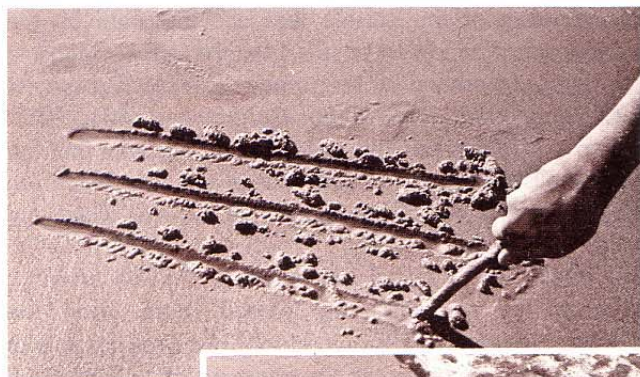
"Truth is implanted in the heavens and earth; it fills the stars, and keeps them in their places; it is that by which the plants grow, and the birds build their nests; it is that by which they know how to find their way across the sea. When Moses broke the tables of stone, the law was just as steadfast as it was before. Just so, though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should be ground to powder,—even this would not blot out our sin.

"The blotting out of sin is the erasing of it from the nature, the being of man. The blood of Jesus Christ cleanses from all sin. Our bodies are but the channel, the border, the sand upon the shore, of the river of life. Impressions have been made upon us by sin. At the seashore, when you see a smooth piece of sand, your first impulse is to make some mark on it, to write some characters upon it. Then the sea comes up, and each wave that passes over it helps to obliterate the impression until it is entirely blotted out. Even so the stream of life from the throne of God will wash away and blot out the impressions of sin upon us.

"The erasing of sin is the blotting of it from our natures, so that we shall know it no more. The worshipers once purged"—actually purged by the blood of Christ—have 'no more conscience of sin,' because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is forever gone from them,—it is foreign to their new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself—they do not think of doing it any more. This is the work of Christ in the true sanctuary, which the Lord pitched, and not man,—the sanctuary not made with hands, but brought into existence by the thought of God." *The Review and Herald*, September 30, 1902.

Elder Waggoner's view is in perfect harmony with the teaching on the cleansing of the sanctuary as set forth in the Bible and Spirit of Prophecy. As noted earlier in these studies, the daily service transfers sin from the sinner to the sanctuary. Thus the evil which previously defiled the sinner, now pollutes the sanctuary. It was stressed that the record in the books is not the uncleanness. It is *sin*, not the *record* of it, that defiles the sanctuary. Therefore, the cleansing of the sanctuary is accomplished by the blotting out or removal of the sin which had made it unclean.

"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." *The Great Controversy*, 421, 422.

Care must be taken not to misread this statement. It declares that the cleansing is to be accomplished by the blotting out of the sins which are recorded there, not the blotting out of the records of the sins which are there.

"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." *ibid.*

As usual, there is one statement which, until it is rightly understood, seems to contradict all the rest.

"In the great day of final award, the dead are to be 'judged out of those things which were written in the books, according to their works.' *Revelation* 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the day of atonement,—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

"As 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, so in the type they were borne away into the wilderness, forever separated from the congregation.

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confession of the sins on the head of the scapegoat." *Patriarchs and Prophets*, 357, 358.

The problem with this reference is that it declares, in apparent contradiction to the clear statements made elsewhere and already quoted here, that the sins will be blotted from the "books of heaven", rather than from the sanctuary. Instead of saying that the sanctuary will be freed from sin, it says that it ". . . will be freed, or cleansed, from the record of sin".

Yet, consistent with the statements made elsewhere, a following paragraph assures us that Christ's work for men will be closed by the "removal of sin" from the heavenly sanctuary.

There is, in fact, no contradiction. The cleansing of the sanctuary can be nothing other than the removal of the sin by which it is defiled. At the same time as this work is being done, the record books will be updated in order to preserve an accurate picture of the status of the individual concerned, and to finally free him, or cleanse his record, from the full condemnation of the law.

To more perfectly understand this, attention must be given to the changing records in heaven. Before any confession is made, a record of sin stands against the sinner in the books of death and of sin. When he confesses and forsakes his old sinful life to receive the seed of Christ, his name is cleansed from the book of death and placed in the book of life. At the same time, his sins are transferred to the sanctuary.

However, he is ". . . not yet entirely released from the condemnation of the law." *The Great Controversy*, 420.

It will require the final atonement to fully release him from this condemnation. This will be accomplished when Christ sprinkles His blood on the mercy seat and takes the sins from the sanctuary to place them on the scapegoat. As He does this, the records are adjusted to reflect a true picture of the status now achieved for the believer. They show that he has been entirely freed from the condemnation of the law. It is this work that is referred to in the words: "... the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin." *Patriarchs and Prophets*, 357, 358.

But this is only the bookkeeping side. The actual cleansing of the sanctuary is accomplished by the removal of sin, not the expunging of records. Furthermore, the blotting out of records from certain books does not mean their total obliteration, for "... the history [record] of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With *all* the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, 'Just and true are Thy ways, Thou King of saints.' " *The Great Controversy*, 671.

"Remission, or putting away of sin, is the work to be accomplished." *ibid.*, 418.

This is begun in the daily service when the sin is transferred from the sinner to the sanctuary, and completed in the final atonement when the great High Priest removes the sin from the holy place and places it on the scapegoat.

When the believer clearly understands the distinction between the records of sin and the sin itself, and recognizes that it is the latter which defiles the sanctuary and must be removed in order to effect its cleansing, he will be diligent to ensure that his sinfulness is removed and the

righteousness of Christ established in its place. He will strive to come to the final investigation in a state of sinless perfection, knowing that all his sins must go beforehand to judgment.

The teaching that it is sin, and not merely the written record of it, which is blotted out in order to cleanse the sanctuary, is so clear that one wonders how any other view was ever accepted. Yet the position held by the vast majority of those who believe in the sanctuary, is that the erasing of written records from the books in heaven is the cleansing of the sanctuary. During all my years in the Adventist church and while studying at Avondale College, I was never taught anything else but that. Never once was I told that the sin itself had to be removed.

This is a considerable departure from the position occupied by the Adventist pioneers. I have carefully searched the writings of as many as I have access to, and have failed to find any in the last century who taught that the cleansing of the sanctuary is accomplished by expunging the records from heaven's books.

The first person to write on the final atonement was O. R. L. Crosier of whose article Sister White wrote, 'The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was His will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.' *A Word to the Little Flock*, 12.

The main burden of Brother Crosier's article is to demonstrate that the heavenly sanctuary and its ministry are the true antitypes of the Old Testament building and its services. Therefore, he is not overly concerned with distinctions between sin and the record of it. Nevertheless, there is valuable evidence to confirm that he understood that the removal or blotting out of sin was the work to be accomplished.

He recognized also that "blotting out" is only one of many expressions used in Scripture to describe the same thing.

"From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz., bringing into favor with God; and in all cases *blood* is the means, and sometimes blood and water." *The Sanctuary*, 11. Destiny Press edition.

Thereafter, each time he uses the expression, "blotting out", it is always sin that is to be removed, with no mention being made of the record of it. Here is the first of these references:

"The atonement which the priest made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of

Israel collectively—the former was made for the *forgiveness of sins*, the latter for *blotting them out*—the former could be made at any time, the latter only on the tenth day of the seventh month." *ibid*.

Several more references are made to the final atonement, but it is always to the blotting out of *sin*, never to the erasure of the *records* of it. In fact, the word "record", does not appear in his dissertation in connection with the cleansing of the sanctuary. Otherwise, it is used only once to refer to the record of Christ's life. (See *The Sanctuary*, 19, Destiny Press edition.)

One of the best-known Adventist writers of the last century was Uriah Smith. In his most famous work, *Daniel and the Revelation*, he comments extensively on the cleansing of the sanctuary, but not once does he refer to the blotting out of sins as the erasure of written records. In almost a copy of what is written in *The Great Controversy* on this subject, he refers to the sanctuary's cleansing as the removal of the sins by which the tabernacle had been polluted.

"We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore, a cleansing from physical uncleanness or impurity; for blood is not the agent used in such a work. And this consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in heaven; for that is not the kind of cleansing to which he refers. The reason Paul assigns why this cleansing is performed with blood, is because without the shedding of blood there is no remission.

"Remission, then, that is, the putting away of sin, is the work to be done. The cleansing, therefore, is not physical cleansing, but a cleansing from sin. But how came sins connected with the sanctuary, either the earthly or the heavenly, that it should need to be cleansed from them? This question is answered by the ministration connected with the type, to which we now turn.

"The closing chapters of Exodus give us an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration which was there to be performed. All that it is to our purpose to notice here, is one particular branch of the service, which was performed as follows: The person who had committed sin, brought his victim to the door of the tabernacle. Upon the head of this victim he placed his hand for a moment, and, as we may reasonably infer, confessed over him his sin. By this expressive act he signified that he had sinned, and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. With his own hand (and what must have been

his emotions?) he then took the life of his victim on account of that guilt. The law demanded the life of the transgressor for his disobedience; the life is in the blood (Lev. 17:11, 14); hence without the shedding of blood, there is no remission; with the shedding of blood, remission is possible; for the demand of life by the law is thus satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest, and ministered before the Lord.

"The sin of the individual was thus, by his own confession, by the slaying of the victim, and by the ministry of the priest, transferred from himself to the sanctuary. Victim after victim was thus offered by the people. Day by day the work went forward; and thus the sanctuary continually became the receptacle of the sins of the congregation. But this was not the final disposition of these sins. The accumulated guilt was removed by a special service, which was called the cleansing of the sanctuary. This service, in the type, occupied one day in the year; and the tenth day of the seventh month, on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work and afflicted their souls, the priest brought two goats, and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scapegoat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, and sprinkled upon the mercy-seat. And this was the only day on which he was permitted to enter into that apartment. Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and, thus putting them upon his head (Lev. 16:21), he was to send him away by the hand of a fit man into a land not inhabited, a land of separation, or forgetfulness, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and cleansing the sanctuary and its sacred vessels. Lev. 16:30, 33. By this process, sin was removed,—but only in figure; for all that work was typical." *Daniel and the Revelation*, 180-183; an undated edition; comments on *Daniel* 8:14, by Uriah Smith.

These paragraphs reveal that Uriah Smith had an accurate understanding of the typical daily and yearly services conducted to teach the people how sin was removed from them and finally disposed of. He understood that the sanctuary became defiled because sin was transferred to it, and that its cleansing was accomplished by the removal of that sin. Nowhere does he teach that the erasing of the records accomplished the cleansing.

He continues his argument by asserting, quite correctly, that ". . . the work of the earthly priests was a shadow, an example, a correct

representation, so far as it could be carried out by mortals, of the ministration of Christ above." *ibid.*, 175.

He points out that as surely as there was a ministration for taking the sins into the sanctuary, and another for their removal to the scapegoat in the Old Testament tabernacle on earth, so Christ performs this dual work in the heavenly sanctuary. Thus Uriah Smith clearly understood that the cleansing of the heavenly sanctuary is not accomplished by the removal of a record of iniquity, but by the removal of the sins themselves.

The paragraphs already quoted from Elder E. J. Waggoner demonstrate that he was sound on the principle that it is the blotting out of sin which cleanses first the individual and then the sanctuary. Moreover, he was deeply concerned lest this truth should be replaced with the idea that the blotting out of the record is the blotting out of sin.

In 1914, Stephen N. Haskell published his book, *The Cross and Its Shadow*, which is a fairly comprehensive study of the sanctuary services in type and antitype. Like the authors quoted already, he firmly stated that "In type and shadow the confessed sins of Israel had been transferred to the sanctuary during all the year; the cleansing of the sanctuary was the removing of those sins." *The Cross and Its Shadow*, 211.

This concept is sustained throughout his chapter on the final atonement, and not once does he make reference to the blotting out of the records of sin as the means whereby the sanctuary is cleansed.

The last author from whom we will quote to support the fact that the true advent position is that the removal of sin cleanses the sanctuary, is Alonzo T. Jones, who, with Elder E. J. Waggoner, was sent by God in 1888 to proclaim the third angel's message in verity. He writes as follows:

"The cleansing of the sanctuary, as *to the sanctuary itself*, was the taking out of and away from the sanctuary all the transgressions of the people which, by the service of the priests, had been taken into the sanctuary during the service of the year." *The Consecrated Way to Christian Perfection*, 118.

These quotations amply demonstrate that the early advent writers and pioneers clearly understood what the cleansing of the sanctuary really was—not the expunging of records from the books of heaven, but the removal of sin itself.

In contrast to this teaching is the following statement from *Bible Doctrines*, by Alfred F. J. Kranz, page 69:

"The high priest through the virtue of the blood cleansed the sanctuary from the sins which had been transferred there. Lev. 16: 16-19. So Jesus by blotting out the record of our sins in the books will cleanse the heavenly sanctuary."

In the 1940's when it was used at the Australian Missionary College as the standard textbook in the Bible doctrines class, its author was re-

garded as the leading theologian in the Australasian division. Certainly, expressed here was the popular although erroneous view held throughout the Adventist world then and since, of the cleansing of the sanctuary. It is an obvious departure from both the teachings of the Bible and Spirit of Prophecy, and the positions held originally by the Adventists.

How did such a change come about? What were the factors which led the people to abandon sound and simple truth in favour of error?

The change is the result of the rejection of the third angel's message sent in great love and mercy by the Lord to His people in 1888. That message was built around the principle that sin is not merely an act, but an indwelling presence, a life-force, an entity, which, by controlling the person against his will, expresses itself in sinful actions. In other words, sin is not just what we do; it is what we are.

The rejection of this principle is the rejection of the 1888 message, which stands or falls on this truth. Therefore, when the church refused to accept the light sent through Elders Waggoner and Jones, they deprived themselves of the knowledge that sin is much more than what we do. This meant that they were no longer able to understand the gospel and thus could not perceive the sanctuary service correctly. Inevitably, this led to a new teaching on the blotting out of sin. It developed as follows:

While they no longer believed that sin is a living, evil entity which God can remove from a person and transfer to the heavenly sanctuary, they did not give up their belief in the removal of sin from the person to the temple.

Like the Protestants, they saw sin as being nothing more than an action incurring guilt. They believed that the "old man" would not be eradicated and replaced with the divine nature until Christ appears in the clouds of heaven to change this sinful, physical, mortal flesh and blood body into immortal incorruption.

This definition of sin prevented them from believing in the blotting out of sins as that doctrine is taught in the Bible, the Spirit of Prophecy, and by the Advent pioneers. The truth on this message requires the actual transfer of sin from one place to another, but it is impossible to move an action from one location to a different one. What is done in one place can be repeated in another, but that is not the transfer of the original action; it is the duplication of it.

For instance, if Sam Brown murdered Joe Smith in London, England, and then went to Paris, France, and murdered Pierre Dupont, he would be repeating his crime in a new location, but this would not be the transfer of the sinful action—it would be repeating it. By way of distinction, it is worth noting that the *sinful nature* which had moved Sam Brown to commit the evil deed in London, had been transferred to Paris where it expressed itself in exactly the same way as before he crossed the

Channel. This must be so, for, until he is delivered from it by God's cleansing power, wherever the sinner goes his evil nature goes with him. This illustration shows clearly that while an action cannot be moved from place to place, a sinful nature can.

But there is something about an action of sin which can be transferred—the guilt of it. Guilt is the measure of responsibility for what has been done. Thus, when an earthly court of law has determined that a person is guilty of the crime in question, the judge then endeavours to assess the degree of responsibility for which the condemned person must make payment. He may impose a fine, send him to prison, or sentence him to death.

While an action of sin cannot be transferred, the responsibility for it can. In fact, responsibility for anything can be transferred to another person. For instance, when an individual owns a piece of land, he has the responsibility for its upkeep, and for the payment of whatever taxes are levied on it. Eventually, he may sell the land to someone else, whereupon that person must then pay the taxes, while the first owner is left free from all such responsibility.

There have been instances, too, where the responsibility for a wrong doing has been moved to another person—such as parents paying fines for erring children who have come into collision with the law.

These transfers are effected by legal procedures and are accomplished by making a written record of the transaction. This is equally true in respect to the moving of sin from the sinner to the sanctuary and then onto the scapegoat. Before the sinner confesses his iniquity and the sinful action which consequently resulted, the books of record in heaven show that the full responsibility rests upon him. But when, in contrition, the transgressor repents and confesses that sin, the Lord not only transfers the actual sinfulness to the sanctuary; He also assumes the full responsibility (or guilt) for it, and this fact is immediately registered in the heavenly records.

The Adventists who viewed sin as being nothing more than the outward performance of wrong deeds, thus saw the remission of sin to the sanctuary as being the sending away of the guilt or the responsibility. As this could actually be done only by making written records, they assumed that these records were the transfer of sin to the heavenly temple. Because they knew that the transfer of sin was the means whereby the sanctuary was made unclean, they naturally concluded, however erroneously, that the records in the books defiled the sanctuary.

This led to one final conclusion. If the records in the books defiled the sanctuary, then the blotting of those records from the books must be the cleansing of the sanctuary.

Thus it becomes evident that once sin was regarded as being nothing more than an action, it was inevitable that erroneous ideas on the

cleansing of the sanctuary should develop. Contrawise, it is logical to conclude that those who have regained a true concept of what sin is, would recover a correct comprehension of what the cleansing of the sanctuary is. So it has proved to be.

The idea that these detailed records are to be eternally preserved, is an abhorrent thought to some people. They do not want the hidden secrets of their lives open, throughout eternity, to the gaze of all.

This is understandable from one point of view, but in reality it is what every victorious Christian would want. The records of the lives of the redeemed will not appear as deep, dark, sinful evils, but as glorious, shining victories over sin. They will be delighted to share these wonderful experiences with others, and will invite them to examine every detail of their lives as they provide living testimonies of God's capacity to deliver from sin. No true child of God will ever desire the erasure of these records.

Of course, neither their names nor their evil deeds will be retained in the books of death and sin. Their names are inscribed in the book of life and their deeds in the book of remembrance.

" 'A book of remembrance' is written before God, in which are recorded the good deeds of 'them that feared the Lord, and that thought upon His name.' *Mahchi* 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says, 'Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God.' *Nehemiah* 13:14. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?' *Psalms* 56:8." *The Great Controversy*, 481.

Throughout eternity, the book of God's remembrance contains the righteous deeds of those who have been redeemed from this earth. To the average mind, "righteous deeds" are the positive actions of mercy, kindness, love, patience, and so forth, but in this statement a somewhat broader meaning is given where they include every temptation resisted, and every evil overcome.

This literally means that every evil which was ever resident within the redeemed will be recorded there, because every such evil will be an evil overcome.

And so it must be. Throughout eternity, the righteous will witness with ever-increasing power to the glorious salvation afforded them through the ministry of Christ. But how can they show the measure of God's supremacy over sin if all memory and record of the evil which had to be overcome is erased?

