

GOD'S ETERNAL PURPOSE



**GOD'S ETERNAL
PURPOSE**

R. D. BRINSMEAD

R. D. Brinsmead

GOD'S ETERNAL PURPOSE

GOD'S
ETERNAL PURPOSE

by

ROBERT DANIEL BRINSMEAD

Copyright 1959



Published and Distributed by:

MINISTRY OF HEALING HEALTH CENTERS

CONWAY, MISSOURI 65632, USA

Price: \$1.00 (25 or more 75¢ each)

FOREWORD



In recent years the author has taken Bible lectures in different parts of Australia dealing with some of the vital aspects of what is known in Adventist circles as the "Third Angel's Message." Many have requested these studies in written form, especially the ones on the "Sanctuary" question. The author has endeavoured to answer these requests with this production.

The book is divided into three parts. Part I discusses the important features of the gospel in the light of Abraham and ancient Israel. It is written in semi-note form to cover a wide range in a short space. Part II is an outline of the central principles of the Levitical sanctuary service. Part III is intended as the most important section, and is therefore written in a truer literary form. Starting with the incarnation of Christ, it leads up to His closing ministry in the heavenly sanctuary. The greatest emphasis is placed on Christ's present ministry in "the most holy place." The writer is prepared to state that no one is prepared to face the "final crisis" without a thorough understanding of this subject.

Altogether, this production has been called "God's Eternal Purpose." The reader is asked to recognise that no attempt has been made to include some aspects embraced in God's eternal purpose. Commencing with humanity in its present condition, the book deals with God's eternal purpose in relation to salvation.

The writings of Ellen G. White have been extensively used. To avoid unnecessary repetition, the name of this author has not been used in the footnotes bearing the titles of her books and articles.

May these pages help the reader to see more clearly the "unsearchable riches of Christ." May this presentation of God's purpose for His church bring great blessings to God's people and glory to His name.

The Author.

PREFACE TO SECOND EDITION

When it comes to a second edition, the writer finds that his "critic" is his best friend. Accordingly, it seems appropriate to make some observations for the benefit of the reader. There are three points in the book that the writer considers could be expressed more appropriately to avoid needless misunderstanding.

(1) Page 24. The imaginary conversation of Sarai ironically presents a truth misapplied. Everything Sarai said was true, but it was the construction she put upon true statements that made her mistake a typical one.

(2) Page 110 and 199. The term "sinless in the flesh" bears no intended relation to "sinlessness of the flesh." It would have been more explicit to have written "sinless character lived out in the flesh." That this is the intended use of the term may be clearly seen by the immediate context as well as the over-all teaching of the book. (See pages 102, 103, 108.) Note the terms "moral image completed," "complete His work of moral perfection," "character cleansed from every defect and spot" on pages 168, 169. This is in harmony with *Testimonies to Ministers*, p. 506 by E. G. White. The writer rejects *en toto* any concept akin to "sinlessness of the flesh" this side of translation or the resurrection.

(3) Page 155. The term "not been truly preached" might conceivably lend itself to an unfortunate connotation. "Fully" should be substituted for "truly" as being more in keeping with the intent of the presentation. (See pages 163-166.)

GOD'S ETERNAL PURPOSE

Chapter 1—	INTRODUCTION	Page
	Without the Power of God	1
	Christ—the Power of God	5

PART I.

GOD'S ETERNAL PURPOSE

UNFOLDED TO ABRAHAM AND ANCIENT ISRAEL		10
Chapter 2—	THE GOSPEL TO ABRAHAM .. .	11
	Christ the Substance of the Covenant	11
	A Covenant of Righteousness by Faith	12
	The Promised Inheritance of the Covenant	17
	A Covenant of Resurrection unto Eternal Life	19
	The Foreshadowing of Calvary	21
	The Immutability of the Abrahamic Covenant	23
	The Old and New Covenant Experience of Abraham	23
Chapter 3—	ISRAEL'S DELIVERANCE FROM EGYPT	29
	Proclaiming the Name and Power of God	31
	Moses Accepts the Reproach of Christ	32
	The Passover	33
	The Red Sea Victory	34
	Bread from Heaven	35
	Water from the Rock	38
Chapter 4—	ISRAEL AT SINAI	41
	The Everlasting Covenant Delivered	41
	The Old and New Covenant Experience	45
	The Manner in which God Administered the Covenant	46

PART 2

GOD'S ETERNAL PURPOSE

UNFOLDED IN THE EARTHLY SANCTUARY		
SERVICE		55
Chapter 5—	THE ERECTION OF THE SANCTUARY .. .	56
Chapter 6—	THE PURPOSE OF THE SANCTUARY	
	SERVICE	60
	The Type of the Heavenly Sanctuary	60
	The Reality of God's Presence	61
	The Living Temple of God	62
	The Union of Divinity with Humanity	63
	The Incarnation of Christ	64

Chapter 1
INTRODUCTION

Without the Power of God.

It is the privilege of all men to know God. He is manifested not only in revelation, but in creation. "That which may be known of God is manifest in them [men], for God hath shown it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are **All may know God** without excuse." Romans 1:19,20. "The fool hath said in his heart, There is no God." Psalm 14:1. If a man does not know God, it is because he has deliberately cast him out of his thinking despite the evidence, and closed his heart to the revelation of God. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Romans 1:21,22.

There is no true wisdom apart from the Lord: without Him men grope in darkness. To each who will hear, God says, "My son, if you receive My words and treasure up My commandments with you, making your ear attentive to wisdom, and inclining your heart to understanding; yes, if you cry out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures; then you will understand the fear of the Lord, and find the knowledge of God. For the Lord gives wisdom; from His mouth comes knowledge and understanding." Proverbs 2:1-6. R.S.V.

The above passage from Romans shows us that an education which leaves God out of its thinking leads to foolishness. Paul was expressing his remarks in this first chapter of Romans concerning men of civilized and learned society—of Rome itself, which possessed all the learning and culture of the Greek world. While men professed themselves wise, all their wisdom and education amounted to foolishness, because God was shut out of their thinking. "They did not like to retain God in their knowledge." Romans 1:28. **Results of Godless Education** Not only is a knowledge of God essential for

true wisdom, but it is the only thing that will save a man from destroying himself. Yet like Adam and Eve, men seek to avoid the Presence of God to pursue the course of self-degradation and self-annihilation. Paul graphically depicts the fearful consequence of their foolishness as follows:—

“These men deliberately forfeited the Truth of God and accepted a lie, paying homage and giving service to the creature instead of to the Creator, Who alone is worthy to be worshipped for ever and ever, Amen. God therefore handed them over to disgraceful passions. Their women exchanged the normal practices of sexual intercourse for something which is abnormal and unnatural. Similarly the men, turning from natural intercourse with women, were swept into lustful passions for one another. Men with men performed these shameful horrors, receiving, of course, in their own personalities the consequences of sexual perversity. Moreover, since they considered themselves too high and mighty to acknowledge God, He allowed them to become the slaves of their degenerate minds, and to perform unmentionable deeds. They became filled with wickedness, rottenness, greed and malice: their minds became steeped in envy, murder, quarrelsomeness, deceitfulness and spite. They became whisperers-behind-doors, stabbers-in-the-back, God-haters; they overflowed with insolent pride and boastfulness, and their minds teemed with diabolical invention. They scoffed at duty to parents, they mocked at learning, recognized no obligations of honour, lost all natural affection, and had no use for mercy. More than this—being well aware of God’s pronouncement that all who do these things deserve to die, they not only continued their own practices, but made no bones about giving their thorough approval to others who did the same.” Romans 1:25-32 Phillips Translation.

Here is the Holy Spirit’s accurate delineation of a world without God—plunged into the pit of sin and eternal ruin. And just in case there may be some Pharisee who reads this and says in his heart, “God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as these sinners,” we will continue with Paul’s account. “Now if you feel inclined to set yourself up as a judge of those who sin, let me assure you, whoever you are, that you are in no position to do so. For at whatever point you condemn others you automatically condemn yourself, since you, the judge, commit the same sins.” Romans 2:1. Phillips Translation. Here Paul addressed professed believers of God. Well may the self-righteous professor exclaim: “Do you mean to say that I am on the

same level as the worst of sinners? Am I not better than they?” Hear Paul’s answer: “No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.” Thus “every mouth may be stopped, and all the world may become guilty before God . . . For all have sinned and come short of the glory of God.” Romans 3:9—12,19,23.

The whole human race is placed on the one footing, and, to all practical purposes as regards salvation, there is no difference between the vilest sinner and the greatest professor. We are all “by nature the children of wrath, even as others.” Ephesians 2:3. When Jesus said to Nicodemus, “That which is born of flesh is flesh,” He was expressing in another way that truth of His parable that a “corrupt tree bringeth forth evil fruit” and cannot “bring forth good fruit.” Jeremiah says, “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.” Jeremiah 13:23.

The lesson that man is so slow to learn and so quick to forget, is that of himself he is incapable of living righteously. And if there is anyone who is furthest from the kingdom of God, it is he who imagines that he is not “as this publican”. There is no use anybody thinking that his flesh is a religious flesh; that it either inherits righteous qualities or can be cultivated to virtue. The most worthy works that flesh can do are works of the flesh. “Now the works of the flesh . . . are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” Galatians 5:19-21. Surely a consideration of these things ought to suffice to crush the self-righteousness of professed Christians who put trust in their works. These things are plainly written that we might “have no confidence in the flesh.” Phillipians 3:3. Apart from a vital faith which brings a miraculous transformation, man can produce nothing but works of flesh. He abides dead in sins, in the shadow of condemnation and eternal destruction.

Christ writes a letter to His church at the end of time, in order that we might realize this truth. Here is a people flattering and comforting themselves with their spiritual virtues and religious achievements. But how does such a manifestation of pride stand before Christ, the True Witness? "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Revelation 3:17. This is Laodicea, boasting with pride of supposed prosperity on all her borders, yet blind to the spiritual tragedy on the doorstep. Is she any better off than those who are far off from the fold of God?

Application to Laodicea Yes, in one way, just as Paul said, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Romans 3:1,2. Laodicea may have the oracles of God, but she has not the righteousness of God. "What then, are we [Laodiceans] better than they [Gentiles]? No, in no wise; for we have before proved all under sin." Romans 3:9. And in a particular sense, Laodicea is in a worse position than the common sinner. Jesus says: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot." Revelation 3:15. When Christ says he would be more honoured if His lukewarm, works-trusting disciples disowned Him altogether, it is a lamentable state of affairs; yet we must abide by Christ's judgment.

"They that be whole need not a physician, but they that are sick." Matthew 9:12. If a man is sick and knows it, it is likely he will be grateful to receive a physician's help. But what of the man who is sick and knows it not: nay, worse than this; he even takes to bragging of his good health. Will such a one accept a physician? This is the Laodicean condition.

"We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner; but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God are exposed in his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless, character of Christ."¹

CHRIST—THE POWER OF GOD

Man is sinful, destitute of any saving power, and completely dependent upon a power outside of himself to live a life of purity and holiness. In the gift of Christ to the world, our Heavenly Father has provided a Power sufficient to save every man to the uttermost, for Christ is nothing less than "the Power of God". 1 Corinthians 1:24.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "The preaching of the cross is, I know, nonsense to those who are involved in this dying world, but to us who are being saved from that death, it is nothing less than the power of God." John 3:16, 1 Corinthians 1:18 Phillips translation.

The gift of Christ to the sons of men proceeds from the heart of divine love,—a love that never fails, but goes to the infinite extremity in seeking to win its object. You and I are the objects of that love, and although we may spurn and resist the great Lover, still He will surround us with His love as long as we have life. God says: "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jeremiah 31:3. Our attitude toward Him does not change His love towards us. Nothing is so derogatory of God's character as the idea that the Lord loves those who serve Him, and is indifferent to those who sin against Him. The heart of our Heavenly Father yearns with the longing of infinite love for every lost child. Not only does the Lord long for the home-coming of His wayward children, but His love led Him to set in action a Power that would draw us to re-union and fellowship with Him. That Power is Jesus. He comes to seek and to save that which is lost.

Nineteen wide centuries have come and gone since the Ambassador from the bosom of the Father appeared in our flesh to tell the world of God's love. That message has lost 1 "Steps to Christ," page 22.

none of its force. By the Word and the Holy Spirit, Jesus is still presented to all as "the way, the truth, and the life." As many as receive Him, to them gives He power to become the Sons of God, even to them who believe on His name. (John 1:12.)

When we stand in the consciousness of our helplessness and worthlessness, and look to the Son of God who loved us and gave Himself for us, we perceive that "God is love"—measureless, unspeakable love; love that "passeth knowledge". "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins", sent forth His Son to save us, "that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Ephesians 2: 4,5,7. Behold the love of God for a world of rebellious subjects! "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8.

When the world's Redeemer was born, the angel herald announced to the Shepherds of Bethlehem: "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10,11. This is the gospel (good news) of Christ.

1. Salvation from sin.—The gospel is tidings of great joy because there has been born a Saviour. The angel said to Mary, "Thou shalt call His name JESUS; for He shall save His people from their sins." Matthew 1:21. Jesus came into the world to save sinners, not in sin, but from sin. In the news of Jesus, there is occasion for great joy, because the wretchedness of the chains of sinful habits and defiling lusts are broken by the Saviour, and there comes into the believing heart joy and peace in the consciousness of sins forgiven, and a life of obedience to Christ.

Sin is simply disobedience to God's commandments, as it is written, "Sin is the transgression of the law." 1 John 3:4. Christ came to save men from breaking the commandments of God. He who experiences the salvation of Jesus Christ, finds the joy of obedience to the commandments of God. There is no joy in disobedience.