When a nation decorates a soldier for great bravery displayed on the battlefield, no one can really appreciate the full value of the award unless the might of the foe with whom he contended and the difficulties he encountered, are fully described. Obviously, the better the nature of the struggle is comprehended, the deeper the understanding of the glorious victory gained.

Likewise, if the redeemed were deprived of the record of the evil against which they have struggled and been victorious, the full glory of Christ's triumph through them would be obscured, and their testimony greatly inhibited.

Even today, the most precious memories the victorious Christians have, are of the conquests achieved in their lives by the grace of Christ. No longer do they have evil consciences for the iniquities that dominated them in the past, but enjoy instead the sweet liberty they have found in their Saviour. They wish that it was safe to tell the details of how they have been delivered from what they were, and been changed into new men and women in Christ Jesus, but they know that this could sometimes cause serious problems.

No such difficulty will exist in the coming eternity when sin and sinners will be no more. There, unsullied minds will contemplate the wonders of salvation, studying the victories gained in individual lives, and marvelling at the transformations effected in all who have been inducted into God's eternal kingdom.

The last thing these glorified, immortalized beings will desire is any loss of detail in the heavenly records, because they would then lose priceless study material in their search to grasp the full power and wonder of the plan of salvation. Furthermore, they will know that the record of what took place as a consequence of Satan's rebellion, will be the eternal safeguard against such a development ever recurring.

Therefore, the teaching that the blotting out of sin is the erasure of its records, will always be rejected by God's true and enlightened children.

Chapter 22

The Trust Account

Many modern religionists reject the atonement in the most holy place as being pointless, unnecessary, and unscriptural. It is generally believed that the moment sin is confessed, it is immediately and eternally disposed of, leaving no possibility of it ever returning again to the believer.

This, however, is not the teaching of Jesus, nor is it the revelation of God's ways as given in the sanctuary. The truth is that when the repentant one confesses his iniquity, it is initially removed only as far as the holy place where it awaits until the final atonement cleanses the tabernacle of its presence and loads it on to the scapegoat. It is impossible to believe that the Old Testament rituals are a true and accurate revelation of God's ways in the disposal of wickedness, and at the same time hold that sin is totally blotted out in one single operation when confession is made.

Clear and convincing as the Old Testament sanctuary is in teaching this truth, it is not the only witness. When Christ was upon this earth, He plainly taught the same principles and never more clearly than in the parable of the unjust steward.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

"But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

"The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow/servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

"And his fellow/servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

"And he would not: but went and cast him into prison, till he should pay the debt.

"So when his fellow/servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

"Shouldest not thou also have had compassion on thy fellow/servant, even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

"So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." *Matthew 18:23-35*.

The debt owed by the first servant was truly enormous. According to *The World Book Encyclopedia*, volume 19:20, 1982 edition, the Hebrew talent equalled 3000 shekels in silver, which amounted to \$1800.00. The servant's debt of 10,000 talents would therefore be worth \$18,000,000.00—a sum far beyond his capacity to repay.

This figure fittingly represents man's unpayable debt which Adam, by his sin, imposed upon himself and his posterity when he transgressed in Eden. The punishment is eternal incarceration in the prison house of death. When faced with this prospect, men plead for mercy, promising, as did the unjust steward, that if only the Lord will forgive them, they will repay all. This assurance is nothing more than an attempt to gain righteousness by one's own works.

The king, deeply moved by the unfortunate plight of his unhappy employee, and fully aware that his servant had no hope of ever repaying what he had taken, freely and completely forgave him for the entire amount. The pardon was so fully granted that the transgressor stood before his lord as if he had never embezzled a cent.

So, if the popular theology teaching that once a person has been forgiven for his sins they can never again be charged against him is correct, then the king in this parable would not have been able to renew the servant's obligation to repay his debt. But, when the unjust steward demonstrated an unrelenting determination to extract a very small debt from one of his fellow/servants, the king reloaded him with the full responsibility for his obligations so that he again stood before the king as if he had not been forgiven. In view of the fact that this parable is a revelation of God's way of doing things, this move on the king's part proves the popular theology under question to be erroneous.

What makes the attitude of the king's servant exceedingly reprehensible is the vast difference between the amount for which he had been forgiven and the small amount owed by his fellow servant. It was a mere hundred pence, which amounts to about \$17.00. When men refuse to forgive the wrongs, either imagined or real, which have been done against them, they show the same miserable attitude. While claiming full release from eternal condemnation, they are unwilling to be reconciled with their brother over that which is infinitesimal by comparison—some slight or hurt of only passing consequence.

The story is very plain and so is its application. Jesus climaxed the lesson with the impressive statement, "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." *ibid.*

"It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God's pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented." *Christ's Object Lessons*, 251.

It would be impossible for God to do to those who have professed to be His followers what this king did to his servant, if, at the point of confession, full extermination of the sin was then effected. Christ here proved that He did not subscribe to that popular theology which teaches that sin once confessed is forever blotted out. Rather, He understood that the iniquity is stored somewhere so that, should the necessity arise, it can be returned to the sinner again.

Christ repeated the same lesson in the parable of the marriage where He likened the kingdom of heaven to a king who made a marriage for his son. Despite the difficulty of furnishing the wedding with guests, due to two refusals to come on the part of those who had been bidden, the servants finally found the required number in the highways and hedges. These assembled in the supper room awaiting the entrance of the monarch.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment.

"And he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

"For many are called, but few are chosen." *Matthew 22:11-14.*

In the parable, the king represents God, and the son is Jesus Christ. The coming in of the king is the investigative judgment of all those who have professed Christ's name and sent their sins on beforehand to judgment. The wicked are not included in this review because they have no sin in the sanctuary. Their judgment comes at a later time.

"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. 'Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?' " *The Great Controversy*, 480.

As only those whose lives are examined in the investigative judgment which precedes the second advent of Jesus, have any possibility of being admitted to heaven, it is most important that each one makes certain that he fulfils the conditions of entry into that awesome tribunal. If he meets the requirements, he has the absolute assurance of receiving the blotting out of sins and a place in heaven, but, if his name is not even considered, then there is no hope whatsoever. He, with the rest of the wicked, simply continues in a state of total condemnation unto eternal death.

A question of the gravest importance facing every individual is how to ensure that he will be investigated in that fateful examination of those who are candidates for the kingdom. No one should be satisfied with a hazy or uncertain understanding of this event and what is needed to qualify for its searching scrutiny.

The candidate for the kingdom must understand that the investigative judgment determines what will be done with the sin in the holy place in order to effect the cleansing of the heavenly sanctuary. The alternatives are to place the sinfulness on the scapegoat or return it to the one who committed it in the first place. Thus the disposition of the sin determines the fate of the one who sent it to the tabernacle. If it goes onto the scapegoat, it is forever separated from the believer, thus preserving his fitness for a place in the kingdom, but if it is returned to the believer, he is rendered eternally incapable of entering heaven and will be destroyed with the wicked who have never repented, have neglected to send their transgressions to the sanctuary, and whose cases are therefore not considered in the investigative judgment.

Remitting uncleanness to the sanctuary requires more than making a verbal confession of the sins committed, no matter how sincere and repentant the soul may be. The believer must understand what acceptable confession is as distinct from the way the average professed child of God understands it. It means acknowledging not only what has been done, but also the evil disposition within which was the spring of the actions that appeared outwardly. Acceptable confession involves the actual surrender of the evil nature into Christ's hands, as well as receiving divine pardon for the evils committed. This accomplished, the believer must receive the

divine life of Jesus into the place where the evil was. Thereafter, he will find that new dispositions have replaced the old and he will obey the law, not because of what it says, but because it is in him to do so.

When a person finds that his sinfulness has been replaced by implanted righteousness, he can be assured that the uncleanness which had been in him, is now as literally in the sanctuary above. The cords of sin which bound him have been broken, and he is truly a free man in Christ Jesus. As certainly as he has achieved this experience, so surely will his case be investigated in the judgment of the righteous.

It is not enough, however, to have one's case examined. The objective is to pass the searching scrutiny and thus be assured of a place in heaven. This can be achieved if the sinner faithfully deals with every sin according to the principles of acceptable confession. If he makes sure that every sin of which he has been made aware through the convicting ministry of the Holy Spirit, has gone on beforehand to judgment, he is assured of receiving a favourable verdict in the coming tribunal of justice.

According to the teachings of Jesus as given in the parable of the marriage, when the king came in to inspect the guests, he found those who met the requirements, and he found one who had not. The one deemed unfit for the kingdom must have sent some sin to the sanctuary, or he would not have been under investigation. But he had stopped short of a completed work, choosing to cherish some sins rather than being freed from them.

Once the king's examination had shown that the man was unfit to remain in the marriage chamber, the command was given to bind him hand and foot before casting him permanently into outer darkness. The symbolic significance of the expression, "Bind him hand and foot", must not be overlooked. Obviously, God's angels do not literally tie the sinners with ropes of sisal, hemp, or flax. It is with other bonds that they are confined, once they have failed to pass the judgment.

What they are is made plain in other parts of the Scriptures where we are informed that "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." *Proverbs 5:22*.

The bindings which imprison and restrict men's souls are the cords of sin. Therefore, the king's command, "Bind him hand and foot", points to God's directive to return the guilty one's sins to him. What a fearful plunge into ultimate wickedness must be experienced by those who fail the judgment and are consequently filled with all the evil spirits from which they were once delivered. Surely the last state of this class will be worse than that of those who have never received Christ's cleansing ministry!

After the investigative judgment, it would be impossible for God to order the binding of the sinner with the cords of sin previously removed from him if, at the time of cleansing, his iniquity had been forever

disposed of. This lesson from the Master Teacher contained in the parables of the marriage and of the unjust steward confirms the truth taught so clearly in the Old Testament sanctuary that the sin is not totally and finally disposed of at the moment of confession. The True Witness emphasizes that, although the sinner has been truly forgiven, the possibility of his again being bound by his sins is very real indeed. The point is concisely stated in the following extract.

"Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but *the sin was not cancelled by the blood of the victim*. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but *he was not yet entirely released from the condemnation of the law*. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as *forever separated* from the people." *The Great Controversy*, 420.

Why does God work this way? Why does He not dispose of sin the moment it is confessed so that there is no danger of it ever coming back on the sinner again?

There is a very good reason for this arrangement. God does nothing needlessly or purposelessly. He understands perfectly that not all those who begin the Christian life will continue in it till the end. Some will elect to return to iniquitous living once more. There are various reasons for this. One is that when the sinner is suffering under the bondage of sin, he welcomes God's promises to set him free, and enters into his new life with great and exciting expectations, most of which, because they are incorrect, will never be realized. The sinner then feels disillusioned, thinking that he has been misled, and that he has discovered that, while bondage was unpleasant, it did have certain compensations and seeming securities which made it, after all, the preferred existence.

A fitting example of this is the experience of the Israelites in their deliverance from Egypt. When suffering under the grinding bondage of the Egyptians, they desired nothing so much as freedom and a home in the promised land, but they did not reckon on the arduousness of the journey which lay between them and Canaan. As soon as they suffered from hunger and thirst and it became apparent that they had a long way

to go, they desired to return to a life of slavery in order to enjoy the peculiar kind of security it offered.

Centuries later, when the Messiah was due to appear, they welcomed the prospect, but when He refused to add His power to their selfish, ambitious schemes involving the slaughter of the Romans and the usurpation of their wealth and power, they turned away from Him. Finally, in the madness of their frustration and fury, they crucified Him whom they had once followed.

It is relatively easy for the Lord to motivate many starters toward the kingdom but it is another matter to have them hold on to the finish. This is the reason why God admonished us to endure unto the end. He said to His disciples just before His earthly ministry ended, "And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved." *Matthew 24:12, 13.*

When a person shows the disposition to return to a life of sin, he denies his former desire to be rid of evil, and demonstrates that he prefers his iniquity to the righteousness of Jesus. God gives him perfect freedom to do what he wishes, for the Almighty will not accept into heaven any person who does not really desire to be there.

It is only just and fair that the Lord gives back to this type of person the sins which he loves more than his Saviour. Therefore, God does not cancel the sin when the man first gives it up, but simply banks it until such time as a final decision is made one way or the other. The omniscient One does not put Himself in the position where He cannot give back to a person what is rightfully his if he wants it.

Men apply the same principle when contracting to buy property. The vendor and the buyer agree to a stipulated sum for the transaction and an agreement is signed. However, full settlement must wait until certain requirements have been satisfied, so, in the meantime, the purchaser is required to lodge a deposit, usually amounting to ten per cent of the agreed price. This money is not handed directly to the seller but is placed in the hands of a legal practitioner who holds it in trust for both parties. If the vendor decides to withdraw the property from sale before the settlement date, the deposit must be returned to the buyer. This would be impossible if the money had been paid direct to the vendor and he had spent it or was too dishonest to return it. To avoid problems of this nature, the funds are held in trust until the contract is finally closed.

There is no difference in principle between what men do here and what Jehovah does in the disposal of sin.

Those who reject the teaching that the sin is not cancelled when first confessed, claim that it would be impossible for the Christian to really enjoy sweet assurance if this is so. They say that the believer must live with the continual fear that his sins will be returned to him and that he cannot feel safe until he has received the benefits of the final atonement.

Even if this were so, it would not alter the fact that the sin is not fully blotted out till the final atonement and that, until that time, there is the risk of its return. There is no justification for rejecting the truth just because it seems to involve something which is emotionally distasteful to the individual. If the believer desires to receive the blessing God has prepared for him, he must do it on the Lord's terms, not his own. Too many have rejected the truth during ages past, simply because they did not like God's way of bringing salvation to them. They proceeded to work out a plan to their liking after which they informed God that this was the way they would serve Him. Smug confidence on their part did not alter the fact that they cannot enter heaven by their own devisings.

But the truth in respect to the disposition of sins does not rob the believer of personal assurance. He understands the process and can rejoice in the sweet certainty that every sin which he has confessed has been removed from him and placed in the sanctuary. He knows that the day is coming when he will need a mighty Advocate to remove his uncleanness from the holy place and put it upon the scapegoat, thereby assuring him of its eternal cancellation. He has perfect daily rest in the knowledge that Jesus, in the role of Advocate, is more than capable of doing that for him. Thus the believer continually rejoices in the certainty of his final deliverance from the sin which formerly controlled him.

All he has to do from day to day is to faithfully put away every sin the Holy Spirit reveals to him. Should he die with this work incomplete because he has not had the opportunity to see all his shortcomings, Christ accepts his faithfulness as far as he was able to go, and, in the great day of final atonement, places his sins on the scapegoat. They are then transported to the place of ultimate destruction.

If the believer is among the living when the closing up of the great day of atonement takes place, he will then have been blessed with the special light which shines during the loud cry. By this and the tremendous pressure of temptation, he will finally see any remaining defects of character and thus have the opportunity to be cleansed from them completely. He will understand exactly what his need is, as the question of what shall be done with his sin in the sanctuary is considered. He will also know *where* his Master is and *what* He is capable of doing, and he will rest in the sure knowledge that he can rely on his Saviour to do what needs to be done. To say that the believer will lack assurance in that dreadful day, is to deny that he has faith in his great High Priest.

The rejectors of the sanctuary message claim that they cannot have assurance if they accept the teaching that sin is not cancelled when it is confessed. What they need to *realize* is that they are cursed with a false assurance. They fully believe that their sins have been eternally blotted out the moment they confess them and that there is no need for a final atonement. Thus they are living under the false concept that they have

been eternally freed from their sins when in fact they have not. It will be impossible for this class of people to relate correctly to Christ in respect to the final atonement, and this means that they will be found wanting in that critical time. They will be like a condemned man who comes to court without an advocate. Having no one to remove their sin for them, they will find, too late, that the iniquity has come back on their own heads.

False assurance is much more deadly than no assurance at all, for it leads its victims to rest complacently when they should be searching for the real solution to their problem.

The simple fact is that, because of the perfect justice and righteousness of God's character and because not every one who begins the Christian walk is going to finish it, the Lord cannot remove the sin in one operation. He must hold it in trust until the believer has really made up his mind whether he will or will not proceed with the truth. This is the message of the sanctuary which is so clearly supported by the teachings of Jesus.

An Agonizing Struggle

The momentous events of the great day of atonement do not all happen in the heavenly sanctuary. God's people on earth are also intimately involved. They must fulfil certain conditions before they can *receive* the blessings of the final blotting out of sins and the reception of the seal of God.

In the typical service, before the day itself arrived, the congregation were required to make special preparation for this final service in the sanctuary. Trumpets were blown on the first day of the seventh month ten days prior to the final atonement, to remind the people of what lay before them, and to urge them to diligently search their lives and put away whatever sins came to light, so that they could gather around the sanctuary on the tenth day of the seventh month with every sin confessed and forsaken. Any who failed to do this thorough work were expelled forever from the encampment.

"And the Lord spake unto Moses, saying,

"Sneak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

"Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.

"And the Lord spake unto Moses, saying,

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

"And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

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

All of these ceremonies were but a figure of the true. Therefore, before the great day of final atonement when the lives of all God's professed children will be examined, a warning message from God must sound to every individual with such clarity and power that none will have any excuse for not knowing what he is about to face.

Because this work calls for the discovery of and deliverance from every sin in the lives of those who shall still be living when the final atonement takes place, it is evident that the light streaming from the most holy place will exceed that which shone from the holy. This must be so, for no one can see his hidden sins unless ever-increasing light is directed to him.

The light from the most holy place began to shine at the termination of the 2,300 years which began in 457 B.C. and ended in A.D. 1844. Immediately after Christ entered the most holy place, revelations of truth in advance of anything they had previously received started unfolding to the people while, simultaneously, they were made aware of the necessity for an intense work of preparation for an imminent day of final atonement. This work could never have been accomplished in God's people without Christ's sending clearer and brighter light. It was difficult for them to become reconciled to this responsibility, as they had expected to be translated at the termination of the 2,300-year period. They did not at first *realize* that they were not yet ready for immediate ascension to heaven.

Prior to the great disappointment, the believers did not understand that their names were to be called into judgment, and that they had to receive the final atonement before they could be sealed and translated. But, while they could die and be resurrected in such ignorance, they had to be far better informed if they were to successfully enter their plea in the judgment of the living, which was scheduled to convene very soon after 1844. The only reason it did not convene was because the believers, having failed to make the spiritual progress God had intended them to achieve, sank into a Laodicean condition which made it impossible for Him to speedily finish the work. They neither learned nor fulfilled their part of the plan so that Christ could perform His side of the contract.

The blessings of neither the first nor the second apartments are conferred automatically. This fact needs to be thoroughly understood by every person who is determined to find his place in the heavenly kingdom.

To receive the blessing of each atonement requires the same steps.