There is another way of looking at the joy of salvation from sin. God's law is a law of love. That is why he who truly loves keeps the commandments of God. Romans 13:10. The antithesis of love is self-seeking. In the heart of Satan self-seeking and love of self was born, and he succeeded in planting this principle into the heart of the human race. There is no man born who is not naturally selfish. The good news of the angel is that we have a Saviour to save us from

self-seeking. By the example of His self-sacrificing and self-renunciating life, and through the power which He imparts to us, we are delivered from self-seeking.

Christ Saves from Selfishness There is no joy in self-seeking: indeed there is misery and death. The world is filled with hatred and violence because this principle operates in the hearts of men. Homes are the victims of bickering and strife where self-seeking is the law of life. Even the church of Christ is torn by dissention and disharmony when some of its members have not been partakers of the self-renouncing love of Christ. Yet in the presence of Christ, selfishness gives place to love, and sadness vanishes with the "tidings of great joy."

2. Only one way of salvation.—There is no other way of salvation other than by Jesus Christ. "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. It takes nothing short of His Almighty power to transform a life from the selfishness of disobedience to the joy of loving obedience. He saves us, and we are not even good seconds in this work of salvation. The plan of redemption was laid before we came into existence, so God does not seek to enlist our works that we might be saved. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8. In the light of our utter sinfulness and worthlessness, and God's infinite love for us, what else can we do but graciously accept His gift with hearts responding in gratitude? What higher insult could we offer His love than by blindly imagining that we could win His favour by "deeds of merit", or could assist His saving grace by adding our works to the perfect and complete workmanship which He promises to work in us! What a contradiction it would be for God to enlist a man's works in the work of his salvation when His eternal purpose through Jesus Christ is to save him from all works

of the flesh! Shall we not then learn this fundamental lesson?

3. **Salvation for all.**—The angel announced “good tidings of great joy to all people.” “There is no respect of persons with God.” Romans 2:11. Accordingly, He has offered His salvation “upon all them that believe: for there is no difference.” Let no one imagine that God has ever offered salvation through different mediums or under diverse conditions. He is “the same yesterday, today, and forever”: He changes not: with Him there is no variableness or shadow of turning. The plan of salvation through Jesus Christ was not an afterthought on the part of the Godhead, but it was a plan that existed from times eternal. (Romans 16:25,26 R.S.V.) Neither was it something that became operative when Christ was revealed in the flesh, for the plan and purpose of salvation became effective as soon as sin existed. Christ was “the Lamb slain from the foundation of the world.” Revelation 13:8. As soon as “sin abounded, grace did much more abound.” Romans 5:20. The plan of salvation embraces all sinners of all times, even as Paul writes as follows:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His Will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved . . . That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.” Ephesians 1:3-6,10.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, . . . according to THE ETERNAL PURPOSE which He purposed in Christ Jesus our Lord.” Ephesians 3:8,9,11.

The gospel is the revelation to men of **God’s Eternal Purpose** to take men from sin and “present every man perfect in Christ.” Colossians 1:28. In the gift of Christ, God has delivered to all men the **Everlasting Covenant** (Hebrews 13:20) to save all who accept the gift. In the news of salvation God has opened to earth’s remotest bounds the

treasures of the **Everlasting Gospel**. (Revelation 14:6). No one is left out of God’s eternal purpose. His love reaches all. The gift of salvation is offered to all. “Whosoever will, let him take of the water of life freely.” Revelation 22:17.

In the following chapters we will trace the unfolding of God’s eternal purpose: first, how the eternal purpose was unfolded to Abraham and ancient Israel; second, how the eternal purpose was unfolded in the earthly sanctuary service; third, how the eternal purpose is unfolded in the light and glory of the heavenly sanctuary service.

THE GOSPEL TO ABRAHAM

The word of God contains but one gospel—"the everlasting gospel." Paul writes: "Though we, or an angel from heaven preach any other gospel unto you than which we have preached, let him be accursed." Galatians 1:8. This gospel, which Paul says is unalterable, did not begin with his age, for he adds: "God . . . preached before the gospel unto Abraham." Galatians 3:8. The gospel recorded in Genesis is the same gospel that is recorded in Revelation. Since Paul frequently cites Abraham when he expounds the gospel, it would be well for us to study how the gospel was preached to this patriarch.

Christ and the way of salvation was made known to Abraham. Jesus said to the unbelieving Jews: "Abraham rejoiced to see My day: and he saw it, and was glad." John 8:56. Evidently Abraham received the same tidings of great joy as the shepherds of Bethlehem.

When God called Abraham from the idolatrous environment of Ur of the Chaldees, He made promises to him that were as broad and as full as the salvation of God. It will be taken for granted that the reader knows the story of Abraham: hence we need only examine the features of the everlasting gospel that was preached to him. God's purpose in the Genetical record is called the EVERLASTING COVENANT. In this covenant record, some of the first principles of the gospel are unfolded.

These are the prominent features of the everlasting covenant.

CHRIST THE SUBSTANCE OF THE COVENANT

The most prominent feature of the covenant was the promise of a Seed. God made it plain to Abraham that all the blessings of the covenant were IN the Seed.

"And I will make of thee a great nation." "For all the land which thou seest, to thee will I give it, and to thy seed for ever." "Unto they seed have I given this land." "And in thy seed shall all the nations of the earth be blessed." Genesis 12:2; 13:15; 15:18; 22:18.

In this gift of the Seed, all the attendant blessings were to be realized. This Seed was Christ. "Now to Abraham and His Seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy Seed, which is Christ." Galatians 3:16. Not only did the covenant promise that Abraham would be the progenitor of Christ, but it promised that he himself would enjoy its blessings

PART I

GOD'S ETERNAL PURPOSE

UNFOLDED

TO

ABRAHAM AND ANCIENT ISRAEL

through Christ. (See Galatians 3:14). The good news of Jesus Christ was proclaimed to Abraham, and he rejoiced to see and experience the blessings of the Saviour. It was just as true with him as it is with us, that he was "blessed . . . with all spiritual blessings in heavenly places in Christ". Ephesians 1:3.

A COVENANT OF RIGHTEOUSNESS BY FAITH

Today there is much talk regarding "righteousness by faith". Since Paul sets forth the patriarch as the father of this experience, it would be well for us to note a few principles of the righteousness which is by faith.

The word of God delivered Abraham from Ur of the Chaldees. "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house." Genesis 12:1. Later, God said, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Genesis 15:7. This deliverance from sinful Ur was a spiritual deliverance tantamount to Israel's deliverance from Egypt. Abraham was called to come out of Babylonia, and in principle it was the same message as recorded in Revelation: "Come out of her My people, that ye be not partakers of her sins." Revelation 18:4.

By a living faith in God's Word, Abraham came out of Babylonia. His naked faith in the Word that came to him worked righteousness. Righteousness is right-doing. Right-doing is obedience. Then here is a practical example of faith working unto obedience. "By faith Abraham . . . obeyed." Hebrews 11:8. True faith always brings the fruits of obedience, which alone is genuine righteousness.

Babylon is representative of sin. Abraham's faith in the word of God delivered him from sin. His was not a weak, insipid presumption, whereby he "believed" in the Word only, while it made no difference or radical change in his life. Abraham believed unto righteousness. His faith in the word of the Lord was so real that a reformation was wrought in his life. He was a prince of Ur of no mean standing, and to leave his prosperous home to go out "not knowing whither he went" was a real sacrifice. Indeed, he sacrificed his old life to lead a new one. So today, faith in God is not a nod of assent, or a mystic process whereby God

is able to justify the sinner's disposition. God offers the sinner something that if accepted will deliver him from sin; but there are right eyes to pluck out and right arms to cut off, and the selfish pursuits of life to forsake. All these the sinner must be willing to surrender in order that he may enter into covenant relationship with God.

Later, when the Lord reiterated His promises to Abraham, we find the record that "he believed in the Lord, and He counted it to him for righteousness." Genesis 15:6. Here is a wonderful example of building on Christ by believing His word. God made a promise to Abraham, which, like all the promises of God, was in Christ. The word above rendered "believed" is from the Hebrew root "Amen". The basic idea of the word is "firmness"—"to build", or "to depend".

Abraham built upon the word of God. He depended upon the Word to support him.

Building on the Word This is contrary to the popular idea that believing in the Lord is merely a nod of assent. It is far more than this. It is to take that Word as the Word that upholds all things, and to rest the whole life upon it, reckoning that it is a sure foundation. Abraham's act of walking out of Ur solely on the word of God was just like Peter's experience of walking on the water in response to the word of Christ. Christ said "Come". When Peter reckoned that Word as something to depend on, he obeyed, and that Word upheld him upon the water. It should be noted that when Abraham built on the Lord it was counted to him for righteousness. When God reckoned Abraham righteous, it was not a mistaken reckoning. Abraham verily had righteousness because he built on God. He built on the Rock. "He is my Rock, and there is no unrighteousness in Him." Psalm 92:15.

"So then they which be of faith are blessed with faithful Abraham." Galatians 3:9. This blessing is the blessing of righteousness (see verses 13 and 14)—a righteousness involving the forgiveness and soul deliverance from sin. Zacharias, speaking under inspiration said that "the oath which He sware to our Father Abraham" was to "give salvation unto His people by the remission [a sending away, 'a release'] of their sins." Luke 1:73,77. Peter likewise said that the promised blessing of Abraham was realised in the sending of Jesus to "bless

you: in turning away every one of you from his iniquities.” Acts 3:25,26. Thus if one is to exercise the faith of Abraham, it will bring to him an experience not only of forgiveness in the sense of pardon for sin, but of turning away from sin. The gospel of Jesus not only pardons the sinner’s guilt, but it frees him from the bondage of sin. The proof that the Son of Man has power to forgive sins is that He gives the pardoned one power to rise up and walk in newness of life. It would be presumption for a man to believe that God had forgiven him while he was still in the bondage of known sins. This is not the faith of Abraham.¹

It must be noticed that it was not for any righteousness on the part of Abraham that he became the father of the faithful. God simply rescued a sinner. When the Lord made promises to Abraham, (we read no promises that Abraham made to God) we find the simple record of the patriarch’s response: “And he believed in the Lord, and He counted it to him for righteousness.” Genesis 15:6 His faith rested on the sure word of God, and by faith alone, Abraham became a partaker of the righteousness of Christ. He did nothing to earn his justification before God.

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Romans 4:1-5.

“The ancient promise made to Abraham and his descendants . . . was given not because of any achievements made through obedience to the law, but because of the righteousness which had its root in faith.” Romans 4:13 Phillips.

Then let no one imagine that Abraham received the promises because he obeyed the voice of God. It was just as true for Abraham as it is for us that “by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” Ephesians 2:8.

Nor was Abraham even asked to be a good second in the work of his own salvation. “It is obviously not a ques-

(1) It is interesting to note that the Greek word for “forgive” is “aphesis”, which literally means “to send away”, “to release”, or “to remit”.

tion of human will or human effort, but of Divine mercy.” Romans 9:16 Phillips. Let this text be duly noted in case someone may be tempted to think human will-power is a factor to win justification. Certainly a man must be willing to accept the gift of God and put his will on the side of right, but no amount of will-power to do righteousness will avail. If a man exercises faith in his own will-power, he will find it a mere straw in the tide of his evil nature. Abraham became a partaker of the righteousness of God because he exercised faith in God’s will. Read again the record of God’s dealings with Abraham and notice the number of times God says, “I WILL.” Nothing but the will of God can make a man righteous.

No Place for Human Achievement

The idea obtains among many that faith in God is one half of the covenant, and our works are the other half. But all such notions stand rebuked before the gospel of Jesus Christ. “The just shall live by faith.” Romans 1:17. It does not say “the just shall live by faith and works.” “Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:6. This false conception of the way of righteousness robs Christ of His glory to save to the uttermost (Hebrews 7:25), frustrates the grace of God, (Galatians 2:21) and makes of none effect the death of Christ. “If by grace, then it is no more of works, otherwise grace is no more grace.” Romans 11:6. “The whole thing, then, is a matter of faith on man’s part and generosity on God’s.” Romans 4:16 Phillips.

On the other hand we must be equally careful to note that God’s way of righteousness is not a substitute for righteousness. It is “even the righteousness of God which is by faith of Jesus Christ.” Romans 3:22. Righteousness is right-doing. The gospel is not a make-believe. Justification is a genuine deliverance from disobedience to obedience. God can not justify anybody in knowing disobedience, for He can by “no means clear the guilty.” Exodus 34:7.

The Abrahamic Covenant was a covenant of obedience. “The Lord appeared to Abram, and said, I am the Almighty God; walk before Me, and be thou perfect.” Genesis 17:1,6. God could say of His servant: “Abraham obeyed My voice.”

Genesis 26:5. Since God made all the promises in the covenant, this very obedience which God demanded of Abraham was a part of His promise. By faith in God's promises, Abraham received power to obey. His obedience was the fruit of faith, and testified that God's righteousness, which comes by faith alone, is genuine righteousness.

Obedience is the gift of God through faith in Jesus Christ. What God commands, He also promises. All His biddings are enablings. We cannot serve the Lord, for He is an Holy God. (Joshua 24:19). The only way of obedience is for God to renew our unrighteous hearts, then put His Spirit within us and cause us to walk in His commandments. (Ezekiel 36: 25-27).
By Faith We Obey

Anything short of this is dead work of human effort. At our best we can merely serve God with works of the flesh. God calls us to rest from our own works and to trust in His perfect workmanship. "For he that is entered into His rest, he also hath ceased from his own works." Hebrews 4:10.