Firstly, the believer, having been awakened by the Holy Spirit to an awareness of his need for cleansing and restoration, must know what his specific problem is. In the case of the daily ministry, it is the removal of both the guilt incurred by his transgression of God's commandments and the sinfulness which has been the cause of these iniquities. When facing

the final atonement, he must understand that he needs to have his sins removed, not from himself, for this must have already been done, but from the most holy place onto the scapegoat.

Secondly, he must be fully aware of the fact that he has no power to do any of these works himself. Christ alone has the ability to remove sin from him in the first instance, and from the sanctuary in the second.

Thirdly, he must have so complete a faith in the work and power of his High Priest that he is able to fully commit the work into His efficient and all-powerful hands.

Some people have difficulty in recognizing how totally helpless they are to change their hearts and make themselves holy. They feel that while they must trust in Christ to forgive them for the guilt incurred by their sinful actions, they must amend their evil ways and train themselves to live righteously. To attempt this is to seek the impossible. The man has not been born who can achieve it. Christ alone has the power to take our sinful lives and transform them into His own divine likeness. None but He can take the sinful life out of the believer and transfer it to the heavenly sanctuary.

But it should not be difficult for people to *realize* that when it comes to the transfer of sin from the sanctuary to the scapegoat, they are entirely helpless. They must know that they cannot ascend to heaven, enter into the direct presence of God, find and identify their own iniquity, and then take it back to this earth and put it on the scapegoat. Only Christ can do this for them. They must rest their entire case in His hands as the all-sufficient Advocate.

This requires implicit faith in the divine Mediator based entirely upon His written assurances, which is difficult enough, but it is made much more so by the presence of the "accuser of the brethren", Satan. If at all possible, he is determined to prevent any of God's children from successfully passing the judgment. Consequently, he plays a highly significant role during both the ministry of the first and the second apartments. His activities are clearly pictured in the parabolic prophecy recorded in *Zechariah* 3:1-5.

"And he shewed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at His right hand to resist him.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

"Now Joshua was clothed with filthy garments, and stood before the Angel.

"And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

"And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the Angel of the Lord stood by."

"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." Testimonies 5:472.

As such, it constitutes a marvellous revelation of the trying experience through which God's children will pass during the judgment of the living. The characters involved will be God's children, symbolized by Joshua the high priest; Christ as their mighty Advocate, represented here by the Angel of the Lord; and Satan the accuser, for whom no symbol is used.

To understand the lesson here portrayed, it is necessary to be conversant with the sanctuary service as taught in the Old Testament types. In other words, this passage in *Zechariah* is to be studied in the light of the sanctuary, not the other way around. When this approach is taken, greater light on the judgment of the living will be gained.

Furthermore, the application of the parable of Joshua and the Angel to the daily service must be understood before studying its relationship to the final atonement.

"As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favour of God. In the *Revelation* he is declared to be the 'accuser of our brethren,' 'which accused them before our God day and night.' The controversy is repeated over every soul that is rescued from the power of evil and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family and rescuing souls from his power. All the hatred and malignity of the archrebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from Him the remnant of the children of men who have accepted His salvation." *ibid.*, 470.

Satan is unable to achieve these objectives by force, because he cannot compel a man to disbelieve. He has always understood that his power is inferior to God's. Therefore, he has never proposed that the great controversy be resolved by a contest of his strength versus Jehovah's. His success depends on the use of deception and accusation. He levels his charges against the sinner in an effort to discourage him with the thought that his iniquity can never be washed away. When faith in Christ, the almighty Saviour, is thus broken, it is a simple matter for Satan to lead the transgressor to trust in his own devices.

"He leads men into skepticism, causing them to lose confidence in God and to separate from His love; he tempts them to break His law, and then he claims them as his captives and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavours to secure their condemnation." *ibid.*, 470, 471.

The accuser has an accurate knowledge of the sins committed by those who seek God's salvation, and he presses these on the soul in the worst possible light. There is no way by which the guilty one can defend himself, nor is there any procedure whereby he can change his own nature and make himself worthy of eternal life.

"Man cannot meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given Him all power in heaven and in earth, and He claims of His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: 'The Lord rebuke thee, O Satan.' These are the purchase of My blood, brands plucked from the burning.' Those who rely upon Him in faith receive the comforting assurance: 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' All that have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. His word is pledged: 'Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.' The promise given to Joshua is made to all: 'If thou wilt keep My charge, . . . I will give thee places to walk among these that stand by.' Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God." *ibid.*

Why is Satan so determined to prevent God's children from obtaining forgiveness and cleansing? What will the effect be on him if they do achieve these blessings?

He knows that the sins of every person whose sins are transferred to the sanctuary and are finally blotted out in the repentant one's favour, will be laid upon him so that he will be forced to suffer the final penalty for them. The dreadful suffering which will thus consume him is a fate

which he desires to avoid at all costs. Unlike the Saviour who was prepared to perish on behalf of others, Satan cares not how much agony and torment either sinners or the righteous have to endure, so long as he is not included. Therefore he works with fiendish cunning and relentless purpose to prevent the sins of the righteous arriving on him.

But this is not the only reason for this mis-directed effort. He is also consumed with such an intense and incurable hatred for the gentle, loving Saviour, that he desires to hurt all who belong to Christ as much as he possibly can. Nothing would please him more than to see Christians and sinners committed to eternal torment in unquenchable fire.

Satan's first opportunity to ensure that the sins of the righteous will never come back onto him, is in the daily service. If he can prevent unrighteousness being transferred from the repentant to the sanctuary, he knows that he has no further cause for concern, for those evils will abide with the one who committed them and thus can never be laid upon him. No sin ever reaches the scapegoat unless it passes through the sanctuary first.

Satan has different measures designed to cope with different minds. The majority are secured to their sins by his separating them entirely from God's truth. He has persuaded them that religion is a great deception indulged in by the weak-minded and the sentimental. Unaware of the ministry of death which is daily accumulating a fearful harvest of retribution, these people submerge themselves in worldly interests and pleasures. They spare no thought for the day of final reckoning, and make no attempt to have their sins transferred to the heavenly sanctuary. The devil continually works to keep them in this state, for he knows that while they remain thus, there is no danger of his bearing and suffering their sins.

But there are others who are concerned for their present and future welfare and who do have confidence that the answer is found in God's Word. For these, Satan supplies religious errors which deny the individual the knowledge of the only way by which his sins can be forgiven and, upon being cleansed out of him, transferred to the sanctuary. Thus their iniquities are still upon them while they are falsely assured that they have been freed from the burden of condemnation. They have a strong faith in God but it is sadly misplaced, for they have been taught to believe that God will do what He has never promised to do. This is the cruellest of all Satan's devices. It is like offering water to a man who is about to perish from thirst, and then snatching it back at the last moment. The man will die with a bitterness and disappointment in his soul which would not otherwise have been there.

Jesus prophetically saw and witnessed to the horrible experience of those who will come right up to the end, confident that they will be saved and who will then find that they are forever lost. He said: "There shall be weeping and gnashing of teeth." *Matthew* 22:13; 24:51; 25:30.

People only gnash their teeth when they are expressing extreme disappointment and anguish. One cannot adequately picture the full extent of the fury which will be expressed at this time. It will be a sight and sound from which the righteous will recoil in horror—an unforgettable scene which will help to free them throughout eternity from any desire to be involved in sin again.

Unbelief is an extremely effective weapon in Satan's hands. The conviction that it is impossible to be cleansed from sin in this life is so widespread that it is well nigh universal among professed Christians. Obviously, if a person does not believe that Christ will cleanse him completely from the indwelling presence of sin, the work will not be done. Faith alone brings the victory. This is why Satan magnifies the power of sin and presses this gloomy picture on the transgressor. He works relentlessly to so focus the sinner's attention on the problem of his indwelling evil, that he will lose sight of Christ and His ability to set him free.

By these and any other methods available to him, Satan works continually to prevent the flow of sin to the sanctuary. Even when a person learns the effectiveness of acceptable confession and sends his transgressions to the heavenly sanctuary, the enemy does not give up on that soul as a lost cause. He knows that it is not enough for some sin to be sent away. *It all has to go.* He fully understands that none will wear the wedding garment in the judgment who have cherished some sins, even though they have abandoned many others.

There are a number of ways by which the destroyer has succeeded in stopping the flow of sin from the repentant to the sanctuary. One method is to entangle the believer in the affairs of this life so that less and less time can be apportioned to soul-searching and the study of the Scriptures. These souls are often led into compromising situations from which extrication is most difficult.

Satan constantly spreads the notion that the coming of Christ is still a far-distant event which leaves ample time for preparation at some later date. Thus the soul is led to neglect the work which can only be safely done today. This has a most detrimental effect on the person's spiritual experience, for it deprives him of a sense of the exceeding sinfulness of sin, and removes from him the urgency to make immediate corrections to his life. Many individuals who have made an excellent beginning in the process of surrendering every sin, have lost their momentum and finally ceased to continue this vital work. These will be found in the judgment day with sin standing against them in the records, and their names will be removed forever from the book of life.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." *Luke 9:62.*

But, no matter how cunningly and persistently the devil works, there will always be a goodly remnant who, with great determination, will put away every sin as quickly as it is revealed to them. They will come to the close of their probation with every iniquity confessed and forsaken, which means, in the cases of those who are alive on this earth during the judgment, that every sin will have been transferred from them even though they are not fully aware of the fact.

With these folk, Satan has lost the first round, but, even though the sin has been separated from the people, it has not yet reached him. He can still, and will, contest the right of Christ to take their uncleanness from the sanctuary and place it on him instead of on the sinner who originally committed it. The result is a fearful struggle between the believers and their adversary. While they cling with desperate faith to the promises of their great High Priest, the devil uses all his power to accuse and discourage them so that they will lose their hold on God and turn to their own works for salvation. It is in this setting that the parable 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". *Testimonies* 5:472.

Attention will now be turned to the experience through which God's people will pass while their cases are being investigated in the judgment of the living. No Scripture better describes this than the parable of Joshua and the Angel.

As has already been seen, this same parable also reveals the struggle through which the righteous pass in their daily walk with God when Satan labours so hard by his accusations and other evil devices, to deny them the privilege of having their sins transferred to the sanctuary. Satan is fully aware that if he succeeds in these objectives, he will have no need to fear that the sins of the righteous will finally be loaded onto him.

Fortunately for those who will finally be saved and for the cause of God, he will not be successful in his efforts. Just as there has been in the past, so there will still be in the future, a goodly number who will send their sins on beforehand to judgment. Those who do and are still alive when the judgment of the living convenes, will then be subjected to Satan's desperate effort to return the sins of these people back onto themselves instead of onto him.

The living saints who, in the near future, will face this ordeal, need to understand not only what conditions must be met by them, but also the devices the enemy will use against them at this time. Therefore it is written:

"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. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the

world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will 'be betrayed both by parents, and brethren, and kinsfolks, and friends.' " *Testimonies* 5:472, 473.

In his determination to win, Satan will not confine himself to one line of attack but will exert every pressure at his command to gain his ends. Even though he knows that God's true people at this time have confessed and forsaken every sin, he still tries to induce them to transgress God's law. If they do transgress while their cases are being investigated, it will be too late, for the opportunity to transfer sin to the sanctuary will be ended, and they will be eternally lost.

So it will be that, under fearful pressure, "All will be required to render obedience to human edicts in violation of the divine law". Those who resist these orders will be threatened initially with fines and imprisonment, followed by the loss of their rights to buy or sell, and finally by the death *decree*. The whole world will be marshalled against them, while they themselves will be so scattered that they will be deprived of the valuable support provided by others of like faith.

What will make the test so much more difficult to bear will be the subtle way in which Satan makes it appear that to obey the law of the land would be to obey God's laws. At this time, due to the fearful natural disasters which will be wasting the land, the unrestrained lawlessness terrorizing the people, and the total inability of the civil authorities to solve these problems, the entire world will be looking for satisfactory solutions to its difficulties. It will be generally recognized that if the problems cannot be solved, this earth will cease to be an inhabited planet.

Because political bodies will by then have demonstrated their inability to reverse the desperate decline toward annihilation, the people will be looking for another leader and they will find him at the head of a united church world. As *Jezebel* of old took Ahab's power in order to solve his problems, so the church will, in the last days, grasp the power the state will then so willingly give it, in order to solve the massive problems swamping the world.

It will be done in God's name. It will be the grandest of all human attempts to build God's kingdom, and the peoples of every nation on the face of the earth, having never learned the true lessons of history which show that such schemes end only in failure, will hail the arrangement as the sure and certain pathway to complete recovery. Anyone who does not give the scheme his wholehearted support will be condemned as an enemy of the state, the church, and of God.

This will be no clumsy counterfeit, for it will be the masterpiece of satanic deception. In order to lift the immaculate sheep's clothing to see the real wolf beneath, God's children will have to be thoroughly conversant with the principles of God's Sabbath rest. Otherwise, they will be as powerless as the rest of the world to resist the pressure to recognize man as the problem-solver in God's place. But, when the masses are casting their enthusiastic support on the side of this final confederacy of evil, the saints will utterly refuse to have any part in it. They will understand the consequences of following such procedures and will solemnly and accurately predict that the glorious dream entertained by the multitudes will turn into the most dreadful nightmare.

Yet it will appear to them that their stand is hopeless and that they will be forced to sacrifice their lives for nothing. The enemy will press the witness of sight and circumstances against them in the hardest possible light so as to discourage them and force them to surrender their protest and join with the rest of the world in service to him. Under these conditions, it will be extremely difficult for them to maintain their allegiance to God.

"Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair." *ibid.* 473.

The problem of upholding God's honour and cause at this time will be but the beginning of their troubles. At the same time, the judgment of the living will be progressing in heaven, requiring that they faithfully and completely fulfil the conditions necessary to pass its searching scrutiny. It would, of course, be much easier if they could handle one of these at a time, but this is not to be.

The issue in the work of final atonement, as has already been noted, is the removal of the sin from the sanctuary to the scapegoat. This is what Satan wishes to prevent while simultaneously aiming to establish his kingdom on this earth.

For God's people to receive the benefits of the final atonement, they must know exactly what their needs are, while retaining an absolute awareness that they have no power in themselves to meet those requirements. Understanding their true position as dependent receivers, they must have clear views of Christ's position as their mighty Advocate and of the awesome power at His command by which He is fully able to discharge His responsibilities. Then, with deep heart searching to ensure that every sin has in fact been sent on to the judgment, they must come to the sanctuary and actually commit their case to their Saviour so totally that it becomes His entire responsibility.

This will prove difficult to do, for at this time "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", *ibid.*

The fact that they are fully conscious of the sinfulness of their lives at this time also gives them very clear views of the absolute sinless spotlessness of Christ and makes them acutely aware of the perfection of character required of all who shall become citizens of heaven. The contrast between their own sinful lives and the righteousness of God is so great that they are ready to despair that the sinless Jesus could ever take their iniquity upon Himself and transfer it to the scapegoat.

Satan understands these effects in the lives of God's people and he endeavours to turn them to his own account. Consequently, he presses their sinfulness and its implications on them in the worst possible light in a desperate attempt to separate them from their Saviour.

"The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonoured their Redeemer. He endeavours to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast." *ibid.*

The filthy garments representing their defective characters to which Satan points, are not, at this time, on the saints. They are clad in the wedding garment, the symbol of Christ's perfect righteousness. If they are not, as the parable of the wedding garment recorded in *Matthew 22: 1-11* so plainly points out, they are cast into the outer darkness of eternal separation from God. Satan is not at all concerned about anyone who comes to the judgment without the wedding garment on. Those in conflict with the enemy at this time, will be those who have sent their sins ahead to the sanctuary and who fully possess the spotless righteousness of Christ.

When Satan points to their filthy garments in the great day of final atonement, he points to them where they are—in the sanctuary. That is where all the sinfulness of their lives, of which the righteous are so fully conscious, will be at this momentous time. If this fact is not recognized, the student will find himself faced with impossible contradictions. He will not be able to explain how, in *Matthew 22*, the believer is pictured coming to the judgment in the wedding garment of spotless purity, while in the parable of Joshua and the Angel, he is pictured coming in filthy garments. The first reference pictures the people as they will be in themselves, while the second portrays what their records in heaven will be like.

Proof that the defective garment in the judgment is a symbol of sins discarded, is found in the fact that Satan does not point to what they are when the judgment sits, but to what they have been. Note how the past tense is used repeatedly in this passage. This is especially clear in the paragraph following the one quoted above.

"Satan urges before God his accusations against them, declaring that they have by their sins, forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favour of God. 'Are these,' he says, 'the people who are to take my place in heaven and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another.' " *ibid.*, 473, 474.

What Satan would say if the people of God were still sinful in themselves would be: "While they profess to obey the law of God, *are they keeping* its precepts? *Are they not* lovers of pleasure more than lovers of God? *Are they not placing* their interests above His service? *Do they not hue* the things of the world? Look at the sins which *mark* their lives."

But this is not what he will say, for he knows that such questions would not be based on facts. The truth is that they have been guilty of sins in the past, but they will have ceased to sin and will be living righteously at this time. All Satan can truthfully do is level charges at them for what they have been previously. The filthy garments to which he points will be in the sanctuary, not on the faithful few.

"The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring: 'Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them.'

"But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, ' The Lord rebuke thee, O Satan' I gave My life for these souls. They are graven upon the palms of My hands.'

"The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon His people. Their affliction is great, the flames of the

furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed." *ibid.*, 474.

While Satan's accusations against God's people are on account of their past sinfulness, there is still a work of perfecting to be accomplished through the fearful trials they are forced to endure. "Their earthliness must be removed that the image of Jesus may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed."

This is not a work of putting away sin, but a cleansing from earthliness, and the development of the active Christian virtues. This work continues beyond the close of probation into and through the time of Jacob's trouble as is stated in *The Great Controversy*, 621. Once probation has closed, everyone must stand with no Mediator between himself and the Judge of all the earth. This being so, he must have not the slightest stain of sin upon him, for, at this time, there is no longer any facilities for its removal.

"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." *The Great Controversy*, 425.

If sin must be entirely removed by the close of probation, while earthliness is still in the process of removal after that point of time, what is earthliness as distinct from sinfulness? To find the answer to this question, it is necessary to study other statements in the Spirit of Prophecy where the same expression is used. The *Comprehensive Index to the Writings of Ellen G. White* lists only two others and they are found in *Testimonies* 5:597, 254.

"By manifesting meekness under provocation and growing away from low earthliness you give evidence that you have an indwelling Saviour, and every thought, word, and deed attracts men to Jesus rather than to self. There is a great amount of work to be done and but little time in which to do it. Let it be your lifework to inspire all with the thought that they have a work to do for Christ. Wherever there are duties to be done which others do not understand because they do not wish to see their lifework, accept them and do them."

"It is earthliness and selfishness that separate from God."

In the first of these two statements, a connection is made between the faithful pursuance of a God-ordained lifework and the escape from earthliness. There are many things about this earth which are good in themselves. A person can devote his entire lifetime to the pursuits of the

most excellent interests, but, for the Christian, all these things must be put aside in favour of the one supreme responsibility of pursuing to completion the work the Lord has assigned. Doing this will require that the believer comes to the place where he cuts off every sense of dependence on earthly things and puts his sole trust in God as the director and provider. It has been the failure of the church to do this in the past, that has caused God's movements to fail one after the other.

For this last movement to succeed where all others have failed, the members must not only put away every sin; they must also be delivered from every trace of earthliness. Their connection with and submission to the Lord must transcend every earthly interest. If this is not achieved, then it will be impossible for the final struggle to be won and the work finished. The last movement on this earth will be the last because those who make up its numbers, having been totally delivered from all earthly connections, will devote themselves without reservation and regardless of cost, to the task of ending sin and bringing in everlasting righteousness. Earthly interests will command no place in their affections. Heedless of the peril in which their work will place them, they will warn the wicked of the sure results of their sinful courses of action.

"The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon His perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners, for they shall be comforted.

"The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness." *ibid.*, 474, 475.

The situation will be very complicated and confusing. The righteous, knowing that they are in the time of the judgment of the living, will be

searching their hearts with great diligence to see if there are any sins remaining, while, at the same time, they will be committing their cases completely into Christ's care. With all the power at his command, Satan will be reminding them of their sinfulness and arguing that the sinless Saviour is far too pure and holy to ever handle their sin problem. The righteous will feel, as never before, the need to be utterly freed from iniquity and will exert every energy in this direction. Though anxious to devote their whole time and energy to this critical work, the wicked around them must be warned of the certain consequences accruing from their grand schemes to build God's kingdom by human procedures. This work will be of so great a magnitude that its faithful performance would seemingly leave no time for heart preparation. On top of all this, the problems of the righteous will be increased by the relentless determination of the wicked firstly to hedge them in as closely as possible, and then, when this does not work, to destroy them completely.

It has always been a clever trick of Satan's to load God's people with such a heavy program of good works that they will have no time for soul searching and spiritual development. So, when he sees how great and all-consuming the responsibility of warning the world has become, he will increase the load as much as he can to give them no time to fulfil the conditions of the great day of atonement. It is no wonder that God's people will have to become divorced from earthliness in that day. Obviously, those who have learned to live simply now, will be best able to cope with the problems then, having the least adjustments to make.

Apart from the sufferings of Christ, no greater demand will have ever been made on fallen, sinful humanity. It will seem that nothing short of a superhuman effort will enable them to meet all the demands of that trying period. It would be well if we could appreciate what kind of people we will need to be to stand in that time. If we did, we would be far more diligent than we are, about developing adequate faith and sufficient strength.

Obviously, many will fall away under the terrible pressure, but a goodly remnant will stand though the heavens fall. Upon those who do will be conferred every blessing of the final atonement. Their filthy garments which have previously been removed from them and placed in the sanctuary, will be further removed by being taken from the sanctuary and laid upon the scapegoat.

"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. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honoured. 'A fair mitre' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.'

"Now is reached the complete fulfilment of those words of the Angel: 'Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch.' Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant 'men wondered at,' as the tears and humiliation of their pilgrimage give place to joy and honour in the presence of God and the Lamb. 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.' " *ibid.*, 475, 476.

The Atonement With the Scapegoat

No sooner was the atonement in the most holy place completed than the atonement was made with the scapegoat. The high priest emerged from the inner apartment where he had sprinkled the blood on and before the mercy seat while he himself was protected by the cloud of incense. In type, he then cleansed the holy place of the sins which had symbolically accumulated there during the service of the year, and, upon emerging from this apartment into the bright sunlight again, he placed all these on the head of the scapegoat. Once this was accomplished, the animal was led away by a fit man into a desolate place where it was left to perish.

Before the actual service of final atonement, two goats had been set aside. By casting lots, one became the scapegoat, and the other, symbolizing Christ, was sacrificed to provide the blood necessary to make the final atonement.

"And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

"But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." *Leviticus* 16:9, 10.

From the time of its selection, the scapegoat waited until the moment came when the high priest emerged from the holy places, at which time it received the burden of sins previously held in the sanctuary.

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

"And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." *Leviticus* 16:20-22.

Satan is the scapegoat, a truth sharply contested by the Protestant churches whose ministers maintain that the scapegoat is a symbol of Christ. Their main argument in support of this position is that an atonement is symbolically made with this animal and that therefore, he must typify Christ, the only one with whom, as they see it, an atonement can be made.

No one can have a correct understanding of the word "atonement", and argue this way. Atonement means, among other things, to cleanse by the remission of sins. Any such act, no matter by whom it is accomplished, is an atonement. So, when the sins are finally placed upon their originator, the devil, and are borne by him to final destruction, the universe will be forever cleansed of them and thus an atonement will certainly be made. This neither minimizes nor disparages the mighty atonements accomplished by Christ, without which the remittance of sin on the scapegoat could never be accomplished. Rather, it confirms the effectiveness of the work accomplished by Christ, for, without it, Satan could never be compelled to finally bear away the sins of the righteous.

A careful examination of the scapegoat in the type confirms that it does not point to Jesus Christ.

In the first place, it did not go willingly to its punishment, for a fit man was required to lead it away. Twisting, struggling, and resisting, it clearly showed that it had no intention of being abandoned in the desert.

This is the exact opposite of Christ who so willingly and gladly bore the sins of mankind. No one ever had to compel Him to fill the office of sacrificial victim. Driven by infinite love for perishing humanity, He came of His own free will to pay the penalty. "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." *Isaiah* 53:7.

On the night when the soldiers, led by the chief priests and Judas, came to arrest Him, He demonstrated how easily He could have escaped them and how willingly He permitted them to arrest Him. He heard them coming before they saw Him, but He made no effort to flee or even to conceal Himself. Instead, He quietly said to them, "Whom seek ye?"

They replied, "Jesus of Nazareth."

He answered them by simply saying, "I am He." *John* 18:4, 5.

"As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground.

"The angel withdrew, and the light faded away. Jesus had opportunity to escape, but He remained, calm and self-possessed. As one glorified He stood in the midst of that hardened band, now prostrate and helpless at His feet. The disciples looked on, silent with wonder and awe." *The Desire of Ages*, 694.

The disciples did not share their Master's beautiful spirit of dedicated submission, and Peter, determined that the Saviour would not be arrested, drew his sword and sliced off the high priest's servant's ear.

"When Jesus saw what was done, He released His hands, though held firmly by the Roman soldiers, and saying, 'Suffer ye thus far,' He touched the wounded ear, and it was instantly made whole. He then said to Peter, 'Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?'—a legion in place of each one of the disciples." *ibid.*, 696.

If one angel could totally immobilize that company of angry, armed men, then what could twelve legions of them do? That demonstration of power in Gethsemane confirms that the only possible way Christ could be crucified was for Him to go willingly and submissively, as, in fact, He did. There is nothing about the scapegoat being dragged away by a physically fit man which pictures the atonement made by Christ.

A second evidence that the scapegoat could not be Christ is found in the fact that he was led away into eternal separation from the camp of Israel, to perish alone in the desert. Let us praise the eternal Father, Son, and Holy Spirit, that this is not the ultimate fate of Christ. How terrible it would be if He who had suffered everything for us, and who, by His infinite sacrifice, had opened for us the way back to Paradise, should Himself be forever excluded from the restored Eden and those whom He had saved to inhabit it! What child of God would count heaven a place to be if Christ were not there! Heaven would not be heaven without Him. While the plan of salvation would have accomplished much and, in its glorious achievements, generated praise and adoration from all God's creatures, there would be an everlasting shadow cast over all things by the failure of Christ to share in the eternal victory.

Fortunately, Christ will never be led away to be everlastingly separated from His people and left to perish alone in the wilderness. In the new earth, the Father, the Son, the Holy Spirit, the holy angels, and all the redeemed, will be bound together as one complete family. They shall fellowship with Christ, adore His matchless character, and grow forever in the wonderful light of His life-giving presence.

Speaking of what was shown him in vision of the earth restored, John wrote:

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.



As the sun sank behind the distant wilderness at the end of the long day of atonement, a very fit man dragged a resisting scapegoat away into a desert and a night from which, for the goat, there would be no return. So, Christ, the Fit Man, will lead the devil away and chain him up to a desolate earth once the final atonement is complete and He has returned to this earth. Satan will then know that he will never return to the camp of the saints or recover his former glory and position.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." *Revelation 21:22, 23.*

It is Satan who, resisting at every step, will be forcibly led away into eternal separation from God's redeemed. He will perish alone in the wastelands outside the New Jerusalem, never to be seen again. It is his fate, not Christ's, which is accurately portrayed in the scapegoat transaction.

It must be remembered too, that Christ will not be a sinbearer after the final atonement in the heavenly sanctuary. This is clearly shown in the type when the final atonement was made for the high priest and his house in addition to the holy places and the altar. By this means they were symbolically cleansed of all the sins which in type had been borne by them during the service of the year.

"And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

"And Aaron shall bring the bullock of the sin offerings, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself.

"And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:

"And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times." *Leviticus* 16:6, 11-14.

Thus, in the type, the high priest, according to God's instructions, very carefully made a separate final atonement for himself and his household. The principle is "what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary." *The Great Controversy*, 420.

Therefore, Jesus must also make a final atonement for Himself. This is not necessary because of any sins of His own, for He has never had any unrighteousness. It is because of the sins He bears on behalf of all those who send their transgressions to the sanctuary, that He needs a cleansing in order to be forever delivered from these sins and to have the right to place them on the scapegoat.

In the Old Testament type, the final atonement was made for both the sanctuary and the high priest, and so it must be again in the antitype.

Therefore, when the sins have been removed from both Christ and the sanctuary in the final atonement, and He emerges to place them on the scapegoat, He is no longer the sin-bearer. That work is forever ended. Thus it follows that anyone who is carrying a load of sin after that time, as does the scapegoat, cannot be Christ.

Throughout the Spirit of Prophecy, the only person recognized as the antitype of the scapegoat is Satan. Here is a typical statement to this effect:

"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*, 422.

Although the evidences show that Satan alone can fulfil the scapegoat type, and is therefore Azazel, some will be troubled because this teaching shows both Christ and Satan as sin-bearers and appears to make no distinction between them.

No one should ever reject plain truth simply because of the conclusions which can be drawn. We must accept rather the plain statements in the Scriptures and then test the conclusions to see if they are truly justified. When this is done it will be obvious that there are certain significant differences between Christ and Satan as sin-bearers. For instance, when Christ bears His children's sins, He takes upon Himself something that was never His, but Satan only receives back his own property. Furthermore, there is no element of saving virtue in Satan's role when the iniquities of the righteous are finally laid upon him, as there is in the continual ministry of Jesus. They do not bear the load of sin in the same way. If these differences are clearly understood, there will be no problem in recognizing Satan as Azazel, the scapegoat.

The actual service in which the sins were laid on the scapegoat in type was performed in front of the tabernacle, in the courtyard, and in full view of the children of Israel. The courtyard was a symbol of the earth, while the two apartments pointed to their counterpart in heaven. In other words, the courtyard of the heavenly sanctuary is this earth.

Those services which took place in type in the courtyard of the Old Testament sanctuary, must find their fulfilment in events transpiring on this earth. For instance, every animal that was sacrificed in any service whatsoever, died in the courtyard in full view of whoever might be present at the time. In like manner, as must be expected, Jesus, the great antitype of all these sacrifices, died on this earth observed by the hundreds of people who were present. On the other hand, those things which were done in type within the sanctuary and could not be witnessed by the people, are done in the antitype in the heavenly temple and cannot be seen by God's people on earth except with the eye of faith.

These facts would lead to the expectation that the final placement of sins on the scapegoat—Satan—cannot take place until Jesus has completed His work in the sanctuary and has come down to this earth; the only place, according to the type, where this can be done. This is, in fact, what will happen, as is verified by the following statement written in the context of Christ's second coming:

"Now [that Christ has come to this earth] the event takes place foreshadowed in the last solemn service of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and

in the presence of the congregation the high priest confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' *Leviticus* 16:21. In like manner when the work of atonement in the heavenly sanctuary has been completed then in the presence of God and heavenly angels and the host of the redeemed the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.

"The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: 'I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.' *Revelation* 20:1-3." *The Great Controversy*, 658.

The angel who binds and leads away the devil can be none other than the antitype of the fit man. The question now is: Who is this angel? In *Revelation*, an angel can represent several things. In the first three chapters the angels are the seven churches; in the seven trumpets they are announcers of trouble and distress against the various successive Babylons; in chapters 14 and 18, the seven angels symbolize seven movements of people through whom the Lord will finish His work in the world; and in chapter 10, He is Jesus Christ. Just what the angel stands for in each case is determined by the context and usually by appropriate statements. Thus it should not be difficult to determine who the angel is who antitypes the fit man by coming down from heaven with a great chain in his hands to bind Satan and lead him away into the waste that this earth will be during the millennium.

There is only one Angel who has the power to lead Satan away into the wilderness, and that is Jesus Christ, the Archangel. He is the one who comes down from heaven with the great chain in His hands and confines Satan to this desolated earth for a thousand years.

Some may object to this by arguing that the high priest, not the fit man, is the representative of Christ. This contention overlooks the fact that Christ is symbolized by more than the high priest. He is also the Lamb, the Door, the Shewbread, the Light, and much more. The truth is that the high priest *and* the fit man *both* represent Christ. He is

represented by the high priest up to that moment when the ministration in the sanctuary is concluded by returning to Satan that which is his—the sins he has caused God's people to commit. At this point, a new symbol is needed to represent the changed role which Christ must now occupy, and it is the fit man who provides it.

It will be a privilege for God's people to witness the imposing ceremony when their sins will be laid upon Satan by the mighty hands of their beloved Angel, the fit man, Jesus Christ. It will be a visible assurance that their transgressions have been truly separated from them forever. They will see the perfect justice of God in giving back to Satan that which is his—the iniquities he has tempted them to commit. Christ so willingly takes the guilt of others upon Himself, the devil, needless to say, will not willingly accept his responsibilities, for it is the way of evil men and angels of whom Satan is the chief, to divert as much blame for their sins as they can on other people.

When Satan has thus been separated forever from the camp of Israel, and it is seen by the ransomed ones that he can never tempt them again, they burst forth into rapturous songs of praise as Christ leads them on their thrilling space journey to their home above. Seven wonderful days are to be spent on this transit from earth to heaven, one of which will be the most glorious Sabbath any saved person will have ever known.

For the next thousand years they will live and reign with Christ before returning to this wasted planet for the final judgment scenes, the obliteration of the works of sin by fire, and the awesome spectacle of the re-creation of the new heavens and the new earth. Thereafter will stretch before them the glories of an unending life of bliss, unlimited, vigorous development, and perfect joy forever. In an ever clearer light, they will understand the words, "Thy way, O God, is in the sanctuary".

The Warning of the Judgment

The most critical event ever to take place in a person's life is the judgment at which his eternal destiny will be irrevocably decided. The God of love and mercy would not permit this event to come on His people without clear and specific warning both of its nature and its timing.

So far, considerable space has been devoted to the nature of the judgment and the character requirements which must be possessed by those who will pass its searching scrutiny. The time has now come to consider when it would take place. Ample evidence has been provided in the Scriptures to pinpoint this moment in history.

In Paul's day, the event was still future. When he stood before Felix, he reasoned of "... judgment to come". *Acts 24:25*.

On Mars' hill he talked of the then still distant event when, on the day He had appointed, God would "... judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." *Acts 17:31*.

By the inspiration of the Spirit in the study of the Scriptures, Paul knew that he could not yet carry the message of a judgment already in session. It certainly ought to have been in session, but the unbelief of God's people had effectively delayed it until a much later date than it should have been. It will not be delayed forever. In view of all the related circumstances, the Lord has irrevocably fixed the day when it will commence and, when the fullness of the time has come, it will begin.

To the lonely, exiled prophet on Patmos, the Lord revealed that there would arise a movement of people who, under Christ's personal direction, would announce that the "... hour of His judgment is *come*". *Revelation 14:7*. This message would set the seal on the predictions made in the Old Testament both in the types and in direct prophecies by confirming that which was predicted.

An examination will firstly be made of the message contained in the timing of the types in relation to the Jewish religious year. In all, there

were seven specific feasts with special prophetic significance. Four were grouped at the early part of the year, and three at the latter end of it. The first of those at the beginning of the year, was the Passover which was celebrated on the fourteenth day of the first month. The feast of unleavened bread commenced the next day and continued for a week, but the second day of it, the sixteenth, was the day when the firstfruits were offered.

Fifty days later came the feast of weeks which later became known as Pentecost and on which another firstfruit offering was made. The Scriptural record of this is found in *Leviticus* 23:4-40.

"These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

"In the fourteenth day of the first month at even is the Lord's passover.

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

"In the first day ye shall have an holy convocation: ye shall do no servile work therein.

"But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

"And the Lord spake unto Moses, saying,

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

"And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. . . .

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

"Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

"Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord. . . ."

These first four convocations were over early in the third month, which corresponds to our May. It was not until a further four months had elapsed that the next feast began. This was the feast of trumpets which commenced on the first day of the seventh month and 'was followed by the day of atonement on the tenth day, and the feast of tabernacles on the fifteenth day. The Scripture record of these is found in the verses following those quoted above.

"And the Lord spake unto Moses, saying,

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. . . .

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

"And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

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

"And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. . . .

"And the Lord spake unto Moses, saying,

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. . . .

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

"And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days."

Each of these feasts was an acted prophecy pointing to a sequence of events to transpire in New Testament times, when the antitype replaced the type. The first of these, the passover, pointed to Christ's sacrificial death on Calvary as Paul wrote, "For even Christ our passover is sacrificed for us". *1 Corinthians 5:7*.

The Jews in Christ's day had completely lost sight of the significance contained in the sacrificial system, but when the Saviour, as a boy of twelve, made His first visit to Jerusalem, He began to understand the mystery of His own mission as He watched the sacrificing of the passover lamb.

The passover was fulfilled very accurately both as to time and type in the year specified in the prophecy of *Daniel 9*. As the hour approached, Jesus was in the northern province of Galilee, from where, knowing that the time for His sacrifice was drawing near, ". . . He steadfastly set His face to go to Jerusalem". *Luke 9:51*.

The passover day that year commenced with the setting of the sun on the fifth day of the week, today called Thursday evening. In the upper room, the blessed Saviour ate the passover with His disciples and instituted the Lord's supper. The next day, at the time of the morning sacrifice, He was hung upon the cross, and, at the time of the evening sacrifice, He died.

Some may wonder why Jesus did not die on Thursday evening, the time the passover lamb was slain, but this could not be. If, to fulfil the type, Christ had to perish at the exact moment that the passover lamb died, then He would have had to die again at the antitypical moment of death on the day of atonement and every other fulfilment of an Old Testament type. Instead, He died but once at the time corresponding to the basic daily service. This all-sufficient sacrifice met the requirements of every service Christ was to perform in His high priestly ministry.