"Jesus says, 'Abide in Me.' These words convey the idea of rest, stability, confidence. Again He invites, 'Come unto Me, . . . and I will give you rest.' The words of the Psalmist express the same thought: 'Rest in the Lord, and wait patiently for Him.' And Isaiah gives the assurance, 'In quietness and in confidence shall be your strength.' This rest is not found in inactivity; for in the Saviour's invitation the promise of rest is united with the call to labour: 'Take My yoke upon you, . . . and ye shall find rest.' The heart that rests most fully upon Christ will be most earnest and active in labour for Him."¹

The Lord has an unerring standard of righteousness and perfection. The Psalmist says: "All Thy commandments are righteous." "The law of the Lord is perfect." Psalm 119:172. God gave to Abraham the sign of circumcision, which Paul tells us to be the sign both of righteousness by faith and commandment keeping. (See Romans 4:11 and

Romans 2:25-27). Obviously faith in Jesus Christ and commandment keeping are inseparable. We know this from Genesis because it says that Abraham kept God's commandments. (Genesis 25:6). Further, Abraham was called "the Friend of God." (James 2:23). A friend of God certainly keeps His commandments. "He that saith, I know Him, and keepeth not His commandments, is a liar, 1. "Steps to Christ," page 53.

and the truth is not in him." 1 John 2:3,4. The same relationship between faith in Christ and commandment keeping is taught in the last book of the Bible: "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

The gospel in which Abraham rejoiced was not a freedom from obedience to the law of God. He was not saved in disobedience, but from disobedience. Faith is not a substitute for the law of God. "Do we then make void the law through faith? God forbid: yea we establish the law." Romans 3:31. The grace of Christ is the enabling power to keep God's great, unchanging law of love. Genuine faith is not an intellectual assent to a tenet of doctrine. This will not bring justification. Justification by faith is an experience of personal trust in the Saviour—a trust that comes from a heart that has learnt to love Him, a trust that lays hold on His grace to regenerate the life. This true faith works by love unto obedience to all the commandments of God.

THE PROMISED INHERITANCE OF THE COVENANT

As well as a Seed and righteousness, Abraham was promised an inheritance.

"Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will shew thee."

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look

Land Promised to Abraham from the place where thou art northward, and southward, and eastward and westward: For all the land which thou seest,

to thee will I give it, and to thy seed forever." "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." Genesis 12:1; 13:14; 17:8.

Notice from the above passages that Abraham was always included in the promise of land. "To thee will I give it." Paul said: "To Abraham and to his seed were the promises made." Galatians 3:16. Yet Abraham never realized that promise. Stephen said: "He [Abraham] came out of the land of the Chaldeans . . . into this land . . .

Not Yet Fulfilled And He [God] gave him none inheritance in it, no, not so much as to set his feet on: Yet He promised that He would give it to Him for a possession." Acts 7:5. So the patriarch did not set his foot on the promised inheritance. Had God's promise failed? Certainly not!

Many fail to see what was really promised to Abraham. Paul understood that the promise was "that he should be heir of the world"—not "this present evil world" which is to be dissolved by fire, but "the new earth wherein dwelleth righteousness." Romans 4:13; Galatians 1:4; 2 Peter 3:13.

Accordingly, Abraham "sojourned in the land of **Heavenly Land** promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Hebrews 11:9,10,13-16.

If anyone has thought that the earthly land of Canaan was the promise of the everlasting inheritance to Abraham and his posterity, he is wide of the mark. The present land of Canaan was merely a strange country to Abraham, and he looked in faith for the "heavenly country" as the fulfillment of his hope. In the time of David, Israel was well settled in Canaan, and at the height of her glory; yet the king did not understand this to be the fulfilment of the ancient promise. He said: "For we are strangers before Thee and sojourners, as were all our fathers." 1 Chronicles 29:15. (See Psalm 39:12).

The promise, therefore, was the earth made new. Paul so understood it, and declared before Agrippa: "And now I stand and am judged for the hope of the **Earth Made New** promise of God unto our fathers. Unto which promise our twelve tribes, instantly serving God day and night, **hope to come.**" Acts 26:6,7. Again he said: "For the hope of Israel I am bound with this chain." Acts 28:20.

Inasmuch as the land was promised to the Seed of Abraham, and inasmuch as this Seed is Christ, the covenant in Genesis was the promise that the kingdoms of this world

were to become the kingdoms of our Lord and of His Christ. (Revelation 11:15). The covenant contained the promise that Christ would wrest the earth from Satan's usurpation and redeem it to its Edenic beauty. Even now the earth belongs to Christ, for He has re-purchased it with his blood. Abraham then, was given the promise of being a joint heir with Christ. Christ, Abraham, and all the children of faith will enter the everlasting possession together.

A COVENANT OF RESURRECTION UNTO ETERNAL LIFE

One thing should now be very obvious: the covenant to Abraham included the promise of the resurrection. He knew he would obtain the inheritance; yet he knew he was to die beforehand. God said to him: "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Genesis 15:15. He died in faith and in hope of the resurrection. Hear Paul testify to this:

"And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead." Acts 26:6-9

When a son was born to the patriarch, God tested his faith, saying: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Genesis 22:2-4. This was a tremendous test of faith. Not only was it the offering of a loved son, but since God had said that "in Isaac shall thy seed be called", the son was the hope of the fulfillment of all the promises of the **Faith in Resurrection Demonstrated** covenant. It would doubtless appear to Abraham that if Isaac was cut off, then he himself would be cut off from righteousness, eternal life, and the inheritance; for all these things were to come through the Seed.

"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off." As he paused at the foot of the mount, where later the Lamb of God was to be

offered, his faith laid hold upon the promises of God, and he made his sublime declaration of his assurance of the resurrection of Isaac: "And Abraham said unto his young men, Abide yet here with the ass; and I and the lad will go yonder and worship, AND COME AGAIN." (Verse 5). He understood that he would offer up Isaac; yet he believed that he would return with the lad. Paul says: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Hebrews 11:17-19.

After he had demonstrated his faith in the resurrection, God assured him: "Thy seed shall possess the gate of his enemies." Genesis 22:17. That was to say that Christ (the Seed) would overcome the devil. "For this purpose was the Son of God manifested, that He might destroy the works of the devil." 1 John 3:8. The works of the devil are sin and death. Christ came to overcome sin and death. Having overcome sin, "the Lord said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool." Psalm 110:1. The last enemy to overcome is death. The promise to Abraham was the victory over death.

"For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:51-57.

Abraham's faith grasped the promise of the resurrection to immortality, because he had experienced in himself the power of the resurrection. "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of

Experiencing the Resurrection Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Romans 4:19,20. We must not leave Sarah out of this same faith. "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang

there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Hebrews 11:11,12. Not only had Abraham experienced the power of the resurrection in the birth of Isaac, (which birth was as great a miracle as the resurrection of the dead) but he had experienced the resurrection from sin to the righteousness of God, which is by faith in Jesus Christ.

Isaac's birth is a type of all who are born, not of the flesh, but by the will of God through the Spirit. Those who are born again—raised in newness of life—experience the power of the resurrection. Every baptism should be the outward sign of the inward experience of being raised from the dead by the glory of the Father. (See Romans 6:2-6). Every soul who exercises the same faith as Abraham becomes a partaker of the "exceeding greatness of His power, which He [God] wrought in Christ, when He raised Him from the dead." Ephesians 1:20. He who knows Christ and the power of His resurrection (Phillipians 3:10) is a partaker of the power that will bring forth his body from the grave. He does not consider it a thing incredible that God should raise the dead. Eternal life is merely the sequel of being justified by faith, as it is written, "That being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:7.

THE FORESHADOWING OF CALVARY

Jesus said to the Jews, "Your father Abraham rejoiced that he should see My day; and he saw it, and was glad." John 8:56 R.V. The patriarch was instructed of the Saviour, not only by promise, but by type also. When Isaac was grown to young manhood, and was the joy of his old father's heart, God directed Abraham to offer up his own son as a burnt offering. It was a staggering test of faith. Not only was Isaac his only and dearly loved son, but he was Abraham's only hope of the realization of the covenant promise. We have seen how his faith rose to the occasion and demonstrated to the universe that by faith a man can fulfil all of God's requirements. This was not only a test of faith; it was a foreshadowing of Calvary.

"And Abraham took the wood of the burnt offering, and laid it upon Isaac his son." Genesis 22:6. As Abraham laid the wood on his only begotten son, so God was to lay

the cross on His only begotten Son. As Isaac carried the wood up to Mount Moriah, so Jesus was to carry the cross up to Calvary.

Isaac said to his father, "Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a Lamb for the burnt offering." Genesis 22:8. Abraham's own words were expressing the reality of the gospel. The Lamb that God had provided was His own Son Who was brought as a "Lamb to the slaughter." Isaiah 53:7. The patriarch's hand was stayed from slaying Isaac, but God did not stay His hand in the giving of Christ. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Romans 8:32.

Concerning the experience of Abraham and Isaac, it is written, "So they went both of them together." Genesis 22:8. Isaac too was willing to yield himself as a sacrifice to God. So Jesus was one with the Father in the eternal purpose: He so loved the Church that He gave Himself for it. He loved me, and gave Himself for me. He loved the sheep of His pasture, and laid down His life that they might enter into eternal life.

No other test could have caused Abraham such torture of soul as the offering of his only begotten son. But from the agony of those dark days of trial, he was able to appreciate what it meant for God to give His only begotten Son to a death of agony and shame. As Abraham and Isaac went together up to Mount Moriah to sacrifice, so the Father went with Jesus to Calvary, and suffered with His Son.

"It had been difficult even for the angels to grasp the mystery of redemption—to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfilment of this command. When to Isaac's question, "Where is the lamb for a burnt-offering?" Abraham made answer, "God will provide himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac,—then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation."¹

1. "Patriarchs and Prophets," page 155.

THE IMMUTABILITY OF THE ABRAHAMIC COVENANT

Nothing necessary for eternal redemption was absent from the Abrahamic Covenant. It was nothing short of God's eternal purpose which He purposed in Christ Jesus our Lord.

1. Let it be stressed again that it was founded upon Christ. "Now to Abraham and his seed were the promises made . . . And this I say that the covenant . . . was confirmed before of God IN CHRIST." Galatians 3:16,17. All of its benefits are hid in Christ, and we must be "found in Him" (Phillipians 3:10) to partake of them.

2. God established the covenant by an immutable oath. "When God made promises to Abraham, because He could swear by no greater, He swore by Himself . . . Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His council, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie. . . ." Hebrews 6:13,17,18. (See also Deuteronomy 29:12,13 and Luke 1:68-78). Mark it well: The Abrahamic covenant was irrevocable. The blood of Christ ratified it; (Hebrews 13:20,21); nothing could be added or taken away from it; (Galatians 3:15); it was even God's Everlasting Covenant.

Then let no one think that the Bible contains any other gospel than the one which Abraham obeyed. In God's purpose for the human race there is only one gospel, one covenant, and one way of salvation. With Him there is "no variableness, neither shadow of turning." James 1:17.

THE OLD AND NEW COVENANT EXPERIENCE OF ABRAHAM

So far we have dealt with Abraham as the man of faith—the father of all those who know the blessed experience of justification by faith. Yet Abraham's faith was not such that it was always an example of the right way to inherit the promises of God. We have seen that the Everlasting Covenant was one of promises on God's part and faith and acceptance on Abraham's part. His works must be entirely left out, else God's purpose would be frustrated, and the promise made of none

True Righteousness by Faith

effect. Salvation was to be entirely by the grace of God. Due solely to God's goodness and generosity, Abraham could partake of the blessings. His part was to believe the Lord, and stagger not at the promise through unbelief. The lesson of faith and trust, and abandonment of human effort to earn salvation, is one of the hardest lessons man has to learn. Somehow he always imagines that his help is necessary to complete God's workmanship. This was the lesson Abraham had to learn, and God taught him in a very real way.

The covenant, being based on the Seed, could only be realized through Abraham having a son. Since Sarai was past age when the promise was first given, it was a test of faith in the power of God right from the outset. God deliberately placed him in a position where he could realize that it was impossible for him to bring forth a son, so that he would appreciate that the son (and with the son all the blessings of the covenant) was entirely a gift of God.

When about ten years had passed since the promise of a son was first given, Abraham and his wife began to reason a new aspect of righteousness by faith. Instead of trusting implicitly that God would perform a miracle birth and provide a seed, Abraham presumed by his own works to provide the seed, and himself work the works of God.

"And Sarai said unto Abraham, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid: it may be that I may obtain children by her. And Abraham hearkened to the voice of Sarai. And he went in unto Hagar, and she conceived . . . And Abraham was fourscore and six years old, when Hagar bare Ishmael to Abraham." Genesis 16:2-4,16.

If this experience was transposed to our day, it would be simple enough to imagine the following conversation between Abram and Sarai: "You know, Abram, while God makes the promise, we must do our part. When we work, God will work" . . . "Yes Sarai, maybe God has been waiting for us to use our own initiative, and if we play our part and step out in faith (?), God will bless our efforts. If we do our part, God will do His. Faith without works is dead, so God expects us to set to work to demonstrate our faith. It is like rowing a boat—one oar is faith, the other is our works. So let us be up and doing."