So it was that Jesus yielded up His precious life at the time of the evening sacrifice, but on the passover day. So accurately did type meet antitype that Jesus expired on the cross at the precise moment that the lamb would have died at the door of the temple on that day. As Christ's last moments approached, the priest stood with his knife upraised to murder the lamb. His muscles tensed, but the descent of the knife was terminated by the sudden rending of the heavy temple curtain from top to bottom. The totally distracted and horrified priest unwittingly released the lamb which speedily escaped its fate, while the Lamb of God died instead. Type had met antitype in the most exact way possible.

"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred.

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, 'Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.' 'By His own blood' He entereth 'in once into the holy place,

having obtained eternal redemption for us.' *Hebrews* 10:7; 9:12." *The Desire of Ages*, 756, 757.

The same precision which marked the passover's fulfilment, continues throughout the events which antitype each of the other feasts in their turn.

On the morning after the crucifixion, the feast of unleavened bread began. For one week, leaven was to be completely separated from their lives. The removal of all leaven, the symbol of sin, was fulfilled by Christ's bearing the sins of the world with Him into the tomb where He rested for the first of the seven days of the feast of unleavened bread.

The sixteenth day was the feast of firstfruits. On that very morning Christ arose, and, by doing so, fulfilled this type as Paul confirms; "But now is Christ risen from the dead, and become the firstfruits of them that slept." *1 Corinthians* 15:20.

"Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.' *1 Thessalonians* 4:14." *ibid.*, 785, 786.

At the time when Christ arose, there was a considerable harvest ready for reaping made up of all the righteous who had died prior to that resurrection. They were as ready for the kingdom as they would ever be, for no further work could be done in them once they had ended their earthly journey and gone to their rest. However, for reasons best known to the Almighty, not all of this harvest was taken to heaven but only those "... who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth", *ibid.*, 786.

Examples of these are men like Abel and John the Baptist. They had been co-workers with the Lord and, at the cost of their lives, had stood for the truth as had many others of Old Testament times. This multitude of faithful souls had their graves torn open when the earthquake struck during the crucifixion, arose on Sunday morning when Christ did, and then accompanied Him back to heaven where they have been ever since. One day soon they will come with Christ to this earth to welcome the living and resurrected saints into their eternal bliss.

Fifty days elapsed between the firstfruits and the feast of weeks or Pentecost. Christ remained with the infant church during the first forty days of this period, after which He ascended to heaven while His followers on earth spent the last ten days in diligent soul searching and almost continuous prayer. The result was the mightiest outpouring of the Holy Spirit ever to have been received by a group of people. Previously, individuals had been mightily blessed, but never had the Holy Spirit descended on a group of people collectively. It was an hour of mighty power and effectiveness for the church.

The outpouring of the Holy Spirit did not come either one day late or one day early but exactly on time as the Scriptures confirm: "And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." *Acts* 2:1-4.

So just as the first four feasts were grouped at the beginning of the Jewish religious year, so the first four events typified by them were grouped closely together in the early days of the antitypical period. This would lead to the correct conclusion that the last three events—those pointed forward to by the last three feasts—would not occur until close to the end of human history, and that, therefore, a considerable period of time would separate the first four events from the last three. This has proved to be the case.

The feast of trumpets was celebrated on the first day of the seventh month and was a solemn warning that the great day of atonement was imminent. The people were thereby urged to prepare for this critical event, lest they be found unready to meet its exacting conditions.

The accurate and certain way in which the first four feasts were fulfilled, guarantees that the last three will also be accurately fulfilled. In other words, as certainly as trumpets were blown in warning at a specific time, so there would be a matching event in history. A message, given to all the world at exactly the right time, would be proclaimed by a people under God's personal leadership and instruction, warning all men that the judgment was coming.

There is only one movement in human history which answers to these expectations, and that is the judgment hour message which went forth in the middle of the nineteenth century. As has already been stated, Paul did not look for that development in his day, neither did the mighty Protestant reformers declare it in their messages. In fact, Martin Luther estimated that it was still future but no more than three centuries away.

He wrote: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer." *The Great Controversy*, 303.

When these things are understood, they will inspire great confidence in those whose faith is founded in the Advent message based on *Daniel 8* and *Revelation 14*. There is no other religious movement in the world today which can identify either themselves or anyone else as answering to the sure specifications of this prophecy. On the contrary, Protestant churches in particular, ridicule the Advent movement, describing it under various derogatory terms. Let none of God's true children be intimidated or discouraged by these false evaluations of the one movement which can answer to the specifications of the prophecy. Toward the end of time, there had to be a movement symbolized by the feast of trumpets, which would herald the coming judgment and the second coming. The Great Second Advent Movement which began in 1831 and grew to worldwide proportions in a few short years, is that movement.

Those who ridicule the judgment hour message and the people who proclaim it, feel that they have ample justification for their stand on the basis of what appears to be a failure. Over one hundred and fifty years have gone by since the message of a soon-coming Saviour began to be proclaimed in the context of a judgment which was right upon them, but the things predicted have not yet come to pass. Because the fallen churches reason that there has been sufficient time for these predictions to be fulfilled, the fact that they have not is to them proof that they will not be fulfilled. They have thus strengthened themselves in evil and are assured that all is peace, when in fact there is no *peace*. They will find too late that they have been leaning on a false security and will be speedily engulfed in the universal ruin which will overtake the world.

It is certainly true that there has been a needless and criminal delay. The work ought to have been finished decades ago, but there has been a fearful apostasy among those who were given the responsibility of proclaiming the heaven-sent message until they themselves are no longer sure what to believe. Many have turned back to the very teachings from which Adventism was once delivered, while others doggedly cling to the hope that Laodicean Adventism will finish the work, when the only way in which this can be accomplished is for the original Advent message to be revived.

This will be accomplished. The work will be revived in harmony with the divine specifications, and soon the Saviour will come in the clouds of heaven to gather His chosen ones.

In the meantime, the feast of trumpets is followed by the great and terrible day of atonement and judgment, and this too must find its counterpart in the antitype. There can be nothing more certain, for, as surely as there was the type, so certainly will the antitype appear.

Ten years after the Advent movement really got under way, the judgment of the dead commenced on October 23, 1844, in the most holy place of the heavenly sanctuary. It has been going forward ever since and, "Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review." *ibid.*, 490.

The precise determination of the 1844 date will be the subject of a future chapter wherein it will be shown that the judgment of the dead did begin exactly at that point of time.

The opening of the judgment is now an event of the past, while before us are the final scenes connected with the judgment, as has already been discussed in previous chapters. We are living in the time of the sixth feast.

But beyond the judgment is that joyous time prefigured in the feast of trumpets. That is the time when the harvest will have been gathered in and the saints can rest from all their labours. This feast will find its fulfilment when the Lord returns and we are transported to heaven. It is the happiest feast of all history.

There are a number of priceless lessons written into the messages found in the typical services performed in the Jewish rituals, but this study has been confined to their prophetic aspect. They constitute the first comprehensive sequential presentation of events to transpire in the Christian dispensation and, as such, form the basis for the greater details contained in the prophecies of *Daniel* and the *Revelation* to which we will turn in the coming chapters.

The study of these feasts, their matching prophecies found in other Scriptures, and their unmistakable fulfilments, can only inspire every true believer with faith, hope, and courage, while confirming in him great confidence in the Advent movement and the certainty of Christ's return. How true are the words that: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the Scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 *Peter* 1:19-21.

The Time Prophecies

The message contained in the typical feasts lacks the specifics of accurate timing, even though we gain much of great value from them. For instance, the exactness with which the first four feasts were fulfilled both as to time and type, assures us that the last three will also take place as foretold both in time and type.

They are not, however, the end of the light given on the subject, for the Lord has not left us without specific information as to when the judgment would come, and when He would raise up a mighty movement to warn of its impending arrival. He began the revelation of this additional information in *Daniel 7*.

This is the second prophetic vision given to the prophet. The first one, which is recorded in *Daniel 2*, provided him with the vision already given to Nebuchadnezzar, and its interpretation. The second vision which is found in the seventh chapter, enlarged upon the first and gives a fairly accurate approximation of when the judgment was to open.

Before the wondering gaze of God's faithful messenger, the transitory efforts of man to build a stable world empire were represented by savage beasts which followed each other in steady succession. First there was the lion, after which came the bear, the four-headed, four-winged leopard, and the great dragonlike beast with ten horns projecting from its head. The rapacious, savage, and carnivorous nature of the animals used to symbolize the earthly powers which held world dominion from the days of Nebuchadnezzar to the fall of Rome, bespeak the character and methods of those human potentates who sought by arbitrary means to impose their will on the world. Scorning God's way, despite the lessons already written into history demonstrating the certain outcome of trying to build God's kingdom man's way, they used the same methods as those who had gone before and suffered the same fate.

When the fourth and final world empire, Rome, had followed her predecessors to identical ruin, a new power ascended to the throne of the then known world. It was symbolized by the little horn who arose among the ten after the latter had been established. In the course of its ascendancy, it uprooted three of the others, was different from the rest, spoke blasphemies against the Almighty, wore out the saints, thought to change times and laws, and reigned supreme for time, times, and dividing of times. Its supremacy continued until the judgment should sit, when its dominion would be taken away to destroy it unto the end.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." *Daniel 7:23-26.*

This judgment scene is described in awesome terms earlier in the chapter;

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was- white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

"A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." *Daniel 7:9, 10.*

The marginal reading renders the first part of these verses as follows: "I beheld till thrones were placed."

This translation is consistent with the way in which an ancient eastern judgment room was prepared for the entry of the supreme judge. The room was usually circular, the roof was supported by a ring of beautiful stone columns, and the floor was paved with polished stones. When the time of judgment drew near, servants would enter, carrying huge cushions which they would "cast down" on to the floor. When kings and potentates entered, they would sit crosslegged on these cushions, giving them the dignity of thrones. Thus the casting down of thrones was in reality the setting up of thrones in the preparation of the judgment room for its work.

For centuries subsequent to the ascension of Christ, the judgment room in heaven remained empty while God and Christ worked together in the first apartment of the heavenly sanctuary, but there came a time when the room was made ready and the grand entry of the Almighty took place. This Scripture is one which proves that there are two apartments in the heavenly sanctuary and that the ministry of investigative judgment did not commence until after the rise and fall of the little horn power.

The power represented by the little horn can be none other than the papacy, for it is the only organization which answers to every detail in the prophetic specifications. First of all, the information provided limits its rise to a very specific time. It is pointless to search for any power answering to its description until after the rise and fall of the four great world empires—Babylon, Medo-Persia, Greece, and Rome—and the arrival of the ten kingdoms which were to grow out of the Roman empire. Once these ten kingdoms had been formed, it was time to look for a power which, in its rising, would uproot three of the others.

The Roman empire began to feel the onslaught of the so-called barbarian kings by A.D. 476. By 533, all ten kings had established their supremacy, and the Roman seat of government had been removed to Constantinople, the city now known as Istanbul. In that year, Justinian, the Roman emperor who had taken up residence in Constantinople, commissioned General Belisarius to liberate the "Christians" in north Africa and Italy. He did this with the specific purpose in mind of gaining favour with the pope and the Catholic party who were suffering severe persecution at the hands of the Arian kings who denied them the freedom to practise their religion.

"Procopius relates that the African war was undertaken by Justinian for the relief of the Christians (Catholics) in that quarter, and that when he expressed his intention in this respect, the prefect of the palace came very near dissuading him from his purpose. But a dream appeared to him in which he was bidden 'not to shrink from the execution of his design; for by assisting the Christians he would overthrow the power of the Vandals.' " *Daniel and the Revelation*, 127, 128, by Uriah Smith.

Belisarius attacked the Vandals in North Africa with such merciless fury that the race became extinct. The campaign was completed by 534. Previously, by 493, the Ostrogoths had destroyed the Heruli and occupied Rome where they effectively prevented the accession of power by the papacy. Having completed his mission against the Vandals, Belisarius next turned his attention to the Ostrogoths whom he destroyed by 538. Justinian's *decree*, giving to the pope the seat of power in Rome, was now put into effect, and a new king ruled in Europe.

Thus, exactly as specified, he arose among the ten, but after them, and three were uprooted before him. There is no other power apart from the papacy which fulfils these details.

Nor is there any question about his fulfilling the other points of the prophecy. He has spoken great things against the most High in that he claims that he is God upon this earth, and has the power to change or modify even divine law. Here is his arrogant assumption in his own words:

"The pope is as it were God on earth, only ruler of the faithful in Christ, greatest king of all kings, holding fullness of power, to whom has been entrusted by the all-powerful God the government of the earthly as well as the heavenly kingdom.

"The pope is of so great authority and power that he can modify, explain, or interpret even divine law." Ferraris, *Prompta Bibliotheca*, Volume VI, 27, 29. Venice, 1772.

"The most holy and blessed chief pontiff, Pope Martin, by divine providence the fifth, who has the heavenly judgment; lord of the earth, successor of Peter, chosen of the Lord, lord of the universe, father of kings, light of the world." Salutation of Pope Martin V in dispatches to the patriarch and emperors in Constantinople in 1422; in Baronius, *Ecclesiastical Annals*, Volume XXVII, 526, 1874 edition.

To support its claim that it possesses the power to change even divine law, the papacy points to its marvellous success in inducing millions to observe the first instead of the seventh day of the week as the day of worship. It must be admitted that this is no mean feat and confirms that mighty power is possessed by this organization. However, while it is one thing to candidly and honestly admit their possession of great power, it is another to say that this proves that the papacy has the actual ability to change divine law. The fact that millions keep a law instituted by the papacy in place of God's commandments, is not proof that Jehovah's commandments have been changed. They have not, nor ever will be, for no man, be he pontiff, dictator, despot, king, or president has any power to effect even the slightest change in divine laws.

Despite this, the blasphemous papal king claims that he has in fact done this. He says:

"Question: Have you any other way of proving that the Church has power to institute festivals of precept?

"Answer: Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." Keenan, *A Doctrinal Catechism*, 174. Third American edition. New York: Kenedy and Sons.

This evidence and much more which could be offered, proves beyond doubt that the papacy spoke great words against the most High by giving to its human head the titles and positions which belong to the Almighty alone.

In addition, the papal forces did their utmost to wear out the saints. Century after century, they erected the scaffold, built their fires, exiled the Christians, and wore them down in every possible way. But for divine intervention and the reaction which Rome set in motion against herself, God's true people would have been exterminated and the world destroyed.

To this abomination of desolation, power would be given for a period designated as "a time and times and the dividing of time". *Daniel* 7:25. Then the judgment would sit to take away his power and destroy him right down to the end.

It is clear then, that the judgment does not convene until the time, times, and dividing of time have ended. Therefore, to know when to expect the opening of this critically important event, it is necessary to understand how long this period is, when it began, and when it ends. Once the termination point has been found, the opening of the judgment is known to be imminent.

Determining the duration of the time, times, and dividing of times, is an excellent opportunity to let the Bible be its own interpreter. This is accomplished by comparing those Scriptures in which the expression is used. Apart from the verse we have used, there are only a few of them, the next one being found in *Daniel* 12:6, 7, where a question was posed and an answer given.

"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

From this reference a little more is learned. Where the verse in the earlier chapter used the expression, "the dividing of times", this verse calls it "an half" a time. This is still not sufficient to determine the full length of the specified period, but this problem is completely solved in *Revelation* 12:6, 14, where the expression is used twice with sufficient added information to clarify the question. Here are the two verses.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

The second verse is a complete restatement of the first. It is the same woman, making the same flight into the same wilderness, where she is fed or nourished for the same period. The second verse describes the

duration of the woman's stay in the wilderness in the same language used in *Daniel* 7:25 and 12:7—time, times, and half a time—while the first verse declares it to be 1260 days. This statement of the same period of time under these two different expressions, leaves no doubt about the fact that time, times, and dividing of time, are 1260 days in length.

This means that a prophetic time is 360 days, times or two times equals 720 days, and half a time, 180 days.

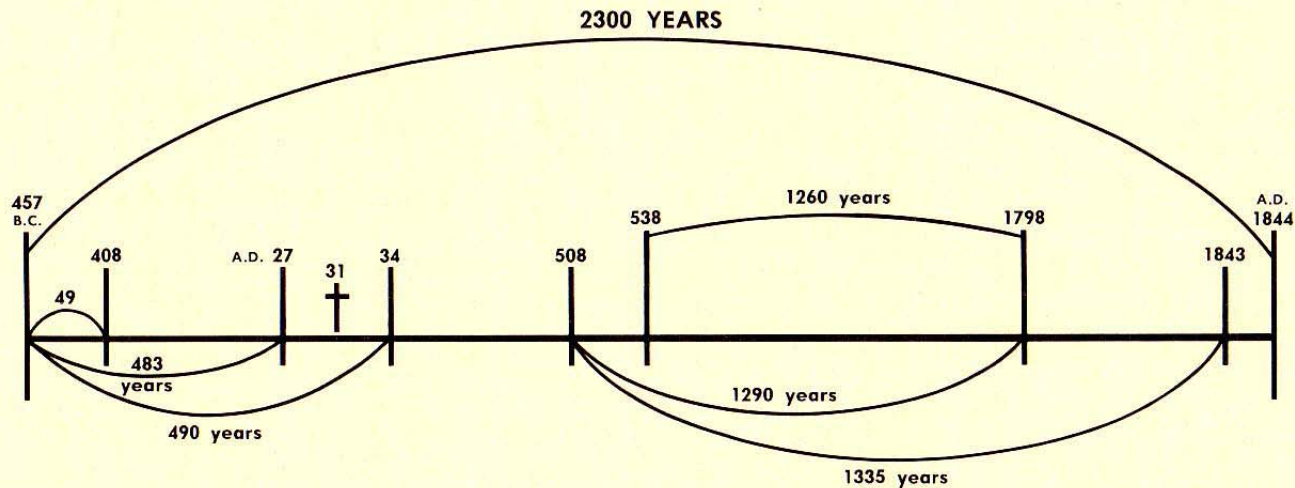
Some commentators have stated that a time is a Jewish year, but this is not so, for the Jewish year is not 360 days in length. The length of the year is determined by the time it takes for the earth to revolve around the sun, which period is very close to 365 $\frac{1}{4}$ days, whether it be in Israel or anywhere else in the world.

"The length of each of the months was determined from the observation of witnesses who reported having seen the new crescent moon and who were carefully questioned by the authorities (at first perhaps the priests and eventually the Sanhedrin), while the length of the year varied from 352 to 356 days or (if a leap year) from 382 to 386 days." *Encyclopedia Britannica*, Volume 4:624. 1963 edition.