This is how righteousness by faith is still being passed off today by many who are perfectly satisfied that they

know what righteousness by faith is. But it is all a counterfeit and a deception. What work does God require of us, but to "cease from our own works"? When the Jews asked Jesus, "What shall we do that we might work the works of God, Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent." John 6:28,29. All that man can do without Christ is polluted with selfishness and sin. The work of the gospel is to save us from our own works, and lay the glory of the old man in the dust. God has promised to do for us that which we cannot do for ourselves. In the work of righteousness and salvation, there is no room for weaving self into the work. "No flesh should glory in His presence . . . That, according as it is written, He that glorieth, let him glory in the Lord." 1 Corinthians 1:29,31.

Returning to the experience of Abraham: What was the result of this presumption on his part? A bond-servant son. This child was not to be the heir, for it was not God's purpose that a race of slaves should inherit the promises of the covenant. God could not establish His covenant with Ishmael even though Abraham would have been satisfied. Only the child of faith would be acceptable to God. Only the fruit of faith is acceptable to God. Thus Abraham's false way to righteousness was utterly rejected. In reality, it was not a way of righteousness, but a way of bondage.

Having rejected Ishmael, the Lord reiterated His former purpose of the Everlasting Covenant. Apparently Abraham's faith grasped the right relationship in the work of salvation, for God said: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee . . . As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall be her name. And I will bless her, and give thee a son also of her." Genesis 17:5,15,16.

Then God gave to Abraham the ordinance of circumcision—a sign in his own flesh that was to be a practical reminder of his failure to bring forth a free-born son; as well as a token that his own effort would never bring to him the son of promise. He could produce a son with his own effort, but only a son of the flesh. Nothing but a miracle birth could produce the son of promise. Since righteousness was an essential part of the covenant, this experience

furnished a working example to Abraham that he could do works of the flesh, but never works of righteousness. God was teaching the patriarch not to trust in his own flesh, for in the flesh dwelleth no good thing. (Romans 7:18). Circumcision was the outward sign of putting off the old man with his deeds; and putting on the new man, "which is renewed in knowledge after the image of Him that created Him." (Colossians 3:9,10).

Let us look at the meaning of circumcision another way. We have seen above that it is a sign of righteousness by faith. It was also a sign of commandment-keeping. (Romans 2:27-29). Therefore, the only way to keep the commandments of God is to be circumcised in the spiritual sense, as it is written, "The Lord thy God will circumcise thine heart, . . . to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deuteronomy 30:6. By faith in Christ alone, can we keep His commandments. He renews the heart yielded to Him, writes His own law there, and dwells in the heart by faith, filling the life with the fruits of right-doing. He who does not keep the commandments by the power of God does not keep the commandments at all. Rather, he breaks them all, and brings himself under the curse of sin and condemnation, as it is written, "For as many as are of the works of the law are under a curse." Galatians 3:10 But mark: he is not cursed for doing the law, for "the man that doeth those things shall live by them." Romans 10:5. He is cursed for not doing the law. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Galatians 3:10.

We have seen that God gave only one covenant to Abraham—the Everlasting Covenant. Yet two sons, representing two covenants, were born to the patriarch. They represented an Old and New covenant experience to Abraham. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants." Galatians 4:22-24.

Ishmael represented the Old Covenant experience of Abraham. It was based on his own efforts to realise the

Everlasting Covenant promise. In taking upon himself the responsibility of fulfilling the covenant, he failed utterly, putting himself under a yoke of bondage. There can be no deliverance from sin by way of the Old Covenant, since it depends upon the works of the flesh, which at best can only be sinful. "Nevertheless what saith the scripture? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." Galatians 4:30.

After his failure, Abraham was taught to trust completely in the Lord to perform the miracle birth by His Almighty power. Isaac was born by faith in the power of God. He represented Abraham's New Covenant experience.

Isaac the New Covenant "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that what he had promised, He was able also to perform, and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." Romans 4:20-25.

If we are to be children of Abraham, we must be born by faith in the word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23. "Ye must be born from above." John 3:7 margin. Righteousness is a gift of God bestowed on unworthy sinners who exercise faith in Jesus Christ. To those who, renouncing self (the works of the flesh), come to Jesus in utter helplessness, God says, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." "I will make a NEW COVENANT with the house of Israel, and with the house of Judah . . . I will put My laws into their minds, and write them in their hearts." Ezekiel 36:25-27. Hebrews 8:8,10.

The two covenants, represented by the two sons, are the two ways of salvation. The Old Covenant is simply righteousness by works, illustrated by Abraham taking Hagar to wife. Although this was an utterly false method, God did not prevent Abraham from entering the Old Covenant, for by his failure he could then appreciate the benefits of the New Covenant. God is a good teacher. The New Covenant experience of faith is the only relationship that God has offered to fallen man.

Chapter 3.

ISRAEL'S DELIVERANCE FROM EGYPT

When God brought the children of Israel out of the land of Egypt, it was for the same purpose that He brought Abraham out of Babylon. God desired His people to enter into covenant relationship with Him as their father Abraham had done. We have seen how that in Abraham's deliverance from Babylon, God preached the gospel unto him. Similarly, in the deliverance from Egypt, God proclaimed the gospel to ancient Israel. Paul says: "For unto us was the gospel preached, as well as unto them." [Israel] Hebrews 4:2.

Firstly we should observe that the Lord purposed to give Israel the same Everlasting Covenant.

"And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, . . . and God remembered His covenant with Abraham, with Isaac and with Jacob." "And the Lord said unto

Moses . . . I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant . . . And I will bring you in unto the land, concerning the which I swear to give it to Abraham . . ." Exodus 2:23,24 Exodus 6:1,4-6,8.

"For He remembered His holy promise, and Abraham His servant. And He brought forth His people with joy, and His chosen with gladness: And he gave them the lands of the heathen: and they inherited the labour of the people." Psalm 105:42-45.

Secondly, we should observe that God was accomplishing a spiritual deliverance. His people were not keeping His commandments under the Egyptian bondage.

Spiritual Deliverance For this reason God redeemed His people, as it is written, "And He brought forth His people with joy . . . that they might observe His statutes, and keep His laws." Psalm 105:43,45. Since their slavery bound them to break the law of God, they were sold under sin, causing God's name to be blasphemed among the heathen. (See Romans 2:23,24).

"For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into

Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that My people is taken away for nought? they that rule over them make them to howl, saith the Lord; and My name continually every day is blasphemed." Isaiah 52:3-5.

Egypt stands for all that is sin and rebellion against God. No man can keep God's law in Egypt, for a slave to sin is not allowed to serve God. The work of the gospel is to call men from the bondage of commandment-breaking that they might serve Him. Before God announced His law to Israel He said, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Exodus 20:2.

Hopelessness of Commandment Keeping in Egypt

Just as deliverance from the power of the oppressor had to precede Israel's keeping of the commandments, deliverance from the power of sin must precede our keeping of the commandments. As it required the mighty power of God to redeem Israel from Egypt, so it requires the mighty power of God to deliver the soul from the dominion of sin. The same power that delivers the soul from sin, writes the law in the heart and mind, and gives power to obey.

It is a fruitless and a hopeless experience to endeavour to serve God when this freedom has not been won. In the seventh chapter of Romans we have outlined the experience of a man endeavouring to serve God and keep His law while still in the bondage of spiritual Egypt. Let us trace the record:

"For we know that the law is spiritual: but I am carnal sold under sin." A man who is sold is a slave; hence we could say that this man is in Egypt.

"For that which I do I allow not: for what I hate, that do I . . . For the good that I would I do not: but the evil which I would not, that I do . . . For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This man is an Israelite—he recognizes the law of God and wants to keep it; but he is in the bondage of Egypt, groaning under the oppression.

"O wretched man that I am! Who shall deliver me from the body of this death?" He sighs by reason of the Egyptian bondage. God hears the groaning of this child of Israel "whom the Egyptians keep in bondage"; and remembering His covenant he says, "I will bring you out from under the

burden of the Egyptians, and I will rid you out of their bondage, and I will redeem you." Thus he is delivered by the mighty power of God.

"I thank God through Jesus Christ." He thanks God for the freedom that God has brought to him through Jesus Christ. Being released from Egypt—the slavery of sin—he rejoices that he can keep the commandments of God. Being released from the prison house of sin, he gratefully acknowledges the Lord, as did David: "O Lord, truly I am thy servant, . . . Thou hast loosed my bonds." "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 116:16, Psalm 40:8. Obedience to the will of God is a delight, for it is a service of love. (Comments above from Romans 7:14-25).

Six experiences before Sinai will be cited to illustrate how the gospel was proclaimed to the Hebrews and how God attempted to lead Israel into an experience of righteousness by faith.

PROCLAIMING THE NAME AND POWER OF GOD

The gospel, first and foremost, declares the name of the Lord. The name of the Lord is the character of the Lord—"merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6,7. The declaration of His name is the declaration of salvation, for "whosoever shall call upon the name of the Lord shall be saved." Romans 10:13. God sent Moses and Aaron to the Hebrews and to the Egyptians to make known the name of the Lord. All who believed on His name, both Hebrews and Egyptians, were taken to be God's chosen people.

It was God's purpose to so reveal Himself by the signs and wonders in Egypt, that His name would be proclaimed to the ends of the earth. To Pharaoh God said: "And in very deed for this cause have I raised thee up, for to shew in thee My power; and that My name may be declared throughout all the earth." Exodus 9:16. To all nations, God not only wanted to make known His desire to save, but also **HIS POWER TO SAVE.**

The gospel, being "the power of God unto salvation," needs always to be preached in demonstration of the power of God. It requires knowledge and faith in His power to

bring salvation. Accordingly, God revealed Himself in signs and mighty wonders, as it is written:

“He sent Moses his servant,
and Aaron whom he had chosen.
They wrought his signs among them,
and miracles in the land of Ham.
He sent darkness, and made the land dark;
they rebelled against his words.
He turned their waters into blood,
and caused their fish to die.
Their land swarmed with frogs,
even in the chambers of their kings.
He spoke, and there came swarms of flies,
and gnats throughout their country.
He gave them hail for rain,
and lightning that flashed through their land.
He smote their vines and fig trees,
and shattered the trees of their country.
He spoke, and the locusts came,
and young locusts without number;
Which devoured all the vegetation in their land,
and ate up the fruit of their ground.
He smote all the first-born in their land,
and ate up the fruit of their ground.
He smote all the first-born in their land,
the first issue of all their strength.
Then he led forth Israel with silver and gold,
and there was none among his tribe who stumbled.
Egypt was glad when they departed,
for dread of them had fallen upon it.”

Psalm 105:26-38 R.S.V.

MOSES ACCEPTS THE REPROACH OF CHRIST

“By faith Moses, when he was come to years, refused to be called the son of a Pharaoh’s daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing Him who is invisible.” Hebrews 11:24-27.

Paul thus shows us that Moses understood the gospel of Christ and the spiritual realities of leaving Egypt. We are plainly told that the treasures of Egypt were the pleasures of sin. Moses refused to live in sin, and chose to accept the reproach of Christ. The reproach of Christ is the cross. Moses denied himself, and took up his cross and followed Christ. Partaking of the sufferings of Christ, he was sustained by the consciousness of the Presence of the Invisible One.

Page Thirty-Two

THE PASSOVER

“Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: your lamb shall be without blemish, a male of the first year . . . they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it . . . For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, . . . And the blood shall be to you a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. . . . And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” Exodus 12:2-23.

The Passover, on the eve of the deliverance from Egypt, clearly taught the spiritual significance of God’s dealings with His people. It was not a ceremony of works that the Lord imposed upon His people, but an institution calculated to teach them that they could be saved only by the blood of Christ, “our Passover . . . sacrificed for us.” 1 Corinthians 5:7. Only those who exercised faith in the blood of the Sacrifice were saved from death. “By faith he [Moses—and Israel too] kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.” Hebrews 11:28.

The record says that the blood sprinkled on the door post was to be a “**token**” so that the angel would pass over. Paul says that Christ has been manifest to be a propitiation through faith in His blood, to declare His **Saved by His Life** righteousness for the passing over [margin] of sins that are past.” Romans 3:25. In the redemption from Egypt, God was to “pass over” the sins of all who would apply the blood of Christ. That blood was to forgive and cleanse them from all sin. Since the “life of the flesh is in the blood, (Leviticus 17:11) the sprinkling of the passover blood was a token of being “saved by His life.” (Romans 5:10).

Men are saved only by the application of the life of Christ. The application of the blood represents also the

Page Thirty-Three

application of the law. God said, "It [the Passover] shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's life of law may be in thy mouth." Exodus 13:9. The Christ blood of Christ which justifies us from sin, makes us conformable to His law. This holds because the righteousness of the law is in Christ (Psalm 40:8); and he who accepts Christ into his life will have the righteousness of the law in him. God was teaching Israel that the way to walk in God's law was by faith in the One who delivered them. If their faith clung to the Passover, then the law of God would be in their lives. The same power that delivers us from sin avails to make us walk in God's law. Faith is the only way of obedience.

THE RED SEA VICTORY

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned." Hebrews 11:29.

Here was a people hopelessly surrounded by the enemy, yet they found salvation through faith in the power of God. The Lord deliberately placed His people in the position where they would realise their utter helplessness, that they might despair of saving themselves. When the people cried for deliverance from their enemies, the Lord did not call upon His people to assist Him in this work of salvation. "And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which He will shew to you today; for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." Exodus 14:13,14. At no stage in the redemption from Egypt did the Lord intend Israel to fight the enemy. If God wished to deliver His people by the arm of flesh, Moses could have taken the throne of Egypt and wielded the sceptre in favour of his people. But they were not fighting for an earthly inheritance. We must keep our eyes on the fact that God was freeing the people from spiritual bondage as well as from physical bondage. In this deliverance, man is not called upon to fight, but to rest in faith. How many there are who imagine that they must reign themselves up to wrestle and fight against sin? Is there any wonder that under such circumstances constant defeat and discouragement are inevitable. Our eyes are not

to be upon the enemy but upon Christ. In His presence, Satan is a completely conquered foe. Trust in Him, rest in His might, lean upon His love and rejoice in His victory. Our only fight is the good fight of faith—a faith that claims the victory as won through our Lord Jesus Christ, as it is written, "This is the victory that overcometh the world, even our faith." 1 John 5:4.