In Bible prophecy, a day is a symbol for a year, so 1260 days are equal to 1260 years. It was in 538 that the papacy ascended the throne made vacant in Rome by the victorious Belisarius. From that point, the prophecy declared that he would rule for 1260 years; that is, until 1798. This proved to be the case, for in that year the deadly wound was administered when the French General, Berthier, marched into Rome, took the pope prisoner, and sent him into exile where he died miserably. Throughout the world, it was confidently felt that papal power was forever ended, even though the Scriptures warned that the deadly wound would be healed in one final recovery of Babylonian supremacy before the whole system would be swept into permanent oblivion.

The termination of papal authority in Europe came as no surprise to those who were students of Bible prophecy. They knew what the expression, "time, times, and half a time" meant. They understood that 538 was the starting point and that, therefore, the pope would be deposed in 1798. When this year arrived, they confidently expected these developments to take place, as in fact they did.

Edward King was one of those Bible students who wrote of these events as follows: "We have reason to apprehend then, that *the* 1260 years *are now completed*.—And that we may venture to date *the commencement* of that period, not, as most Commentators have hitherto done, either from *Pepin's* giving the Pope *Ravenna*; or from *Charlemagne's* determining, and adjudging the Pope to be *God's Vicar on earth*; but from *the End* of the *Gothic Power at Rome*. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory, and revenue,) mere augmentations of splendour, and



**Diagram of the combined time prophecies of
Daniel 7, 8, 9, & 12.**

confirmations of that state of *Ecclesiastical* Supremacy, in which the Papal Power had been left, at Rome by *Belisarius*, on his driving out the Goths, and ruining their kingdom.

"And if these things are so;—then truly that Great City Baby/on is *fallen,—is fallen; —is thrown down; and shall be found no more at all.* And nothing remains, but for us to wait, with awful apprehensions, for the End. Even for the completion of the further *closing events*, which are, in the emblematical language, of Holy Prophecy, described as being at hand." Edward King, F.R.S., F.S.A., *Remarks on the Signs of the Times*, 20, 21 (Philadelphia edition, 1800.) Quoted in *Prophetic Faith of Our Fathers*, Volume II, 767, 769, by L. E. Froom.

Edward King was but one of a number of writers who recognized and declared the same milestone in fulfilled prophecy—the ending of the 1260 years of papal supremacy, and the beginning of the time of the end. As surely as this landmark had been passed, had the time come for the opening of the judgment, before which God would raise up a people to proclaim the warning of its imminence.

The prophecy of *Daniel 7* does not reveal the specific year in which the judgment was to open. That is left for the next vision; the one recorded in *Daniel 8*, where it is shown that the judgment would commence at the termination of the 2,300-year period.

It is highly significant that, as the centuries rolled by subsequent to Christ's resurrection and ascension, no one among God's people, or any one else for that matter, expected the judgment to commence before 1798. The interest of the Lord's children moved forward through the prophetic statements as each portion came due for fulfilment. For instance, those who lived during the days of Roman power, knew that she was the fourth world empire after Babylon, Medo-Persia, and Greece. They understood that ten kings would arise among whom would appear the dreadful antichrist, but they did not perceive that his horribly cruel, unchristian reign would extend for over a thousand years, nor did they understand the exact nature of this antichrist.

During the Dark Ages when the papacy was at the height of her domination of human minds, the reformers appeared one after the other as the Lord raised them up. With the sharpest clarity, they recognized the pope of Rome to be the man of sin, and his organization as the abomination of desolation. With a courage inspired by the living truths they read in the sure word of prophecy, they openly denounced the papal monster and called upon men everywhere to escape from her relentless tyranny, but still they did not understand the meaning of the expression, "and they shall be given into his hand until a time and times and the dividing of time".

It was not until this was due to be fulfilled that the believers knew what those words meant and correctly anticipated the fall of the pope in

1798. Once this was achieved, an immediate shift of interest and study took place among Christians on both sides of the Atlantic. They turned their attention, independent of any influence of one group upon another, to the prophecy of *Daniel* 8 and *Revelation* 14.

LeRoy Edwin Froom observed this in his comprehensive survey of developing prophetic interpretation. He wrote of it as follows:

"Around the turn of the century, however, two remarkable yet closely related shifts in study and emphasis occurred in the field of prophetic interpretation—a shift of interest from *Daniel* 7, with its 1260 years, over to *Daniel* 8 and the great 2300-year period; and second, from *Revelation* 13 to *Revelation* 14. Observe these in greater detail.

"During the first four centuries, Rome as the fourth world power—the Babylonian, Medo-Persian, and Macedonian having already passed from view—was the focal point of contemporary prophetic interest in the expositions of Hippolytus and other early Christian interpreters. In the next century the spotlight shifted to the ten horns as the ten barbarian kingdoms in the territory of old Rome, as stressed by Sulpicius Severus and Jerome. Then, in the late medieval period and the great Protestant Reformation era, the penetrating beam of clear recognition and declaration played upon the eleventh horn, or Little Horn, as the Papacy—an identification that had become established since Eberhard of Salzburg, about 1240. This was declared by Wyclif, Luther, Knox, and many others, and was now taken as axiomatic among all Protestants.

"The allotted time of the Papacy's special spiritual domination—the 1260 year-days—became the next point of sustained interest. Beginning a full century before the French Revolution, men like Cressener, Fleming, Newton, and others looked for that period to end about 1800, or shortly before.

"Then, following the captivity of Pope Pius VI, in 1798, there was wide recognition on both sides of the Atlantic of the fulfillment of the close of the fateful 1260 years. (See Volume II.) That left only the closing events of *Daniel* 7 yet to be accomplished—with the awesome judgment scenes at the end of the world.

"And now came the remarkable shift of immediate interest and study from *Daniel* 7 over to *Daniel* 8 and the 2300-day prophecy. Among varying interpretations there arose—not only in Britain and Europe, but extending down into Africa and even over into India, and especially here in America—some threescore of earnest students of prophecy, in various denominations and language areas, sounding this new note, *that the 2300 year-days would end around 1843, 1844, or 1847*, though they differed as to just what would then take place. And a thousand pulpits in Britain alone, we are told, echoed this contention, with scores in North America declaring the same. Never had there been such a chorus since prophetic interpretation began." *The Prophetic Faith of Our Fathers*, Vol. IV, 207, 208.

This wonderful change in interest was not accidental. Although those keen Bible students perceived it not, the fact is that the Holy Spirit was directing their minds into this new field of interest in order to prepare minds to join together in a movement of divinely prepared and led people through whom the Lord would announce that the hour of judgment had come. It was the study of *Daniel* 8 and *Revelation* 14, which produced this movement and thus executed the will of God. These Scriptures became the foundation and central pillar of the advent faith.

As the attention of Bible students everywhere was turned from *Daniel* 7 to *Daniel* 8 subsequent to the close of the 1260 years in 1798, so attention will now be turned to the latter of these two chapters.

The information recorded by the prophet in the eighth chapter of his book, was given in the second vision granted him and was the last to be revealed during the Babylonian supremacy. It was in the third year of Belshazzar's reign that the message came to Daniel, and this proved to be the haughty king's final months in office despite the fact that, in his judgment, his throne was secure to him for the rest of his life. Little did he imagine as he gathered his lords and nobles for that night of drunken revelry, that he would never see another day dawn, nor did he *realize* that both the suddenness and the totality of Babylon's destruction would be a picture of the way in which the final manifestation of Babylon, at a time yet to come, would tumble to everlasting ruin.

Daniel 8 is a chapter that should be completely understood by God's people at the present time. Therefore, a fairly thorough treatment of it will be given in this chapter.

In vision, Daniel found himself at "Shushan in the palace, which is in the province of Elam; and" he "saw in a vision, and" he "was by the river of Ulai". *Daniel* 8:2.

Before his wondering eyes appeared a ram with two horns who, as he went on his all-conquering way, doing according to his will, became great. But his was not to be an everlasting dominion that would never pass away, for there finally came against him an extremely aggressive goat with a powerful single horn between his eyes. Daniel reported that:

" . . . he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verses 6-8.

There is no question about which kingdoms are represented by these two beasts, the ram and the he goat, for the angel told Daniel who they were. They were the then future kingdoms of Medo-Persia and Greece, as it is written:

"The ram which thou sawest having two horns are the kings of Media and Persia.

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

"Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 20-22.

The first great king of Grecia was none other than Alexander the Great, who died in the very prime of his life from a severe bout of fever brought on during a huge banquet. After his death, the kingdom did not pass to his posterity but was divided among four of his generals. "Cassander had Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and the Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east." *Daniel and the Revelation*, 109, by Uriah Smith.

Tremendous as were the events transpiring in the rise and fall of the Medo-Persian and Grecian empires, they are not the most momentous and attention-gripping in the prophecy. Another power was to arise out of one of the horns after they had become established, and he was to play a part in human history which would have the greatest effect on God's true people.

"And out of one of them [the four horns] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

"And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Verses 9-12.

Daniel was not unfamiliar with the situation prophesied in these verses, for it existed in his own time. Babylon, under Nebuchadnezzar and the kings succeeding him, had done all these things to the church of God. The Babylonian kingdom, which was the antichrist of that time, had waxed great even to the host of heaven; had cast some of the host and of the stars to the ground and stamped upon them; had magnified itself even to the Prince of the host and never more blasphemously than when

Belshazzar drank Babylonian wine from the golden vessels brought from the sanctuary; had taken away the daily sacrifices; had cast down the place of God's sanctuary; had thrown down the truth to the ground; and had practised and prospered. This was a most discouraging outlook for Daniel, whose love for God's cause was the dominant interest of his life.

The prophet understood that world empires do not rise and fall in a few short months. Therefore, he knew that centuries would elapse before Medo-Persia and Greece had passed from the scene of action. Beyond that would come the rise of the little horn power during whose reign the church would not be the all-conquering power in the world, but would be reduced to even worse straits than prevailed as Daniel viewed this panorama of coming conditions. The prospect was so gloomy that it seemed to offer no hope of the church ever being a fit instrument to establish everlasting righteousness and bring sin to an end. It appeared to the prophet that the forces of darkness were ever to triumph while truth and mercy would be forever crushed in the dust.

To make matters even worse, the future looked as if it would be a dismal continuation of the wretched past. God had called Abraham to be the father of a mighty nation through whom He could end the great controversy and re-establish one pulse of harmony throughout the universe. After many serious setbacks, Jehovah finally had Abraham's offspring settled in their own land from whence He planned that they should spread righteousness to every nation on the earth.

To guarantee their success, He equipped them with the facilities necessary to achieve the desired victory. He gave them personal freedom, the daily services, the sanctuary, and, most important of all, Christ as their Leader and Head. The enemy had nothing to match the awesome power bequeathed to Israel who had every promise and prospect of being God's effective instruments in speedily terminating the struggle between Christ and himself.

No matter how hopeless his prospects seem, Satan never relinquishes the battle without a desperate fight, and he knew just where to direct his attack. Once Joshua and the elders who survived him had gone to their rest, Satan induced the Israelites to substitute God's specific orders to drive out the Canaanites until they had utterly dispossessed them, with their own plan to build up and consolidate their gains first. Having turned to their own ways, the Israelites lost much of God's personal power and protection, and Satan was quick to take advantage of the situation.

He directed the invasion of the land occupied by God's people and, having overcome them, he promptly took away the facilities so essential to their success. He deprived them of their freedom, took away the daily, cast down the sanctuary, and exalted himself in Christ's place. While he could keep them in this situation, he knew there was no hope of their fulfilling their assigned mission. This point needs to be clearly seen, for it

is essential to victory. The people through whom the Lord will finish His work will be a free people; they will be blessed with the daily ministry of their great High Priest, whose ministry in the heavenly sanctuary will be clearly understood and believed in by them; and neither Satan nor his agents on earth will be exalted to Christ's place in their minds and hearts.

Every time God raised up a champion through whom He delivered His people from the power of their foes, He gave them back the same essentials of which Satan had deprived them. Each time they recovered these stolen powers, they showed wonderful promise of achieving their destiny, but it was not long before the same sad story was repeated. The worst example of all was when their apostasy led to their captivity in Babylon. The people were deprived of their freedom, the sanctuary was a heap of ruins, the daily was taken away, and the man of sin had exalted himself above the Prince of the host. There was no possibility of the Israelites fulfilling their mission while they were captives in this foreign land.

As Daniel viewed the dismal history of the past stretching into what seemed an endless future, the natural question which came to mind was: How long would this continue? If the work was ever to be finished, there must come a time when this pattern of success and defeat would be broken. There must arise a people who would never again be deprived of the facilities by which God alone can complete His work through them. But, how long would it be before such a time arrived? It was at this point that Daniel heard the same question being raised. He said:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Verse 13.

To this question came the immediate answer, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

It must never be forgotten that *Daniel* 8:14 is the answer to the question posed in the previous verse. That question was asked in the context of the overall pattern of history, not just within the limited time span of the little horn power, and it was answered in the same context. In other words, the question was not, as many suppose: How long would the little horn power continue to do these things?

Those who interpret the verse in this manner, add to the Scriptures so that the verse to them reads as follows: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot by *the little horn power?*" If the verse had been written this way, then the two thousand, three hundred years could not commence until the little horn power took away the daily and set the abomination of desolation in its

place. According to *Daniel* 12:11, that event took place in A.D. 508. If the little horn power was to continue for almost two and a half millenniums beyond that point, then the cleansing of the sanctuary could not begin before the year 2,808, which is still almost a thousand years in the future.

But those words are not written into the verse, nor are they implied. The question really is: How long would the pattern, begun as soon as God gave the sanctuary and its ministry to His people, continued with relentless regularity through the intervening centuries, and yet to be maintained by the coming little horn power, go on? It is in the context of the overall pattern of history that the question is asked, not within the narrow limits of one power.

Thus the close then of the two thousand, three-hundred year prophecy marks the point of time when Babylon will never again be able to bring God's people into bondage, take away from them the daily, cast down the place of the Lord's true sanctuary, or exalt itself above the Prince of the host in their lives. The pattern cannot continue forever. It is broken and, as surely as it is, the work can finally be finished. God's people need to fully appreciate the wonderful assurance given in the answer, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed".

Further confirmation of the ending of Babylon's power over the saints is given in *Daniel* 12:6-12. Again a question is asked and an answer given.

"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"

What are the wonders to which reference is made in this verse?

The question was asked after Daniel had been shown the successive visions granted him, in which he had seen the almost continual supremacy of the evil powers of darkness over the church. This is something to be wondered at, for the reverse should have ever been the case, as a moment's consideration will confirm.

When God gave Israel its commission, the limitless resources of heaven were at His disposal and there was no possibility that the Israelites would ever know defeat if they maintained a living connection with their Lord and remained within His will. Pitted against them were powers which were puny by comparison and it would not have been surprising if Jehovah's army had swiftly brought the great controversy to a satisfactory conclusion. What is the wonder of all history is that the weaker forces of Satan were almost continually in command. Those repeated victories which the enemy should never have gained are the wonders about which the question is asked: "How long shall it be to the end of these wonders?"

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verse 7.

The "time, times, and an half" ended in 1798, the year that marked the fall of Babylon when the deadly wound was administered. The sanctuary was to remain trodden underfoot until 1844, but with this downfall of the papacy, the end of these wonders had been achieved. A new day had begun, for, even though Babylon will arise from the desolation of the bottomless pit, she will find herself completely unable to overcome and subjugate Christ's last church. This time the Lord's army will be victorious and do what Israel ought to have accomplished millenniums ago.

However, Daniel did not understand the answer, so he repeated the question. He said:

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Verse 8.

The answer pinpointed the same date, but from a different starting point—the time when the daily was taken away and the abomination of desolation set up.

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

"And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Verses 9-12.

The end of these wonders, or these things, is fixed at 1798, a date which stretches beyond the taking away of the daily and the setting up of the abomination of desolation by 1290 years. It was therefore back in 508 that these terrible things were done, which, after 1798, could never occur again. What was it that answered to the taking away of the daily and the setting up of the abomination that makes desolate?

With the decline of the Roman empire, the barbarian kings, who were supporters of Arianism and opposed to the Roman Catholic religion, were determined to establish their supremacy in the world. Had they done so, the papacy would never have become the dominant force in history that she did, in fact, become. But there was an event which changed the outcome. It was the conversion to Catholicism of Clovis, king of the Franks, in 496. He who had been the major threat to the

pope, now became his strongest ally and, by 508 had, through the conquest of the Visigoths, decided which power would rule in Europe. The decisive battle took place in 507, with the full effect of it being felt by the following year. The papacy was now free to set up the abomination that makes desolate and to deprive the people of the continual ministry of their loving High Priest in the heavenly sanctuary. One thousand, twelve hundred and ninety years later, her power was to be broken, as it certainly was in 1798.

It must be stressed that, while the time, times, and half a time, brings an end to the wonders, the full blessing is not realized until the truth of the sanctuary's full restoration and cleansing comes to God's people. Therefore, the blessing is on those who wait and come to 1843, the end of the thirteen hundred and thirty-five days when this glorious light about these things was unfolding to the church. Those who waited and received this knowledge were being prepared for the open door which was set before them at the close of the two thousand, three hundred years.

The answer given in *Daniel* 8:14, not only confirms that the last church would be permanently emancipated at the close of this period, but it also pinpoints the opening of the investigative judgment in heaven and explains why the Lord chose not to commence this important work before this time.

It was not really possible for God to open the judgment before the wonders had been finished and the sanctuary restored to its rightful place, because the work in the most holy place requires that the subjects of the judgment follow their High Priest by faith as He goes in before God on their behalf. So completely was the work of Christ in the heavenly sanctuary obscured from the Lord's heritage during the Dark Ages, that it would have been impossible then for them to co-operate with their Mediator in a judgment work. By teaching that every Roman Catholic church was the antitype of the Old Testament sanctuary, the priests cast down the place of His sanctuary from the heavens to this earth. This enabled them to replace Christ's ministry with that of mere mortals—the exaltation of humanity above the Prince of princes—and to thus delay the opening of the judgment.

We can now rely on the fact that the sanctuary truth will never again be taken from the children of light. Even though many who have begun to walk in the ways of God will fall away before the end, there will always be a remnant that cling to the living messages God has sent for finishing the work, and this is the guarantee that we are living in the time of the end. This is a welcome change from the pattern of the past when each apostasy resulted in the loss of the sanctuary and its services. For instance, when the apostolic church fell away, the sanctuary truth was so completely lost that it was as if it had never been known. The book of *Hebrews* remained through the Dark Ages a book unopened.

Again, when Christ was upon earth, the Jews had departed far from God, the Romans were in power, and, while the Hebrews continued to perform the sacrificial services, they had no conception of the meaning of what they were doing. The sanctuary had been completely cast down in their minds and the daily had been taken away.

It was not long after the Adventist people took up the torch of truth and saw the sanctuary and its High Priest restored to their rightful places, that they too began to slide into dark apostasy. The history of the past would indicate that at this point, once more, the sanctuary would be torn down from its rightful place, the daily would be lost, and God's people be brought under Babylonian bondage.

But it has not been so.

Instead, a goodly remnant have clung to the saving truth of the sanctuary, are experiencing the daily as a living power to save them from their sins, and are permitting none but Christ to occupy the positions which belong to Him. This proves God's Word to be true and reliable. The wonders are ended. The sanctuary is restored to its rightful place. The power of the man of sin is broken. Never again will he bring God's people into bondage.

It is now necessary to more positively identify the little horn power which does such fearful things against God's cause and people. Whereas the interpretation of the prophecy specifically names the powers signified by the ram and the he goat, it does not do so in respect to the little horn. Yet, the evidence provided is more than sufficient to certify who this evil king is.

The identification of powers symbolized in Bible prophecy is an exact science. Slipshod methods will not provide correct answers. The Bible student can be satisfied that he has found the message God intended for him only when he finds the powers which meet every specification laid down. If this is done carefully and honestly, he can be assured that he has the correct answers.

The little horn power of *Daniel* 8:9-12, arose after the Grecian empire had divided into four kingdoms—a development which was completed by 311 B.C., shortly after Alexander's death in 323 B.C.

In doing so it would wax *exceeding great*, in comparison to Medo-Persia which became *great*, and the he goat which became very *great*. These expressions are obviously relative, as are all comparisons. For instance, the goliath beetle, measuring up to ten centimetres in length, is a very large insect when compared to a tiny ant, but it is a small creature when placed beside an elephant. Our sun is a very large celestial body when compared to the earth, but it is extremely small when compared to some of the giant stars out in space.

In *Daniel* 8, the standard of comparison is set when Medo-Persia is described as being *great*. Grecia had to be even greater for it is described

as being *very great*, while the little horn power had to be the greatest of the three, for, in comparison to the others, it was *exceeding great*.

Inasmuch as Medo-Persia and Grecia were a great and an even greater world empire respectively, the little horn power could be nothing less than another world empire. Only one kingdom coming after Grecia qualifies for this position, and that was Rome in both her pagan and papal forms.

In her ambitious and arrogant assumption of world dominion, she was to move first toward the south, then toward the east, and would finally overrun the pleasant land which is Israel. See verse 9. This is not the most natural sequence. One would expect that, after having established her power in Egypt, she would naturally move on to Palestine and then to the east, but this is not what happened. Firstly she moved to Egypt, then the east, and lastly to Palestine.

Next ". . . it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." Verse 10.

Further comment is given on this when the angel was explaining to the prophet what these words meant. He said: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people." Verses 23, 24.

The host is made up of the Lord's people, and the stars are the teachers whom Christ has appointed to instruct His flock. The same symbolism is used and explained in *Revelation* 1:16, 20.

"And He had in His right hand seven stars. . . . The seven stars are the angels of the seven churches."

"These things saith He that holdeth the seven stars in His right hand.' *Revelation* 2:1. These words are spoken to the teachers in the church—those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light. He guides and directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power. Through them His light is to shine forth. The Saviour is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do His work. As they make God their dependence, He will give them His brightness to reflect to the world." *The Acts of the Apostles*, 586, 587.

Some of these teachers and some of the host they were to educate in the divine principles were to be cast down to the earth, or, in other words, be returned to the dust from which they came.

There is no need here to recount facts and figures relating to the unrestrained persecution which the pagan and papal powers directed against the Christians. Millions of God's true children perished. Ministers and people were thrown to the lions, burned alive, exiled, enslaved, tortured, buried alive, beheaded, or slain in the forests and fields where they had retired to worship the God whom they loved and served. The amazing thing is that, instead of weakening and destroying the church, this slaughter only served to strengthen it. The blood of the slain was seed which sprang up in abundance. In the end it proved to be the persecutor, and not the persecuted, who was deprived of power. No one has yet succeeded in exalting himself by dragging others down, even though initially one may appear to be successful.

No power on earth has ever matched pagan and papal Rome in her determination to exterminate all opposition to her regime. The result was that literally millions of Christians were forced to give their lives rather than surrender their faithfulness to God's cause. One may argue that great dictators like Hitler were just as merciless, and this is true, but his regime lasted only a few short years, while the destructive, fiery breath of Rome wasted the church for almost two millenniums.

Those who impose suffering and destruction against God's people are regarded by God as if they had done it unto Him personally, although this does not mean that He adopts a vindictive or revengeful disposition. Men are wholly mistaken when they think that, by destroying Christians, they are doing the Lord a service. The blood of the slain rests heavily upon the persecutor and he will be obliged to pay with interest when the day of reckoning arrives. He will then find that his self-exaltation above the Prince of the host was imagined and not real.

"Yea, he magnified himself even to the Prince of the host, and by him the daily was taken away, and the place of His sanctuary was cast down.

"And an host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by *peace* shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." *Daniel* 8: 11, 12, 25.

The word "sacrifice" has been omitted from these quotations because it was not to be found in the original text. This is indicated in many Bibles by printing the word in italics. Translators added it because they thought the sense required it, but they were mistaken.

The Spirit of Prophecy confirms that it is an added word thus: "Then I saw in relation to the 'daily' (*Daniel* 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the

Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily;' but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed." *Early Writings*, 74, 75.

The view held during the Reformation was that "the daily" referred to the continual ministration of Jesus Christ in the sanctuary in heaven. This view was held by O. R. L. Crosier, who is described as having "the true light, on the cleansing of the sanctuary". *A Word to the Little Flock*, 12. James White held the same view as Crosier, but differed with both William Miller and Uriah Smith who believed that "the daily" referred to paganism.

It is not surprising that William Miller adopted this erroneous view when he did not clearly understand what the cleansing of the sanctuary really was. Uriah Smith's more technical than spiritual approach to *Daniel* and *The Revelation*, also led him to a wrong conclusion on this point, as it did in other vital areas such as the identification of the king of the north, and the true concept of Armageddon.

The prophecies of *Daniel*, like those of *Revelation*, are concerned with the struggle between Christ and Satan. Therefore, that which the man of sin is described as doing, are his attacks against the work and ministry of Christ in heaven and on earth. It is the place of Christ's sanctuary that is cast down and it is His daily or continual ministry which was taken away from the people. The prophecy admits no other interpretation than this.

The papacy has taken away the daily and cast down the place of Christ's sanctuary by teaching that every Roman Catholic church is the antitype of the Old Testament sanctuary, and by substituting the ministry of earthly priests for that of Christ's ministry above. Thus the attention of the people has been directed away from the saving power of the heavenly to the destroying effects of the earthly.

Statements from Roman Catholic authors have already been quoted in a previous chapter to substantiate the fact that the papacy has exalted herself above the God of heaven. Her determination to rule over men in God's place, is what makes Babylon to be what she is. This is a most serious violation of the basic principles of divine order and organization, and the source of all cruelty, corruption, loss, and death. It is the abomination that makes desolate and there is nothing the Lord hates more ardently than this system.

Much time could be devoted to examining these various statements identifying the work and character of the little horn power, but sufficient has been said to certify that there is only one power which fits the description, and that is Babylon in her pagan and papal Roman forms.

There remains now only the determination of the starting and ending points of the two thousand, three hundred years, at the end of which the power of Babylon to take away the daily and cast down the sanctuary would be forever ended, and the time would come for the judgment to commence.

No explanation of the starting and ending points of this very important period of time is given in *Daniel* 8, despite the fact that the angel Gabriel was instructed to explain every part of the vision to the prophet, as it is written: "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Verse 16.

The ram, he goat, first king, four kings, and the little horn power are all explained, but when the angel began to unfold the meaning of the time element in the prophecy, Daniel was physically unable to endure any more, and the angel had to postpone the explanation of this part of the vision.

It is no surprise that Daniel fainted away as he viewed the awful revelations of future history in which the church would be oppressed for so long, and God's work delayed far beyond the time when it should be finalized. It was a most trying ordeal for the prophet.

Once I was sorry that the explanation of the time element in the prophecy had to be delayed until the next chapter. I regretted that the Lord had not especially blessed Daniel with the strength to endure what he was being shown, but, now I am very thankful that the answer was delayed, for thereby a greater revelation has been provided than would otherwise have been possible. The experience has taught me anew that there is no improvement on God's ways. They are perfect in every detail.

Shortly after Daniel had proved emotionally unable to endure the fearful revelations recorded in *Daniel* 8, the end came to the Babylonian kingdom. In one night she was reduced to the utter desolation and ruin from which she was never to recover. To the prophet, this was a moment for new hope and high expectations. He understood the prophecy, communicated through Jeremiah, that seventy years would terminate the Babylonian supremacy and he expected that the Israelites would be permitted to return, rebuild the temple, and re-institute its services.

But the months passed and no such developments took place. Understanding the conditional nature of some prophecies, Daniel feared that once again his people had frustrated God's purposes as they had often done on occasions. There was the time, for instance, when the Lord intended to lead them directly into the promised land, but, when they came to Kadesh-barnea, they exhibited an unbelief and spirit of rebellion which made this impossible.

Recognizing the possibility that this had again happened, Daniel prayed one of the most remarkable confessional prayers on record. On

behalf of his people, he confessed the sins which had put them into captivity and which he feared would prevent their deliverance from bondage. It would have been well if all the Jews had joined with him in his prayers.

That powerful petition, uttered by the inspiration of the Holy Spirit and mingled with the incense of Christ's spotless righteousness, ascended to the Father, who promptly commissioned Gabriel to communicate information which not only answered the question about the future of the Jews, but also explained the two thousand, three hundred day prophecy. One answer served both questions—a fact which makes the light given in *Daniel 9* much more valuable. Daniel was advised to ". . . understand the matter, and consider the vision". *Daniel 9:23*.

The "matter" and the "vision" were two different things and must not be confused with each other.

The matter on Daniel's mind was the future of his people, and this was closely connected with the prophecy given through Jeremiah and recorded in *Jeremiah 25:12*. Were they to be released now that the seventy years of Babylonian domination were ended, or were they, because of a failure to truly repent of the sins which had put them there, to remain under Medo-Persian rule for a further period of time?

The vision referred to was not the same revelation of truth, for the message given through Jeremiah did not come in the form of a vision. The word of the Lord was spoken to the prophet without his seeing beasts, waters, horns, and such like. Therefore, the only vision to which reference could be made in this case was the unexplained portion of *Daniel 8*.

There is other evidence to confirm this. Gabriel had been instructed to ". . . make this man to understand the vision". *Daniel 8:16*. Thus it was his responsibility to explain every part of the vision. When it became impossible for him to do this in one session, he had to complete the task later when the opportunity again afforded itself. This proved to be when Daniel was engrossed in the problem of the prophecy from *Jeremiah*.

The fact is that if, in *Daniel 9*, Gabriel did not complete his assignment to explain all of the vision, then he failed to fully do the Lord's bidding, for there is no other place in Scripture where he imparted the interpretation needed. It was here or nowhere. This means that if a person cannot accept *Daniel 9* as the explanation of *Daniel 8:14*, then he should take the position that the latter has never been explained and leave the matter there. Those who reject the connection between the two chapters, and yet attempt to explain *Daniel 8:14*, can only offer a human interpretation in the absence of a divine revelation of what it means. Not only is such an interpretation wholly untrustworthy; it is also dangerously misleading. No true child of God can give it the slightest credence.

The mighty angel from heaven informed the prophet that "seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy". *Daniel* 9:24.

For almost 2000 years prior to Daniel's day, the Israelites had been the keepers of the covenant and theirs had been the continual responsibility for channelling the light to every nation on earth. Again and again they had replaced God's interests with their own, and had consequently sunk into deep apostasy, but the Lord had forgiven and reinstated them. This had occurred so repeatedly that it seemed as if the process would go on forever. In fact, the leadership began to actively promote the idea that the commission to the Jews could never be withdrawn, irrespective of how unworthy and inefficient they might become.

But, God plainly declared to them that there was a limit, a probationary time beyond which they could not go. If they did not make an end of sins and bring in everlasting righteousness in that time, then the special place they occupied would be given to another people. This would not be because God had become impatient with them, but because they would have rendered themselves incapable of ever again doing Jehovah's will. The Lord would have no option but to recognize the irreversible separation the Jews themselves had established, and then look for another people through whom He would do what He might have done through them.

The starting point of this probationary period was "... the going forth of the commandment to restore and to build Jerusalem". Verse 25. It required three decrees to meet this specification. The first was made by King Cyrus for the rebuilding of the house of God, in 536 B.C. *Ezra* 1:1-4. The second, made by Darius in 519 B.C., removed hindrances laid on the work and thereby confirmed the first decree. *Ezra* 6:1-12. The third was made by Artaxerxes in 457 B.C., and gave the Jews full restitution of their rights as a nation. *Ezra* 1. By these three edicts, the command to rebuild and restore the city had been completed and the time had come for the commencement of the 490 years.

This is the most verifiable of all the time prophecies, for it has a specific starting point and equally definite checkpoints along the way. As no other prophecy could, it confirms the year-day principle of prophetic interpretation.

Sixty-nine weeks or 483 years after 457 B.C., the Messiah was to appear and confirm the covenant for one week, thereby assuring the Jews that, despite the depth of apostasy to which they had sunk, if they only would repent and have their lives brought back into harmony with God, they could still be His chosen people.

In the midst of the week, He was to be cut off, or crucified, for His people.

The events took place exactly at the times specified. Jesus began His ministry in A.D. 27; He was slain three and a half years later in A.D. 31; and probationary time ended for the Jews as a nation in A.D. 34. Never again thereafter could the Jews regain their status as the chosen people. This is assured by the last verse in the chapter.

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

The question is: What would He make desolate?

The subject of this prophecy is the "holy city" and the "Jewish people", to whom the probationary time was extended. The Lord, however, knew in advance that they would fail, and, in that sure knowledge, He relates what would happen in the end to the "holy" city. For the overspreading of abominations it would be made desolate even until the consummation when that which is determined shall be poured upon the desolator.

The consummation of all things does not arrive until the end of the millennium, yet, right down to that time, Jerusalem was to remain a desolated place covered with the abomination which makes desolate. Never again could it be the abode of God's Holy Spirit, nor could the Jews ever be the channel of light to the world again.

"The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God." *The Review and Herald*, July 30, 1901.

Contrary to the light given to Daniel, those ministers and people who are in the Babylonian churches where there is a serious lack of knowledge concerning the prophecies contained in *Daniel* and the *Revelation*, believe that there will be a restoration of the Jews to their long-lost position as God's messengers, and they will really push this view as we enter the final conflict. The true believer will understand however, that Jerusalem's day of probation is passed and neither the city nor the land will ever again be the centre of God's work.

The instruction given by God through Gabriel in *Daniel* 9, cannot be viewed except in the context of the 2,300 year period. This is why the angel directed the prophet's attention to this unexplained portion of the

previous vision before he delivered the details of the 490-year period. Therefore, we too must study *Daniel* 9 as the explanation of *Daniel* 8:14. Anyone who studies it otherwise will fail to understand the message so essential to our present and eternal welfare.

It follows then that the 490 years were a portion of the 2,300 years and can be none other than the first part of the longer period. Therefore, the starting point of the 490 and 2,300 years must be the same—457 B.C., in which case the longer interval ended in October, 1844.

There is powerful evidence to confirm that this is the true ending of the longest prophetic period in the Scriptures. Throughout the Spirit of Prophecy, no other date is even considered. Furthermore, the prophetess could testify that the Lord had specifically shown her that October 22, 1844, was the correct date.

"The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the seventh month 1844." *A Word to the Little Flock*, 12.

Christ's entry into the most holy place in heaven, coincided with a most important event on this earth. The prophecy had declared that at the end of the 2,300 years, the sanctuary would no longer be trampled underfoot, but would be restored to its rightful place in the faith of God's true children. The breaking of papal power in 1798 had not then achieved this, although it prepared the way. In the years that followed, steady progress was made toward achieving this goal.

When William Miller reluctantly responded to God's call to warn of the second advent, he was still under the misapprehension that the sanctuary was this earth, and neither his friends nor his enemies detected this flaw in his message. The sanctuary had not yet been restored to its rightful place, nor would it be until the time stipulated in the prophecy had fully come.

The 2,300 years ended on the evening of October 22, 1844, and still the belief, so thoroughly inculcated for so long by the Catholic church, that the place of His sanctuary is here on earth, persisted in the minds of the believers, and was the cause of their fearful disappointment. But, with the ending of the 2,300-day prophecy, the time had come for the change, and it had to come exactly when specified. This prediction had to be as accurately fulfilled as any others preceding it; as accurately as the death of Christ coincided with the time of the evening sacrifice.

So it proved to be. As soon as the period ended, two men, O. R. L. Crosier and Hiram Edson, in the early morning of October 23, after a night of prayer for divine light to explain why Christ had not appeared as expected, were walking across a cornfield when, with remarkable clarity, they saw the real location of the sanctuary to be cleansed at the end of the 2,300 years. The revelation came as did the Spirit at Pentecost when the time was fully come—neither a day early nor late. Such an accurate

fulfilment of prophecy should confirm to every believer the veracity of the prophecy made in *Daniel* 8:14.

Those who had not abandoned their faith in the advent message, quickly saw and fully accepted the light which revealed the work of their High Priest in the most holy place in heaven. They were now able to gather at the true sanctuary which the Lord had pitched in the heaven of heavens, and this enabled Christ to commence the work of investigative judgment and final atonement; a work which cannot be done unless true Israel understands and co-operates with Christ by gathering at the sanctuary with afflicted souls, genuine repentance, and acceptable confession.

We are now living in the time of the cleansing of the heavenly sanctuary. "The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: 'Watch and pray: for ye know not when the time is.' *Mark* 13:33. 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' *Revelation* 3:3." *The Great Controversy*, 490.

Wise indeed is the person who today recognizes the real nature of the time in which he lives, and avails himself of every provision made on his behalf for eternal salvation.

The Counterfeit

The Lord never does a work for His people or provides them with a saving truth except Satan advances a destructive counterfeit calculated to divert souls from God to himself. The more important the message, the more diligent the enemy is in perpetrating this mischief.

No message could be more important than the warning of the judgment, nor any movement more significant than the one through which the message was given. Therefore, the Scripture which formed the basis of this movement would be the subject of a satanic counter-interpretation designed to mislead and destroy God's children. That Word is *Daniel* 8:14.

"The Scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' *Daniel* 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844." *The Great Controversy*, 409.

Those of us raised in the advent faith have usually only heard one interpretation of this prophecy. This has led to the conclusion that, outside of Adventism, the prophecy has been completely ignored, and that other people have no interpretation for it. An awareness of Satan's policy of counterfeiting every important message God has sent to His people will assure us that, among the fallen churches, there has to be an interpretation of this vital prophecy which is a counterfeit of the real. Furthermore, as we move into the final conflict when the message on the sanctuary and its cleansing becomes a mighty element in advancing God's cause, its enemies will teach the false explanation of these symbols with all the power and effectiveness available to them.