Following the glorious Red Sea deliverance, Israel soared in their spiritual experience. Their wonderful song of victory through faith is recorded in Exodus, chapter 15. If we compare this with Revelation 15, we find that the redeemed at the end of time sing the same hymn of victory. If Israel had remained steadfast in the faith after this experience, they would have never failed. Every failure on the part of God's people is due to a lack of faith.

BREAD FROM HEAVEN

"And the whole congregation of the children of Israel said unto them, [Moses and Aaron] Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Exodus 16:2-4.

The providence of God led the people directly into the Wilderness of Sin. Now a wilderness is no place to feed a vast concourse of people. From a human standpoint, there was not a thing for the people to eat. Bread is the means of sustaining life. Here were the people placed where it was humanly impossible to get bread. They could clearly see that if they were left to their own resources they would surely die. Then when the Lord rained bread from heaven, they were able to grasp the lesson that they ate directly from the hand of God, and that it was He alone who sustained their life.

No doubt God could have furnished the desert with rain, causing an abundance of grain to spring up to nourish the people; but they were so blind that they would not have

recognised that the bounty came from Jehovah. In the blindness of their hearts they would have attributed the phenomena to "natural causes" as people do today when they eat of the abundance which God has given to them. Accordingly, God removed all these "natural causes," making it evident to all that He was directly the great Sustainer of life. Actually, whether God chooses to sustain us by harvests, or by ravens, it still comes directly from Him.

Speaking of this experience, Moses said: "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 8:3. This is one of the most sublime texts in the books of Moses. First God humbled His people: they came face to face with the fact that unless God intervened they must die. They realised that no inherent power in themselves perpetuated life. They were humbled to know that they were directly dependent on God for life.

Man does not live by bread only. He does not live by his own ability to provide for himself, neither does he live by "natural causes." Man lives "by every word that proceedeth out of the mouth of the Lord." "He is caring for us every moment; He keeps the living machinery in action; if we were left to run it for a moment, we should die. We are absolutely dependent upon God."¹

Notice further, that man lives by the word of God. Christ is the Word of God (John 1:1). All men live solely because of the gift of Christ to this world. "In Him was life, and the life was the light of men." "He giveth to all life, and breath, and all things; for in Him we live, and move, and have our being." John 1:4. Acts 17:25,28. Christ taught this personally to the multitude which followed Him in Galilee. We read in John 6 that Jesus took the five loaves and it multiplied in His hand to feed five thousand people. That day five thousand people were nourished directly from Christ.

The Jews were slow to understand the reality of the miracle. The next day they said to Jesus: "Our fathers did

1. "Testimonies to Ministers," page 423.

eat manna in the desert: as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." It is literally true that Christ came down from heaven to give life to the world. Jesus taught the multitude that both the Israelites and they themselves received life from Him.

Christ said that he was the Bread of life, the One Who came down from heaven to give life to the world. He is the great Sustainer of life, and without His coming into the world, men would have ceased to live; they would have perished under the curse of sin. From the foundation of the world, Christ took the curse, and by virtue of His sacrifice, continued to give them life, peradventure they might acknowledge Him to come to repentance. There are many who think that Christ, by the miracle of the loaves and subsequent lesson, was teaching only that He is our spiritual life. They fail to see how it applies to our physical nature also. But only as we learn first that Christ is the Bread of life temporally, can we appreciate the spiritual lesson. Jesus said: "If I have told you earthly things, and ye believed not, how shall ye believe, if I tell you heavenly things?" John 3:12.

"Our Lord has said: 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you . . . For My flesh is meat indeed, and My blood is drink indeed?' John 6:53-55. This is true of our physical nature . . . The bread we eat is the purchase of His broken body . . . Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf."¹

He who does not acknowledge God day by day in his eating, will certainly not give the Lord due place in his heart and life. Since he fails to eat in faith, not discerning "the Lord's body," he will eat to his own damnation. Such a one could not appreciate spiritual realities.

God designed to show Israel in the wilderness that their life was sustained by the Word of God. Having fully recognised their utter dependence on the Lord for physical life,

1. "The Desire of Ages" page 660.

they would be in a position to appreciate that they were equally dependent on the Lord for spiritual life. If men are to be saved, they must be humbled to this truth. The One Who is ever present to give us life, is ever present to work His own righteousness in us. The man who fails to realize he is completely dependent on the Lord for life moment by moment, will fail to realize that he is completely dependent on the Lord for righteousness moment by moment. "The words I speak unto you, they are Spirit, and they are life." John 6:63. As we eat of our daily bread for life and strength, so we are to "eat" of the Word of God to receive spiritual life. By receiving the Word into our hearts, we receive Christ; and by receiving Him, we receive righteousness.

**Righteousness
Only from
Christ**

WATER FROM THE ROCK

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go, Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Exodus 17:1-7.

What unbelief is here manifested! God had given abundant evidence of His presence, yet in the infidelity of their hearts, the people said, "Is the Lord among us or not?" They doubted if God was with them. Before we condemn the blindness of ancient Israel, let us heed the words of Paul—"Thou that judgest doest the same things."

Dear reader, have you said in your heart, "Is the Lord with me or not?" Perhaps you may have said it while you sat at a meal and ate bread. Do you not know that as you eat you are being nourished by the body of Christ which was broken for you? Stop and confess that you live because

**The Presence
of the Lord** He lives; and if He was not with you to sustain you, you would cease to be. In Him you live, and move, and have your being. He upholds you by the word of His power (Hebrews 1:3). To the death of Christ you owe your breath. The nourishment before you is stamped with His cross. Hear the Lord plead in sorrow for that unbelief: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider." Isaiah 1:3. Yes, even the dumb beast knows where its food comes from, yet do you fail to fully recognise the hand of your Provider? There is no ground to ask, "Is the Lord with me, or not?" He "is not far from every one of us." "The Word is very nigh unto thee." Acts 17:27; Romans 10:8.

"Whither shall I go from Thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." Psalm 139:7-10.

God persisted in teaching the people the vital lesson of the reality of His presence so that they could endure as "seeing Him Who is invisible." The people could not live without water; so God took them to a place where there was no water. Thus they could appreciate that the water came from Jehovah, and that they were absolutely dependent on Him for life. Surely the Lord could have provided an underground spring that could have gushed out its life-giving flow; but Israel would have been so prone to Egyptian philosophy that they may have attributed it to "natural causes." Thus He led them to the rock at Horeb. None but the blindest could see that there was no water in the flinty old rock. All had the opportunity to see that the stream flowed from the Lord.

"THAT ROCK WAS CHRIST" 1 Corinthians 10:4. The water flowed from Him Who was smitten that they might

have life. Before their eyes Jesus Christ was set forth, crucified among them. (Galatians 3:1). In **Water from that stream** Israel had the privilege of being **Crucified One** holding the fountain of everlasting life opened to them. They should have seen that Christ, who was the source of their existence, was the source of their righteousness. They could not live a day without Him, neither could they do righteousness without Him.

Dear reader, again I ask: Have you ever gazed at a stream of water flowing over a rock, sparkling on its life-giving course? Have you ever stood there wondering at its ceaseless flow? Did you realize that it came as a gift from the One Whose heart was broken for you? When you drink of the life-giving water, do you recognise that it is a gift to you from Calvary? If you have failed to see this, do not wonder at the slowness of Israel's heart, for "thou that judgest doeth the same."

THE CROSS OF CHRIST "IS REFLECTED IN EVERY WATER SPRING"¹ Every gift of life comes from the same **crucified** Saviour. All men, saints and sinners, live by virtue of the cross. Oh, why do we not acknowledge Him more, and thank Him for His tender mercies. Christ preaches the gospel to us in our daily eating and drinking.

THE LORD IS OUR LIFE AND OUR RIGHTEOUSNESS

1. Ibid, emphasis ours.

Chapter 4.

ISRAEL AT SINAI

THE EVERLASTING COVENANT DELIVERED

In the last chapter we saw how God beheld the bondage of the children of Israel in Egypt, and remembered the immutable covenant which He swore unto Abraham. God never gave an intimation that He had another covenant in mind for His people at Sinai. Indeed, He repeatedly emphasized that He was extending the same covenant which He gave to Abraham.

"For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey My voice indeed, **AND KEEP MY COVENANT**, then ye shall be a peculiar treasure unto me above all people." Exodus 19:2-5.

"But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations: Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers."

"But thou shalt remember the Lord thy God: . . . that He may establish His covenant which He sware unto thy fathers, as it is this day." Deuteronomy 7:8,9,12 Deuteronomy 8:18.

Therefore God was delivering His same Everlasting Covenant at Sinai. Accordingly, God said: "Now therefore if ye will obey My voice indeed, and keep **My Covenant** [Abrahamic or Everlasting], then ye shall be a peculiar treasure unto Me . . . [God then proceeded to show the great standard of righteousness contained in the Covenant—the **Ten Commandments**]" "And God spake all these words say-

ing, I am the Lord Thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- 1 Thou shalt have no other gods before me.
- 2 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me and keep my commandments.
- 3 Thou shalt not take the name of the Lord thy God in vain, for the LORD will not hold him guiltless that taketh his name in vain.
- 4 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the LORD blessed the sabbath day, and hallowed it.
- 5 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
- 6 Thou shalt not kill.
- 7 Thou shalt not commit adultery.
- 8 Thou shalt not steal.
- 9 Thou shalt not bear false witness against thy neighbour.
- 10 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

God's Everlasting Covenant is no substitute for righteousness. It reveals the way of perfect obedience and a righteousness which is the very righteousness of God. When God proclaimed His law, He proclaimed His character, for the law of the government of heaven is merely the transcript of Him Who sits upon the throne. This law is as binding as the character of God.

If we look at God's law closely, we find that it contains **ten eternal principles**—Loyalty to God, Worship, Reverence, Holiness (or Sanctification), Respect for authority, Sacredness of life, Purity, Honesty, Truthfulness, Contentment. Sooner could heaven and earth pass away than one of these

principles of righteousness cease to be binding upon the human race.

The Everlasting Covenant is a compact of righteousness. Since all of God's commandments are righteous (Psalm 119:172), the ten commandments are the basis of God's covenant.

"And the Lord spake unto you out of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deuteronomy 4:12,13.

**10 Commandments
Inseparable
With Covenant**

As surely as nothing can be added to or taken away from the covenant of God, even so surely nothing can be added to or taken from His holy law, the terms of the covenant.

"He will ever be mindful of His covenant. He hath shewed His people the power of His works, that He may give them the heritage of the heathen. The works of His hands are verity and judgment: all His commandments are sure. They stand fast for ever and ever and are done in truth and uprightness. He sent redemption unto His people: He hath commanded His covenant forever: holy and reverend is His name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth forever."

"My covenant will I not break, nor alter the thing that is gone out of My lips."

"For ever, O Lord, Thy word is settled in heaven."

"He hath remembered His covenant for ever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an **Everlasting Covenant**. Ps. 111:5-10; 89:34; 119:89; 105:8-10.

Just as there is no way of salvation other than by the Everlasting Covenant of grace, there is no way of salvation other than by obedience to all the commandments of God. When the rich young ruler asked Jesus, "What shall I do that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments." Matthew 19:16,17. It is true for **Commandment Keepers** that the law of God presents man with a standard of righteousness to which he cannot attain. Christ made this apparent after the departure of the ruler when the disciples asked

Him who could be saved. He said: "With men this is impossible" verse 26. It was tantamount of His saying that it was impossible for man to keep the commandments of God. Yet He added, "But with God all things are possible," verse 26. That which God commands, He also promises. All His biddings are enablings. Through the grace and power of God's covenant, all may keep the commandments of God. Therefore, a life in conformity to the law of God is the evidence of the power of the true gospel. The ten commandments are not the way of righteousness: they are the standard of righteousness. Keeping the law is not the means of salvation: it is the condition of salvation.

The Sabbath commandment, being the sign of the power of our Creator and Law-Giver, reminds us of His creative power to work in us the keeping of His commandments. While we are destitute of the righteousness which the law of God demands, the Sabbath points us to the power of God which will put holiness in our hearts. "Verily My Sabbaths ye shall keep, for it is a sign between Me and you . . . that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. Now note it carefully: the Sabbath is a sign that it is God that makes us holy, and not we ourselves. As we cease our work and come to rest upon the blessed seventh-day rest of God, we learn that we do not become righteous by working for it, but by resting by faith in the sanctifying power of God. The seventh-day Sabbath, therefore, is the sign of the true gospel, the seal of righteousness by faith, and the token of God's Everlasting Covenant.

What foolishness for men to claim that a Sabbath observer is a Judaizer who practises righteousness by works. Let him read again the seal of God's covenant which declares that Sabbath keepers are not made righteous by working, but by the resting in faith. Hear the testimony of Isaiah, the gospel prophet:

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying The Lord hath utterly separated me from His people: . . . 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, everyone 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." Isaiah 56: 2-6.

Thus God led His people to Sinai where they beheld in the law the standard of righteousness which was embraced in God's covenant.

THE OLD AND NEW COVENANT EXPERIENCE

The great highlight of ancient Israel's experience was the grand occasion at Mount Sinai when God spake to them audibly and delivered His covenant. God carefully prepared them for the occasion. In the redemption from Egypt, the Red Sea victory, the Passover, the bread from heaven, and the water from the Rock, our heavenly Father taught His people lessons of complete faith and trust in Himself. This should be duly noted, for many are inclined to think that the people came blindly to Sinai, having no opportunity to know that the only way of righteousness was by faith in their Lord. "When Israel was a child, then I loved him, and called My son out of Egypt . . . I taught Ephraim also to go, taking them by their arms." Hosea 11:1-3. This is the portrayal of their compassionate heavenly Father, gently leading His people, holding their hand to prevent them from stumbling, and teaching them how to walk in the way of God. He was carefully schooling them in the way of righteousness, demonstrating that their relationship with Him was an arrangement of giving and receiving—giving on God's part, receiving on man's part. God was to give all: they were to take all.

Yet Israel failed to learn the lesson of righteousness by faith, even though God took every precaution to prevent them from missing the way. Israel experienced the bondage of the Old Covenant just as their father Abraham did. "For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondmaid was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage." Galatians 4:22-24. God gave Abraham a covenant which was dependent upon His having a son. When he attempted to fulfill the conditions of the covenant by bringing forth a son by his own power, he fell under the

bondage of an "Old Covenant" experience. Similarly, God gave to Israel the same Everlasting Covenant. But the test in this case was obedience to the commandments. When Israel assumed the responsibility of fulfilling the conditions of the covenant by keeping the commandments in their own strength, they placed themselves under the bondage of the "Old Covenant" experience. Israel failed just where Abraham failed, and just where human nature is prone to fail. Man has to learn that he cannot do the works of God.

That Israel experienced the Old Covenant can be no doubt; but God was in no way responsible for it. To say that God intended to place a yoke of bondage upon His dear children is a libel against the love, wisdom, and justice of our heavenly Father Who changes not. Everything points to the fact that before Sinai God was endeavouring to teach His people righteousness by faith. When they assumed to keep the law without relying on the power of God, they were merely making the same mistake as Abraham made when he took Hagar to wife. God never prevented Abraham or Israel from going their own way. God is a good teacher.

THE MANNER IN WHICH GOD ADMINISTERED THE COVENANT

Let us examine the steps whereby God entered into covenant with His people at Sinai.

1. Covenant relationship offered and accepted: Firstly God asked the people to enter into covenant relationship with Him. "Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." Exodus 19:5. The people immediately responded that they would keep God's covenant. "And all the people answered together, and said, All that the Lord hath spoken we will do," verse 8.

2. God proved the people: The Lord did not wish the people to enter into His covenant lightly, not realizing its lofty standard of righteousness or the exceeding breadth of its demands upon them. In the grandest ceremony and the most awful demonstration of the power and glory of God, the Lord proclaimed in His own voice His ten righteous precepts—the standard of conduct for His covenant people.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount

quaked greatly." "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not. For God is come to prove you, and that His fear may be before your faces, that ye sin not." Exodus 19:18; 20:18-20.

The purpose of this awful proclamation was to **prove** the people. It was His purpose to convince the people of sin, in order that they would utterly despair of being able to keep God's holy law. "Moreover the law entered that the offence might abound." Romans 5:20. God spake amid thunder and fire "that sin by the commandment might become exceeding sinful." Romans 7:13. The people's response, both before and after the spoken commandments, to keep the law of God, was right in itself: but it was a totally impotent promise because their hearts were strangers to the exceeding holy principles of God's law. The Lord said: "I have heard the voice of the words of this people, which they have spoken unto thee [Moses—this was when the people said, 'All that the Lord said we will do'] they have well said all that they have spoken. O that there were such an heart in them, that they would fear Me, and keep all My commandments alway." Deuteronomy 5:28,29.

The people's hearts were not in harmony with their words. God spoke the law in all its terrible majesty to convict the people of sin. God understood the inadequacy of the congregation's response. He knew that the people's hearts were not in harmony with the law of God. The natural heart does not love to do God's will: it is not subject to the law of God, neither indeed can be (Romans 8:6-8). If the heart is not renewed by the grace of God, then any promise to serve God is impotent—it is an Old Covenant yoke of bondage. The Lord does not want men to wear His law on their backs instead of in their hearts.

The ceremony at Sinai was designed, not only to convict the people of sin, but to demonstrate that because of its just and holy nature, they were condemned by it. "The law worketh wrath." Romans 4:15. They could extract nothing from the law but wrath and condemnation. The fear of their own hearts testified to this. Further, the mountain was fenced, and "if so much as a beast" touched the mountain it was stoned, "or thrust through with a dart." Hebrews

12:20. All this clearly showed that they could not touch God's law without receiving its death penalty. Since the wages of sin is death, the only thing that any man can extract from the law is wrath, condemnation and death. For this reason Paul states that "as many as are of the works of the law are under a curse." Galatians 3:10.

The Sinai experience should have so convicted Israel of sin and condemnation, that they would have seen that there was nothing else to do save cast themselves on the mercy of God as they did aforetime.

Israel was not offered a way of righteousness through the law. The covenant of grace was sworn by the oath of God four hundred and thirty years before, and it contained the complete provision for salvation. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot dis-annul, that it should make the promise of none effect. . . . Wherefore then serveth the law? It was added because of transgressions [that is, that the offence might abound—that sin by the commandment would become exceeding sinful] . . . But the scripture hath concluded [shut up] all under sin, that the promise by faith of Jesus Christ might be given to them that believe . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians 3:17-24.

Therefore the law was proclaimed at Sinai to prove the people, to convince them of their need, and to lead them to Jesus Christ to be justified by the faith of their father Abraham. Even so, when we preach the law, it must be for the sole purpose of leading men to Jesus Christ, the One Who alone can save from its terrible penalty, and Who can so abide in the heart of men that the very righteousness which the law demands from them is in them because Christ is in them.

Calvary was revealed at Sinai. When God spoke the law the water from the smitten Rock was still flowing from this same mount. That Rock was Christ, the source of life and righteousness. In Christ is life, and in his heart is the law. (Psalm 40:8); and out of the heart flow the issues of life. (Proverbs 4:23). Christ was smitten for our iniquities, and His heart was broken for us. From this fountain, we drink in the righteousness of the law by faith. All this was at Sinai. The cross with its life-giving flow was at Sinai. And

the awfulness of Sinai was at Calvary. Calvary, no less than Sinai, reveals the terrible and unchanging holiness of the law of God. But at the back of all the terror and the grandeur stands the oath of promise—"Where sin abounded, grace did much more abound."

The law was never intended to be a source of righteousness, "for if righteousness came by the law, then Christ is dead in vain." Galatians 2:21. Jesus is the only source of man's righteousness; the only physician for sin-sick souls. Yet men must know that they are sick before they will accept healing. If Israel had learned the lesson God had for them at Sinai, they would have drunk of the Spiritual Rock by faith, and received the righteousness of the law by receiving Him. Then it would have been that "His commandment is life everlasting." John 12:50.

3. God required a heart experience: The Lord clearly indicated that He wanted an obedience which sprang from love. The doctrine that love is the fulfilling of the law did not originate with The Teacher and His apostles. They brought this truth out of the books of Moses and set it in its right perspective. Love to God and man was constantly stressed in the Law as the very spirit of commandment keeping.

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and will all thy might. And these words, which I command thee this day shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

"But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations: . . . Speak thou not in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart,

dost thou go to possess their land; . . . Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people." Deuteronomy 6:4-8; 7:8,9; 9:4,5,6.

4. Israel undertook to keep the commandments: The Lord made it clear that He desired the people to enter an experience of faith that works by love, but Israel undertook to keep the commandments themselves. God took every precaution to prevent them from failing just where every human heart is so prone to fail. They did not learn from Abraham's experience, nor from their own, that righteousness is received by faith alone without the deeds of the law. However, since God grants to all men freedom of will, He was obliged to consent to Israel's Old Covenant relationship.

Paul says, "If the inheritance be of the law, it is no more of promise." Galatians 3:18. When men persist in performing the work of God the promise is nullified; Paul adds: "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain." Galatians 2:21. There is no compromise between God's promise of the covenant of grace and man's covenant of works. "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Romans 11:6. Accordingly, the people's promise to keep the law and fulfil the conditions of the covenant completely nullified the provisions of God's grace. Thus the old covenant was sealed without any provision for sin. (Exodus 24:8; Exodus 23:20,21.)

5. The People broke the Covenant: Since the best flesh can accomplish only works of the flesh, it is not surprising that within a few days of the grand ceremony at Sinai, the people failed, and turned aside from obedience to God.

"And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone and a law, and commandments which I have written; that thou mayest teach them, . . . And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights . . . And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

"And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake

off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

"And the Lord said unto Moses, Go, get thee down; for thy people which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I have commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. . .

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Exodus 24:12,18; 32:1-8,19.

6. The people realized they were under condemnation: The breaking of the tables of the covenant was a symbol of the broken covenant. Now the people saw that they were in a grave predicament. They reflected upon the terror of God's law, and feared before its terrible penalty. In taking upon themselves a covenant of works, they had cut themselves off from grace. There was no provision made for sin. (Exodus 23:20,21). Behold the people with a ministration of death, condemned and without any hope of pardon. See them stand before a holy God, dumb with fear, and awaiting the just retribution of their evil deeds.

7. Moses pleaded for God to renew the covenant of grace: Moses, standing as the people's mediator, (as a symbol of Christ) did not excuse Israel, but pleaded with God to renew His covenant—His glorious Everlasting Covenant of grace:

"Remember Abraham, Isaac, and Israel, Thy servants, to Whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." "I [Moses] prayed therefore unto the Lord, and said, O Lord God, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand. Remember Thy servants, Abraham, and Jacob: look not unto the stubbornness of this people,

nor to their wickedness, nor to their sin." Exodus 32:13; Deuteronomy 9:26,27.

Making no mention of the people's promise, Moses pleaded for divine grace. "Now therefore, I pray Thee, if I have found grace in Thy sight, show me Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy people." Exodus 33:13. Knowing that he had found grace with God, Moses pressed his petition further: "I beseech thee, shew me Thy glory." Verse 18. Moses was certainly a good mediator, for he understood the character of God. Pressing God to reveal His glory, Moses knew that the Lord would reveal Himself as the great God of the Everlasting Covenant. The Lord will reveal His glory to all who come to Him with the faith of Moses, for He cannot deny Himself.

"And He said, I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will shew mercy."

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 33:19; 34:5-7.

Here was Moses' chance to press the battle to the gates. God affirmed that He was a Father of abundant mercy and forgiveness. Mercy is unmerited favour: it is to treat men better than they deserve. "For as the heaven is high above the earth, so great is His mercy toward them that fear Him." Psalm 103:11. The measure that God treats men better than they deserve is as high as the heaven is above the earth. While His justice cannot excuse the guilt, His grace makes provision for its removal from the guilty.

Having seen the glory of God, Moses made the irresistible plea: "O Lord, let my Lord, I pray thee go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance." Exodus 34:9.

8. God renews HIS Covenant: Hear God's reply: It is one of the most thrilling in all Scripture. Let every soul rise up in thankfulness to God for His glorious response; "Behold, I make a covenant: before all thy people I WILL DO MARVELS . . ." Exodus 34:10. The Everlasting Covenant was renewed. Mark it well: we read of no promise of the

people saying, "We will . . ." They were not called upon to promise anything. God simply said, "I WILL."

9. Moses received the ten commandments again: Moses was commanded to go up to the mount again to receive the ten commandments, always the foundation of God's covenant. His law is the foundation of His throne and the transcript of His character. Unchanging as the great "I AM" is God's law of love.

"And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments."

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made: and there they be, as the Lord commanded me." Exodus 34:27,28 Deuteronomy 10:1-5.

10. The Lord indicated a "New" Covenant experience: This time the people did not commit themselves to fulfil the terms of the covenant. Man is not asked to provide anything in God's covenant. God says to him, "I WILL DO MARVELS." God provides all; man is to take all. The way of righteousness is dependent upon the "I WILL" of God.

"For I will take you from among the heathen . . . and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. And a new heart also will I give you, and new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezekiel 36:24-27.

"For it is God which worketh in you both to will and to do of His good pleasure." Philipians 2:13.

Every command of God is a promise. "Thou shalt not" simply becomes the promise that "thou wilt not." It is amaz-

ing how many people can read the “thou shalt nots” as commands only, and fail to see in them promises that they “will not.”

After their great failure, Israel was prepared to appreciate the benefits of the Abrahamic covenant of grace. In the books of Moses, God instructed the people to enter a heart experience equivalent to that which Jeremiah and the Hebrews call a “New Covenant.”

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good. . . . Circumcise therefore the foreskin of your heart, and be no more stiff-necked.” Deuteronomy 10:12,13,16.

“Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.” Deuteronomy 11:18.

“And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live . . . For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” Deuteronomy 30:6, 11-16.

In Romans 10 Paul borrows directly from this passage to prove his great doctrine of righteousness by faith. Moses preached precisely the same gospel as the apostle Paul.