When that time comes, God's true people will need to be established in the truth on the one hand, and be able to meet and expose the counterfeit on the other. Let none suppose that this will be a simple task, for it is with the greatest cunning that Satan has formulated his teachings.

I shall never forget the first occasion when I was confronted with the alternative explanation of *Daniel* 8 and 9. It was back about 1955 when I was appointed church missionary leader at Longburn Missionary College, in New Zealand. As we went from door to door, I came to a home where two ladies were quite willing to study with me and proposed that it be from *Daniel* 8 and 9. I was happy to accept this proposal supposing that I would not have any difficulty convincing them of the truths contained in these references.

With the utmost confidence they presented to me an interpretation which I had never heard before and which I found so convincing that I was soon in utter confusion. I was quite unable to answer them and went home that afternoon seriously doubting the advent message and movement. I had never thought it possible to challenge the Adventist position on *Daniel* 8:14, and when confronted with such a challenge, I was totally unable to answer it.

During the following week, I studied this vital message as never before. The Lord in His wonderful providence directed my attention to a little book written by a man who had detected the errors in this counter-interpretation, and the end result was that I emerged from the experience more soundly established in Adventism than ever before. Never since have the powers of darkness been able to impress me with this false teaching.

The theory advanced by those who reject the truth is that the little horn power was neither pagan nor papal Rome but was a Seleucid king named Antiochus IV Epiphanes. This man was born about 215 B.C., and died in 163 B.C. He had ambitious plans to build a powerful empire, but was to find himself frustrated on every hand, firstly by the Romans, then the Maccabees, then the forces in Persia, and finally by consumption which took his life before he reached sixty.

His assumption of the name "Epiphanes", which means, "God manifest", indicates the exalted level to which he sought to lift himself. He can justifiably be called an antichrist, which in fact he was. This role was not singular to him, for there have been millions who fall into this category. Some, of course, such as the mighty Caesars and the kings of Babylon, have filled this position more powerfully than others.

In 170 B.C., he went to war against Egypt which was trying to conquer Palestine. He was successful in this campaign, but the system of government he established in Egypt did not survive his departure, so he returned to besiege Alexandria. The Egyptians then appealed to Rome, who, in response, sent an envoy, Gaius Popillius Laenas, to order him out of the country. The Roman came unarmed and unescorted except by

a servant, and at first Antiochus refused to obey. Thereupon, the representative of Rome drew a circle in the sand around the Seleucid king and demanded that he give a positive answer before he stirred from the circle.

The humiliated king, realizing the futility of entering into conflict with the awesome might of Rome, obeyed the order and departed the country. He marched on Jerusalem where he occupied the city and profaned the sanctuary by offering swine's flesh on the sacred altars for a period of three years and ten days. This to the Jews was indeed an abomination of desolation.

Then the Maccabees arose against him and forced his withdrawal to Persia where, after some unsuccessful campaigns, he succumbed to consumption.

Certain aspects of this man's activities do appear to fulfil the prophecy, and these will be examined one by one.

The little horn power was to arise out of one of the four horns into which the Grecian empire divided. "And out of one of them came forth a little horn, . . ." *Daniel* 8:9.

It is contended that Antiochus, being a Seleucid king, arose out of that division of the empire. More correctly, he did not arise out of, but was one of the four partitions of the empire. We must remember that the horn does not represent a single king, but the kingdom over which the first king and those who succeed him rule. For instance, when Daniel told Nebuchadnezzar that he was the king symbolized by the head of gold, he meant both the king then living and the ones who would succeed him until the Medo-Persians, represented by the silver, took his place. If Nebuchadnezzar was the specific king symbolized by the gold, then the king who followed him would be another Babylonian. But this was not the thought projected in the prophecy and the Babylonian king knew it. He understood that another nation was to supplant the empire he had constructed. This is why he rejected the prophecy and built an image entirely of gold.

The expression: "And out of one of them came forth a little horn, . . ." fits the Roman power far more aptly and correctly. Reliable records of the original settlement and early development of Rome are not really available but there is much to indicate that it was settled by Greeks. As the centuries rolled by, Rome, who had thus come out of one of the horns, became in turn a mighty kingdom ruling over all the world. Thus, while Rome came out of one of the horns and developed into a horn power of its own, Antiochus was one of the horn powers.

The little horn power was to "wax exceeding great, . . ." In no sense of the word can Antiochus fulfil this specification. He was not even the greatest of the Seleucid dynasty, and was certainly a minor power compared to Medo-Persia, Greece, or Rome. As noted previously in

these chapters, the ram, Medo-Persia, was *great*, the he goat, Grecia, was *very great*, but the little horn power was to be *exceeding great*.

Inasmuch as the two previous powers had both been a great and an even greater world power respectively, the least that the little horn power could be was a world power, leaving Rome as the only candidate for the position. No other universal world empire succeeded Grecia.

When this is pointed out to those who support Antiochus Epiphanes as the little horn power, they answer by saying that the significance of this ruler has been seriously overlooked; that he wielded more power than has been generally recognized, and that it is time he received full credit. The truth is that he was quite an insignificant and unimportant failure who never achieved any of his ambitions. The fact still remains that he does not fit the specification of an *exceedingly* great power in comparison with the world dominions which preceded his reign.

One has but to recall the dramatic scene in the desert outside Alexandria when the Roman envoy drew the circle in the sand and demanded that, before he left the spot, the Seleucid king assure him that he would leave Egypt—a demand which the king reluctantly but speedily obeyed.

In this situation, Rome was obviously the *exceedingly* great power! Respect for her awesome might had become so complete that she could exert her will simply by sending an unarmed representative to convey her instructions. Antiochus knew that if he did not comply, the Roman army would arrive to enforce the order. His power being insignificant in comparison to the exceeding might of Rome, he had no choice but to abandon his dreams of conquest in Egypt and depart for other places.

Thus he came to Jerusalem where he temporarily gained control of the city, the land, and the sanctuary. It was not long, however, before the people arose against him and he was driven away. Whereas his dominion over a small nation lasted for just a little over three years, Rome dominated the entire world for over half a millennium. The difference between these two powers is so tremendous that there can be no question as to which was the *exceedingly* great one. It is like deciding the winner of a four hundred metre race when one contestant arrives at the tape three hundred and ninety-nine metres ahead of his competitor.

While Antiochus was involved with the same areas as Rome, he did not move against them in the specified order. The prophecy called for the particular power to advance against "... the south, and toward the east, and toward the pleasant land". Verse 9. This is not the natural order, for it would be expected that a power which had vanquished Egypt would then march into the pleasant land, Palestine, before moving on to the east, and this is, in fact, the course followed by Antiochus, but it is not the order specified in the prophecy.

On the other hand, this is the sequence unwittingly followed by the

Romans who first conquered Egypt, then advanced into the east, and finally occupied the promised land.

It is true that Antiochus was an antichrist and that he did establish what the Jews recognized as an abomination of desolation, when he offered pigs on the sacred altars as recorded in *1 Maccabees* 1:54.

"Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side."

If however, Antiochus was *the* antichrist referred to in *Daniel* 8, then he would have to continue this work for exactly 2,300 days before the wickedness was brought to its end. The fact is that he was not in Jerusalem for even half of this period before he was expelled from the city and the land forever. In no way did he meet the time specification of the prophecy.

It was exactly three years and ten days after Antiochus had set up the abomination at the temple in Jerusalem, that the correct sacrifices were re-instituted, once the profaned altar had been torn down and replaced, as it is written in *1 Maccabees* 4:52, 53.

"Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

"And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made."

I have not been able to determine just which calendar was used in this record, and so it is impossible to tell exactly how many days had elapsed between the two dates mentioned in the verses quoted above. It would, however, be very close to 1,105 days altogether. ($365 \times 3 + 10 = 1,105$.) If there had been adjusted years in the sequence such as a leap year, it would vary the number of days up or down.

In any case, the number falls far short of the 2,300 days stipulated in the prophecy, especially when it is considered that each day equals a literal year. So, while Antiochus was approximately 1,105 days in Jerusalem, the prophecy called for him, if he and the earthly Jerusalem had been the subjects of it, to be there for 2,300 years.

Those who contend for Antiochus claim that the true translation is 2,300 evenings and mornings, or 1,150 days. Of course, 2,300 evenings and mornings are in fact 2,300 days, but even if they were 1,150 literal days, Antiochus still failed to meet the specification exactly. He was approximately fifty days short.

One might wonder why this interpretation could carry any significance today, anyway. The man lived and died long before Christ, and he is unknown to most people. However, there are two reasons why this explanation of the prophecy is an evil thing. The first is that it offers an alternative teaching about the 2,300 days which leads people away

from the real teaching, and secondly, it forms the basis of a theory supporting a last-day appearance of a final antichrist who bears little resemblance to the one divinely predicted. Thus people are trained to expect something which will never happen, while remaining in ignorance of the truth of what is actually to come to pass.

It is claimed that Antiochus is important as the type whereby those who listen will be informed of the fearful antitype who in the last days will devote himself to the destruction of all things pertaining to God and His glorious kingdom. Many believe and teach that as Antiochus did, so this coming perpetrator of all evil will reign in literal Jerusalem for three and a half years, at the beginning of which the secret rapture will take place. It is then expected that, at the end of this short period of literal time, Christ will return to oust this monster from Jerusalem and re-establish the Jews in Palestine and Jerusalem. It is argued that they will then go forth as Christ's ambassadors to win the world to Christ, and this will result in a millennium of peaceful prosperity for all mankind.

Although, wherever it is upheld, the theory is basically the same, individual churches having added their own special variations and emphases to the doctrine. It is important to understand how and when it came into existence. Though they recognize it not, the doctrine is Roman Catholic—the wine of Babylon—and was originally formulated to divert the charge of being antichrist from the papacy, and to make of none effect the mighty work of the Protestant reformation.

Prior to the glorious awakening which took place in the Middle Ages, the church authorities were careful to keep the Bible hidden away from the people by leaving it untranslated from Hebrew, Greek, and Latin. The priests read only those portions which they considered the people could safely hear, with the additional safeguard of their own interpretations being added. One can be very certain that no prophetic portions were ever presented to the congregations. They were left in ignorance of the Scriptures which identified and exposed the antichrist.

One of the first things undertaken by the great reformers was to remedy this deficiency by placing a readable translation into the hands of the people. It was Wycliffe who produced the first English version of the Scriptures, while Luther's famous translation is still used to this day. In addition, they directed their hearers to the great prophetic passages and plainly identified the Roman Catholic church as the antichrist of the prophecy.

So sharp and clear were these teachings that hundreds of thousands were convinced of their truth and left the Roman fold. As the papacy saw her defences breached, she knew that she had to resort to other measures to restore her lost prestige. Somehow she had to nullify the powerful effect of the Scriptures on the minds of the people. There was only one way! A counter-interpretation must be produced.

To the rescue came three notable Jesuit priests—Ribera of Salamanca, Spain, Bellarmine of Rome, and Alcazar of Seville, Spain. These men simultaneously advanced what has come to be known as the Preterist and Futurist interpretations of *Daniel* 8 and 9. Alcazar concentrated on the Preterist, while the other two worked on the Futurist.

"These were designed to meet and overwhelm the Historical interpretation of the Protestants. Though mutually exclusive, either Jesuit alternative suited the great objective equally well, as both thrust aside the application of the prophecies from the existing Church of Rome. The one accomplished it by making prophecy stop altogether short of papal Rome's career. The other achieved it by making it overleap the immense era of papal dominance, crowding Antichrist into a small fragment of time in the still distant future, just before the great consummation. It is consequently often called the gap theory." *The Prophetic Faith of our Fathers*, by LeRoy Edwin Froom, Volume 2:486, 487.

In the Futurist theory it is taught that the sixty-nine weeks of *Daniel* 9 reached down to Calvary, at which time the dispensation of law came to its end and the era of grace replaced it. Then began the times of the Gentiles which will extend to a future date when the seventieth week will be fulfilled.

To find inspiration and material on which to build these theories, the papists turned to the writings of men in the past. It was thus that they picked up the arguments of a Syrian sophist, named Porphyry, who lived from about A.D. 233-304. This man became one of the most determined pagan opponents of Christianity and made a special mission of discrediting Daniel. He claimed that the prophet did not live six centuries before Christ, but was a contemporary of His. He argued that the prophet therefore did not predict future events but deceptively presented past ones as if they were prophecy.

In his own time, this false teacher did not gain much attention and must have been discouraged with the outcome of his efforts. The material lay unnoticed for many centuries until in the sixteenth century, the Jesuit priests found in his writings that which they could use in their attempts to undo the Reformation.

They were far more successful in their efforts than was Porphyry. Tens of thousands who were more concerned with church membership than they were with the truth, were pleased that there was an alternative interpretation and rejoined the fold. Built upon and enlarged by those who followed its originators, the doctrine of Futurism became the established position of the papists in regard to *Daniel* 8 and 9. It was thus instituted as a part of "the wine of the wrath of her fornication". *Revelation* 14:8.

The success of this counter-reformation went far beyond reconfirming members in the Catholic church. The time came when it also became the

established teaching in the churches against whom it had been originally directed, as Froom observes:

"Thus in Ribera's commentary was laid the foundation for that great structure of Futurism, built upon and enlarged by those who followed, until it became the common Catholic position. And then, wonder of wonders, in the nineteenth century this Jesuit scheme of interpretation came to be adopted by a growing number of Protestants, until today Futurism, amplified and adorned with the rapture theory, has become the generally accepted belief of the Fundamentalist wing of popular Protestantism." *The Prophetic Faith of our Fathers*, Volume 2:493.

And if this is not amazing enough, those most enlightened of all Protestants, the Seventh-day Adventists, have a growing number of ministers and people who are rejecting the historic Protestant position in favour of the Jesuit one. Wonder O heavens! and be astonished O earth! that such a thing could ever be!

Equally surprising is the fact that, when it is pointed out to a modern Protestant that the doctrine was specifically developed by the papacy to nullify the great messages God was delivering through the reformers, it makes no impression on their minds at all.

Yet it should have a profound influence. How can one accept as truth an interpretation of Scripture which was formulated under the circumstances of, and for the purpose for which the counter-explanation of the 2,300-year prophecy was advanced? There is no possibility that such a teaching could be from God. It is from the devil alone and will never have any place among God's true children.

On the other hand, it will find wide acceptance among those who do not walk with the Lord, for Bible prophecy warns that all nations will partake of the papacy's false doctrines in the end. The time has come when these words are being fulfilled; so much so, that the fundamental Protestant churches are more active in promoting these errors than is the mother church herself. It must give great satisfaction to the papal church to see her theologies being proclaimed by those who claim to protest against her.

The message that the 2,300 years ended in 1844 is a truth which has grown up out of God's leadings through the ages. It is a message of hope, guidance, and encouragement to the people of God, and it is truth which must never be relinquished till the close of time. It is certain now, that there will always be a goodly remnant who will cling to these saving principles. It is through them that the end of sin will be made and everlasting righteousness be brought in.

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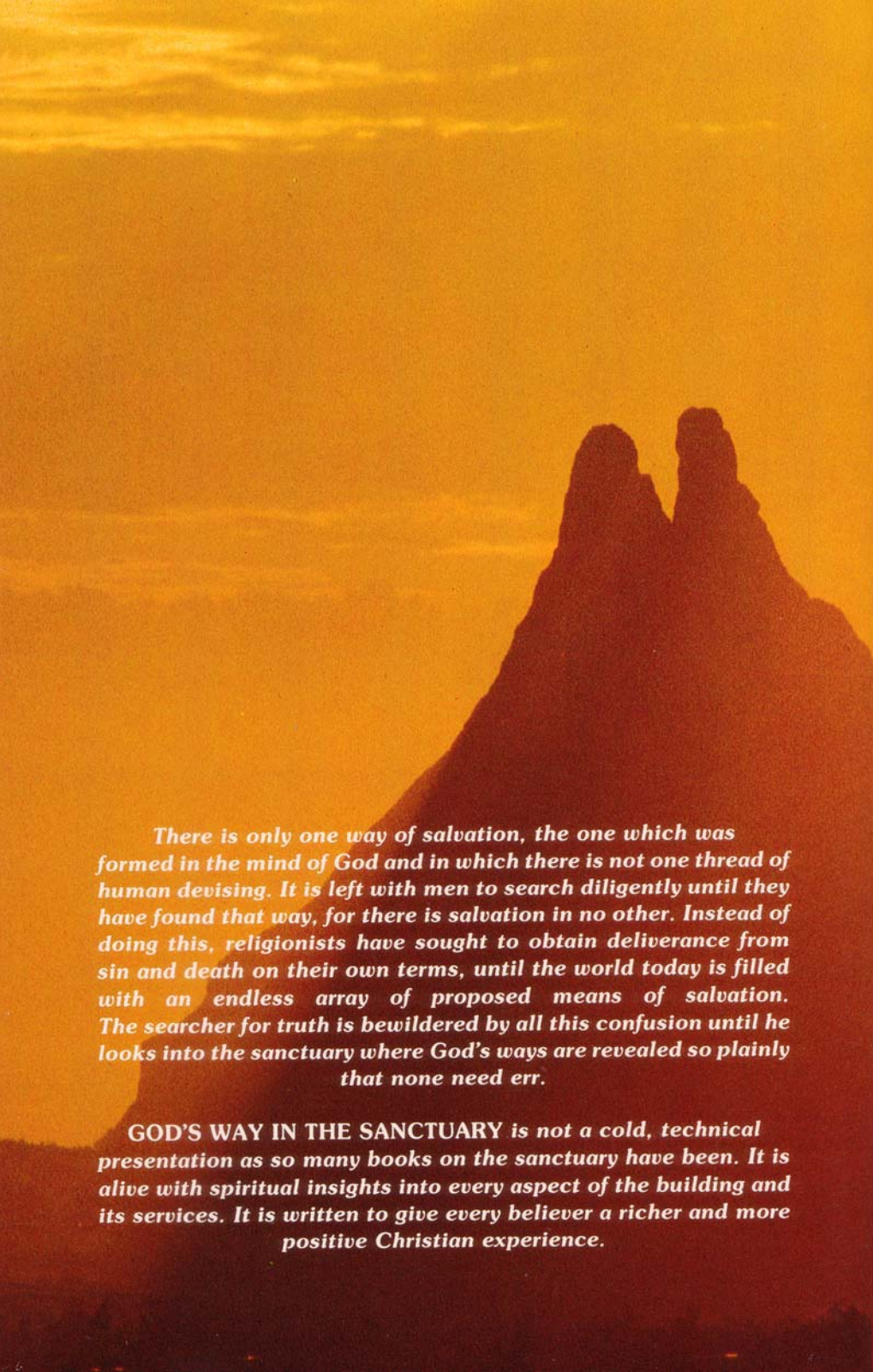
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