Yet throughout its history, Israel as a nation lost sight of the gospel of the Everlasting Covenant. Only a remnant entered the experience of righteousness by faith, and became heirs of God’s Eternal Purpose. In the Law, the Psalms, and the Prophets, God’s righteousness and the saving grace of God’s covenant was clearly presented; yet Israel “could not enter in because of unbelief.” Hebrews 3:19. Being “children in whom [was] not faith” (Deuteronomy 32:20), they followed after the law of righteousness. Being ignorant of God’s righteousness, they went about to establish their own righteousness, and did not submit themselves unto the righteousness of God. (See Romans 9:31—10:4).

Page Fifty-Four

PART II

GOD’S ETERNAL PURPOSE

UNFOLDED

IN THE

EARTHLY SANCTUARY SERVICE

Chapter 5.

THE ERECTION OF THE SANCTUARY

The proclamation of the law at Sinai was a lesson to Israel of its helplessness. A few days later, God gave to Moses plans for a sanctuary whereby the people could be instructed concerning pardon for sin, and power for obedience unto life. At Sinai Israel had entered the Old Covenant relationship with God; but the Lord, knowing its utter worthlessness, committed to Moses plans for a sanctuary. While Moses was in the mount receiving the tables of the covenant the first time, God gave him specific instructions for its erection.

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take

Command to Erect Sanctuary

of them; gold, silver, and brass. And blue, and purple, and scarlet, and fine linen, and goats' hair. And rams' skins dyed red, and badgers' skins, and shittim wood. Oil for the light, spices for anointing oil, and for sweet incense. Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make Me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” Exodus 25:1-10.

In the building of the sanctuary, a large amount of precious and costly material was required. When God renewed His covenant after the apostacy, the erection of the tabernacle began.

“And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering;

and every man with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense.” Exodus 35:21-28.

The entire structure was erected so that it could be dismantled and accommodated to the journeyings throughout the wilderness. Thus, in all the travels of the children of Israel, the tabernacle was always with them. Such an arrangement necessitated a small building—

Overall View of the Sanctuary about fifty-four feet by eighteen feet. Yet it was a magnificent structure. The wood used for the building and furniture was acacia.

The boards used for the walls were not nailed together, but were set in sockets and held together by bars connected to supporting pillars. Each board was overlaid with gold. The roof consisted of four layers arranged for maximum protection. The inner roof was of “fine twined linen, and blue, and purple, and scarlet, with cherubim and cunning work.” Exodus 26:1. Above this layer were three other layers—goats hair, red dyed rams skins, and badger (seal) skins.

The building was divided into two apartments by a vail, or curtain, supported by four pillars of acacia wood. The two apartments of the sanctuary were called the holy and the most holy places, or sometimes the

Two Apartments tabernacle of the congregation and the
Two Vails holy place. (Exodus 26:33; Leviticus 16:2,20). The first apartment

(holy place or tabernacle of the congregation) was approximately twice as large as the second apartment (the most holy place). The only entrance to the building was through a vail at the approaching end of the first apartment. This vail was supported by five pillars of acacia wood. So then, just as there were first and second apartments, there were first and second vails, sometimes called doors. (Exodus 36:37, 40:5). The vails, being of the same material as the inner roof, were inwrought with figures, representing the angelic hosts.

The whole tabernacle was enclosed by an outer court called the court of the tabernacle of the congregation. Being about one hundred and fifty feet by seventy feet, and **Outer Court** consisting of screens of fine linen suspended from pillars of brass about seven and a half feet high, it allowed the people without to see the sanctuary. At the eastern end of the enclosure was a gate about thirty feet wide, made of curtains of costly materials, though inferior to those of the sanctuary.

Just inside the entrance of the outer court, stood the brazen altar of burnt offering. It was about seven and one-half feet square, and four and one-half feet high.

The Altar of Burnt Offering "And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass." Exodus 27:1,2.

Between the altar and the door of the first apartment was the laver for the priests to wash their feet before entering the sanctuary.

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord: So they shall wash their hands and their feet, that they die not." Exodus 30:18-21.

There were three articles of furniture in the first apartment of the sanctuary—the candlestick, the table of shewbread, and the golden altar of incense.

On the south side of the first apartment stood the seven-branched candlestick with its seven lamps. This was made of one solid piece of gold, beaten into shape by a workman's hammer, and cleverly worked with flowers. As there were no windows in the sanctuary, the lamps were kept alight continually.

Page Fifty-Eight

On the north side of the holy place was a table of shewbread, whereupon were placed twelve loaves of unleavened bread Sabbath by Sabbath. The table was **The Table of Shewbread** about three feet long, and two and a quarter feet in width and height. It was overlaid with gold, and ornamented around the top with a crown of gold.

Immediately before the second vail which separated the holy place from the most holy, was the golden **The Golden Altar of Incense** altar of incense, about one and a half feet square and three feet high, and having a horn upon each corner. It was made of acacia wood overlaid with gold and ornamented with a beautiful crown of gold.

In the most holy place was the central object of the sanctuary service—the ten commandments. A sacred chest was made to contain the law of God. "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."¹ Exodus 25:10. This chest was overlaid with gold within and without, and had a crown of gold around the top. The covering of the ark was called the mercy seat. On either end of the mercy seat were cherubim made of pure gold beaten into shape. These were shaped with stretched wings covering the ark, and with faces turned reverently toward the law of God contained within. Above the mercy seat, God manifested His presence to Israel in the **Shekinah**, a cloud of glory. The Lord said, "I will meet with thee . . . from above the mercy seat . . ." Exodus 25:22.

For the service of the sanctuary, the whole tribe of Levi was set apart by God. The family of Aaron was ordained as priests to offer the sacrifices. (Exodus **The Priesthood** 28:1,2). Aaron was to be High Priest, and his sons ordinary priests. Special dress was appointed for them. The main garb of the High Priest was for "glory and for beauty," whilst the dress of the priests was of plainer material.

1. A cubit is about eighteen inches.

Page Fifty-Nine

Chapter 6.

THE PURPOSE OF THE SANCTUARY SERVICE

God had a very real purpose both in the institution of the sanctuary service for ancient Israel, and in the recording of this service for modern Israel. The sanctuary service is one of the grand themes of scripture, for it embraces the entire gospel. A consideration of the purpose of the sanctuary will help in focussing its salient lessons.

THE TYPE OF THE HEAVENLY SANCTUARY

God directed Moses to construct the tabernacle according to the pattern shown him. "And look that thou make them after their pattern, which was shewed thee in the mount." Exodus 25:40. The question arises: A pattern of what? We are not left to speculate, for Paul says: "Moreover he [Moses] sprinkled with blood both the tabernacle, and all the vessels of the ministry . . . It was necessary that the **patterns of things in the heavens** should be purified with these." Hebrews 9:21,23. It is clear then, that the earthly sanctuary was a pattern of heavenly things. Paul says that Christ is "a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man," while the Levitical priests served merely "unto the example and shadow of heavenly things." Hebrews 8:2,5. Paul contrasts the sanctuary on earth with the sanctuary in heaven, and states that the earthly was "a figure for the time then present." Its services were "patterns of things in the heavens," "figures of the true," having a "shadow of good things to come." Hebrews 9:9,23,24; 10:1.

The earthly sanctuary was a pattern, a little earthly model, of the "greater and more perfect tabernacle," (Hebrews 9:11) where Christ is now ministering as our High Priest. On four occasions the apostle John states that he saw this true sanctuary in heaven, and mentions some of the things which he saw there. (See Revelation 4:4,5; 8:3-5; 11:19, 15:8).

Let no one imagine that Moses made anything else but a pattern of the heavenly sanctuary. When he went into the mount, God presented to his view the great original

sanctuary in heaven, and commanded him to make the model to serve as an "example and shadow" of it.

"God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him."¹

"The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy."²

"Paul teaches that the pattern was the true sanctuary which is in heaven."³

The entire tabernacle was an object lesson of heavenly realities. To us it is rich in spiritual truth, demonstrating more clearly the work of Jesus in His heavenly ministry.

THE REALITY OF GOD'S PRESENCE

In Chapter 3 we traced how God taught His people that He was always with them—to deliver them from their oppressors, to fight their battles, to feed them in the wilderness, and to be an ever present help in trouble. God was constantly teaching His people the reality of His abiding Presence, for they had long been in the land of pagan Egypt where faith in the "Unseen" was not a quality of worship. In the erection of the sanctuary, God gave to Israel the crowning evidence of His continuing presence. Accordingly He said: "Let them make Me a sanctuary; that I may dwell among them."

"A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle . . . And when the cloud was taken up from the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not until the day it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." Exodus 40:34-38.

As long as the sanctuary was with them, even the blindest in Israel could understand that God was dwelling among His people. Each had the privilege of learning to trust in the Lord Who was always with him. When man loses the sense of the presence of the Invisible God, he inevitably falls into sin, as Israel did at Sinai. Man will abide in the way of God only as he endures "as seeing Him Who is invisible." Hebrews 11:27.

1. "Patriarchs and Prophets," page 343.
2. "The Great Controversy" page 414.
3. Ibid, page 415.

THE LIVING TEMPLE OF GOD

“Let them make Me a sanctuary; that I may dwell among them.” The key to a great truth lies in the meaning of those three words: “dwell among them.”

“And I will sanctify the tabernacle of the congregation . . . and I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them.” Exodus 29:44-46.

“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.

Paul’s inspired comment upon the above text from Leviticus is most enlightening: He says: “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.

If we think that God’s ultimate purpose in that sanctuary of old was merely to dwell in that tent erected by human hands we are wide of the mark. Stephen rebuked the blind Jews who could not read the purpose of the sanctuary; namely, that they were to be the temples of God, yielded for His indwelling presence. Stephen said:

“The Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hands made all these things?” Acts 7:48-50.

God designed that the sanctuary and its service would teach every Israelite how He would dwell in his heart and life as surely as He dwelt in the sacred tent. The Lord is a living God: He desires living temples to dwell in. God is Spirit: He desires His people be His spiritual house. God is a person: He purposes to dwell in our soul temples. Men were created to be living temples of the living God, yet every man has gone his own way, setting up idols in his temple and separating himself from God. But the Lord, being rich in mercy, and for the great love wherewith He loved His people, gave them a sanctuary to show them the way of cleansing their hearts from idols in order that His Spirit could regain possession of His rightful soul-temple. “For thus saith the High and lofty One that inhabiteth eternity, Whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to

revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15.

“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 priest robed in spotless white, and in the deep mystery of the inner place, . . . 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?” 1 Corinthians 3:16.¹¹

“God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul.”²

Yet as a nation, Israel failed to read in the sanctuary the high destiny of every soul. Let us not judge them for their blindness. Do we read in the sanctuary service the high destiny open to our souls? The great majority of Jews only perceived a work carried forward in the tent and enclosure. They did not see the great truth that it was merely an object lesson of the gracious work of God in their living temples. And in our study of the heavenly sanctuary, if we see a work that is going forward in heaven only, we are no better than the Jews. Let us be mindful of this when we study the work of Christ in heaven.

The Word abiding in the heart sanctifies. The heart of each believer becomes the sanctuary of the living God. This fact is so clear that no more words are needed to make it appear, and we have therefore only to consider its wonderful force, and its practical application to us. “For as many as are led by the Spirit of God, they are the sons of God.” That is, those who yield themselves to God to be His spiritual house are filled with the Spirit, and are guided by the Spirit whithersoever the Spirit wills to go. The mind of the Spirit is their mind. When men submit to be temples of God, then is God’s will done on earth even as it is in heaven.

THE UNION OF DIVINITY WITH HUMANITY

The sanctuary service was designed to teach Israel of the union of divinity with humanity. Originally God and man were perfectly united in the bond of a perfect harmony.

1. “Education” page 36.
2. “The Desire of Ages” page 161.

Adam's nature was in harmony with his Creator, and he did the will of God naturally. The entrance of sin destroyed this union, as Isaiah wrote: "Your iniquities have separated between you and your God." Isaiah 59:2. Removal of sin, the real wall of partition, was the very real lesson of the tabernacle ritual. The entire service dealt with the problem of sin and its removal from the people so that God could dwell in the midst of them. The plan of salvation from sin was worked out before the faces of the children of Israel.

On the one hand the sanctuary was connected with sin and the sinner; on the other hand it was connected with God and His law. The law of God pointed out sin and demanded the life of every transgressor. Every sinner stood under the condemnation of the law, which virtually said, "The wages of sin is death." The sinner needed a covering from its wrath, a shelter from its death penalty. The sanctuary service provided this "covering" or "shelter"; (this is the Hebrew meaning of the word "Atonement") met the justice of the law, and brought the sinner into harmony with the divine precepts. The sanctuary was a typical mediator between the law and the people. Through its service, God taught how the penalty of the law could be met, yet at the same time allowing the sinner to go free—not only of the law's wrath, but free from the sin that the law condemned.

The law of God was not set aside. It was always ready to condemn the free man to death again if he fell back into sin. If sin brought him under the law's condemnation again, the sanctuary service was there to meet the penalty of the law, and remove the sin from his life.

The yearly completion of the sanctuary service gave the people a preview of the final disposition of sin and their complete re-union with their Maker.

THE INCARNATION OF CHRIST

The sanctuary service, being the typical mediator and the symbol of the union of divinity with humanity, was a type of the incarnation of Christ. John alludes to this when he said, "The Word became flesh and tabernacled among us." John 1:14 R.V.

"God commanded Moses for Israel, 'Let them make Me a sanctuary that I may dwell among them,' 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, the glory as of the only begotten of the Father) full of grace and truth'."1

When ancient Israel saw the presence of God in the tabernacle, they were to realise that just as surely as God dwelt there, He could dwell in them. In the same way, when we behold the incarnation of the Son of God in our flesh, we are to realize that just as surely as God dwelt in the man Christ Jesus, He can dwell in us day by day.

1. "The Desire of Ages" page 23.

Chapter 7.

THE SANCTUARY SERVICE—AN OVERALL VIEW

The typical sanctuary service was the gospel in type. Standing between the law of God and the sinner, it pointed out the only way back to God. When man fell into sin, he turned his back on the law of God, and became a stranger to its righteous precepts. The ritual illustrated how man and the law could finally meet in the most holy place.

The law of God, situated in the most holy place, demanded justice for its broken precepts. Since the very nature of the law was justice, it did not condemn sinners without accuracy. In order to condemn and punish justly and impartially it would require a record of sin. There were no record books in the earthly sanctuary as there are in the heavenly sanctuary (Daniel 7:10). The earthly, being only a shadow of the heavenly, could not portray all the details. Nevertheless, the type did infer the recording of sin.¹

Who recorded the sin? When was it recorded? These are vital and fundamental questions. Sometimes it is advisable to reason from the antitype back to the type. We will do this here. In reality, we know that God makes a record of sin immediately it is committed, as Ellen G. White says:

Angels "Angels of God witnessed each sin, and registered it in the unerring records . . . God
Record Sin has an exact record of every unjust account and every unfair dealing . . . How solemn the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words are spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil."²

Now if the record of sin is made in the heavenly sanctuary as the sin is committed, it must logically be assumed that there was a record made in the earthly sanctuary as the sin was committed. The figures of angels woven on the veils and inner covering of the sanctuary represented the wit-

¹ The reader must bear in mind that the service was a typical ritual—it only pointed to the way sin is dealt with in reality. It was not the reality.

² "The Great Controversy," page 486.

nessing angelic host. The two following passages of Scripture indicate that the record of sin was made in the earthly sanctuary when the sin was committed:

"Whosoever he be of the children of Israel . . . that giveth any of his seed unto Molech . . . I will cut him off from among his people because he hath given of his seed unto Molech to defile My sanctuary." Leviticus 20:2,3.

"Whosoever toucheth the dead body of any man that is dead and purifieth not himself, defileth the tabernacle of the Lord." Numbers 19:13.

From the above texts, it must be noted that sin on the part of the people defiled the tabernacle of the Lord. The tabernacle was not defiled with the guilt of sin in these instances, for the sinner bore the guilt until confession was made. We cannot reason away the true significance of these passages by assuming that the sanctuary was defiled when the sinner came within its outer court, for such is not stated. The passages give us to understand that when he sinned—and in all probability he may have been far off from the sanctuary, only visiting it occasionally—he defiled the tabernacle. Only one conclusion is possible, and it is the right conclusion: the tabernacle was defiled with the record of his sin.

Through the ministration of angels, the law in the most holy place witnessed against every sin committed. As in the heavenly, so in the earthly service: as soon as a man sinned he defiled the sanctuary with his record. The second apartment was not defiled with the sinner's guilt; it was defiled with his record.

Because of this record, he was condemned to die. "The soul that sinneth, it shall die." "The sting of death is sin; and the strength of sin is the law." Ezekiel 18:4; 1 Corinthians 15:56. The sinner therefore needed an atonement—a "covering" or "shelter" from the law's penalty.

The ritual consisted of two great divisions: the daily and yearly ministrations. It required the full ministry (daily and yearly service) to effect the full atonement.

Chapter 8.

THE DAILY SERVICE

As stated in Hebrews, the work of the priesthood was to daily offer up sacrifice (Hebrews 7:27) and to go “always into the first tabernacle accomplishing the service of God.” Hebrews 9:6. This daily ministry consisted of the service in the outer court and in the first apartment of the sanctuary.

THE OUTER COURT MINISTRY

The altar of burnt offering, being the place of sacrifice and the central object of the outer court, represented Calvary. The multitude of lambs and other sacrifices that were slain here down through those Jewish centuries all pointed to Jesus, the Lamb of God, slain to redeem us by His blood. Every drop of blood beside and upon that altar pointed to the “precious blood of Christ, as a lamb without blemish and without spot.” 1 Peter 1:19.

The Burnt Offering: Since all had sinned and come short of the glory of God, the entire congregation was under the penalty of the law, and needed an atonement for sin. In order to make this atonement, God provided a burnt offering for the whole congregation.

“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 thou shalt offer at even: . . . This shalt 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 29:38,39,42.

“Command Aaron and his sons, saying, **Atonement Provided** This is the law of the burnt offering; it is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.” Leviticus 6:9.

The burnt offering was the most important offering, embracing the characteristics of all offerings. It was the foundation of the whole sacrificial system, and the core of public worship of the Jewish economy. Atonement was provided in the burnt offering. (See Leviticus 1:4 and Job 1:5). It was not the people’s offering: it was God’s offering. In providing the burnt offering for the whole congregation, God was

showing Israel that He was making provision for every soul to receive atonement for his sins. The burnt sacrifice was entirely consumed on the altar. This demonstrated that God held nothing back from each sinner, but made a full and complete atonement.

Yet we must not conclude that God’s sacrifice effected the atonement of sinners. It **provided** the atonement for sinners. God made the atonement at the altar, but in order to make its benefits operative in their lives, sinners had to appropriate God’s atonement. There was no universal salvation, but there was universal provision.

That the atonement was not effected is more clearly perceived upon examination of the Scriptural use of the word “atonement.” Although the root meaning of the word means “to shelter” or “to cover,” the simple reading of the word of God conveys the sense that it is used synonymously with “forgive” and “cleanse.”

“The priest shall make an atonement for them, and it shall be forgiven them.” “The priest shall make an atonement for her, and she shall be clean.” “And the priest shall make an atonement for him, and he shall be clean.” “The priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” Leviticus 4:20;12:8; 14:20; 16:30. See also Leviticus 14:29-31,53; 15:30; 16:16-19.

Since “atone,” “cleanse,” “forgive,” are used synonymously, it may be clearly seen that God did not effect an atonement by the burnt offering any more than he thereby effected the people’s cleansing and forgiveness.

“It is the blood that maketh the atonement for the soul.” Leviticus 17:11. This held because the shed blood was evidence that the life was taken for the sin. To the law which demanded the forfeited life, the blood indicated that there was death to satisfy its claims. Blood was provided in God’s continual offering to atone for, or to cleanse, the sins of the congregation. It cannot be emphasized too strongly that the blood cleansed from sin. Never let us lose sight of this fundamental truth as we see those blood drops throughout the sanctuary service, for every blood drop pointed to

the "blood of Jesus Christ . . . which cleanseth us from all sin." 1 John 1:7.

"The cleansing stream I see, I see,
I plunge, and O, it cleanseth me,
O praise the Lord! it cleanseth me,
It cleanseth me, yes cleanseth me."

The morning and evening burnt offering was God's continual provision for the people's cleansing. It was efficacious for only those who availed themselves of this atoning sacrifice. When anyone sinned, he could realise that there was a lamb on the altar to atone for his sin upon acceptance and repentance. Each Israelite had the privilege of knowing that wherever he was he could turn his face toward the scene of the morning and evening sacrifice and obtain pardon for his sins. (1 Kings 8:29,30, 46-50). The times of the morning and evening service became the Jewish hours of prayer.

It is evident that God's continual offering represented the sacrifice of His Son Jesus for the sins of the whole world. (1 John 2:2). There was only one Calvary; yet this one glorious sacrifice provided an offering so full and complete that all sin could be atoned for and all men cleansed by His blood. All men were not atoned for or cleansed at Calvary, but the great fountain was opened for sin and uncleanness. The atoning blood must be appropriated and the blood applied to benefit the sinner.

While the continual morning and evening offerings pointed to Christ's one offering, the continual nature of their ministry pointed to the continual efficacy of the slain Lamb of God. John the Revelator beheld in the midst of the throne of God "a Lamb as it had been slain." Revelation 5:6. The construction of the Greek implies a Lamb having just been slain. The messenger of the Remnant Church beheld in the temple of God a "Lamb all mangled and bleeding . . . torn and bruised on our account."¹ The blood of Jesus does not wax old. Calvary is so much a present reality that we may behold the Lamb of God as if He has been freshly slain for our sins. In this confidence we can come before God pleading forgiveness through the merits of His blood. We may look

1. "Early Writings," page 79.

up and see the Lamb bruised and broken for us. He is always there in the midst of the throne as our continual burnt offering.

"Five bleeding wounds, He bears,
Received on Calvary;
They pour effectual prayers for me:
O forgive, forgive, they cry;
Nor let the contrite sinner die."

The Sin Offering: While the burnt offering was God's provision for the people's atonement, the sin offering was the people's acceptance of God's atonement. Whereas the burnt offering was made collectively, the sin offering was usually made individually. **Atonement** acceptance of God's gift was a personal matter. **Acceptance** As far as the individual was concerned, it brought him into contact with the mystery of salvation more closely than any other service. To him it was the most important part of the daily ministrations.

Leviticus 4 to 6 gives the record of two types of sin offering: one for sins committed ignorantly, the other for sins committed knowingly. One law existed for both offerings. The main difference was that for sins of ignorance the offender did not bear his guilt until he was aware of his offence; whereas for sins committed knowingly, the offender bore his guilt immediately. Evidently, in the former instance, the burnt offering covered the sin until the sinner was aware of it. God may wink at the times of men's ignorance (Acts 17:30), but he who sins knowingly is defiled with guilt. This is merely a natural law of the conscience.

Leviticus 4 presents the nature of the sin offering necessary for the priest, the congregation, the ruler, and the common person. In requiring a more "expensive" offering from a priest than from a ruler or common person, the Levitical law signified that it was a much more serious thing for a priest to sin than for an ordinary person to commit the same sin. So today, a minister's sin is much more heinous in the sight of God than a layman's sin of the same nature.

Apart from the different animals required, the general procedure was as follows:

"He shall bring his offering . . . without blemish. [A bullock, goat, or a lamb, depending upon who the sinner was] . . . And he shall lay his hand upon the head of the

sin offering and slay the sin offering in the place of the burnt offering." Leviticus 4:28,29.

The guilty one stood under the penalty of the law for his sin; yet the sanctuary service allowed that he bring an innocent substitute. The substitute had to be

Sin Transferred perfect and without blemish, a fitting representation of the perfect offering of Jesus.

Beside the altar of burnt offering, the guilty one laid his hands upon the head of the guiltless victim and confessed over it his **specific** sin.

This act of placing the hands upon the head of the victim signified the transference of sin (see Leviticus 16:21)—the sinner transferred his sin to the substitute and became free from guilt.

As the substitute now carried the sin, it came under the death penalty of the law. Accordingly, the one who had just transferred his sin slew the substitute beside the altar. The terrible character of sin was brought home to the heart and conscience of the sinner. Not only was he taught that every sin brought an irrevocable death penalty, but an innocent substitute had to die on his account if he was to be saved. Thus he was granted a pre-view of the awful penalty of sin and cost of salvation.

As with the burnt offering, every sin offering typified the one great sacrifice of Jesus. However, it taught another aspect of His sacrifice. While the burnt offering pointed to

Sins Transferred to Christ the death of Christ for all, the sin offering demonstrated that Christ died for the solitary sinner. As the sinner personally accepted His Substitute, it was

brought home to his heart and conscience that he was personally responsible for slaying the Lamb of God. Christ died because he stood in the sinner's place, taking upon Himself his guilt. This principle of the **transfer of sin** is a gospel fundamental. "The Lord hath laid on Him the iniquity of us all." "His own self bare our sins in His own body on the tree." Isaiah 53:6, 1 Peter 2:24. It is not without meaning that we sing, "I lay my sins on Jesus."

O that you and I, dear reader, might know, experientially, that Christ died for our sins. For we must take the place of the sinner in that daily service, and become conscious of only Christ and us. We are guilty of sin, and deserving of death, yet there is our willing Substitute—the Lamb

of God. We cast our sins upon Him, and before our eyes Jesus Christ is set forth crucified for us. (Galatians 3:1).

Upon the death of the substitute, the priest acted as the sinner's representative. A variation for the service existed here, so the two general procedures will be quoted side by side.

For the priest or congregation

"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 vail 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 burnt offering." Leviticus 4:5-7.

For the ruler or common person

"And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar." Leviticus 4:34.

"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." Leviticus 6:26.

THE FIRST APARTMENT MINISTRY

For the priest or congregation, some of the blood was taken and sprinkled in the first apartment of the sanctuary.

Sin Transferred to Sanctuary by the Blood Since the slain victim carried the sin, and since its life was in the blood (Leviticus 17:11), the sin was by this ceremony transferred from the sinner to the

sanctuary by virtue of the blood of the sin offering. The priest sprinkled the blood in the tabernacle of the congregation, thus making the atonement for the sinner. The sinner was now cleansed and freed from his guilt; but the sanctuary was defiled and bore his guilt.

In the ceremony for the ruler and common person, the blood was not carried directly into the holy place, but the ministering priest ate some of the flesh beside the altar of burnt offering.¹

1. In Leviticus 6:26 quoted above it must be noted that the outer court is called the holy place too. See also Numbers 28:7.

When the priest ate the flesh of the sin offering he bore the sin, as the following remark of Moses bears out: "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?" Leviticus 10:17.

The eating of the flesh illustrated a fundamental truth not taught in the instance where the blood was conveyed directly into the sanctuary: the sinner transferred his sin to the priest. The priesthood, as well as the sacrifice, was the people's sin-bearer. This is the clear teaching of the Levitical services.¹ Thus the priest was a fitting representation of Christ Who bears our sins when we come to Him in penitence and faith.

"... in the new covenant the sins of the repentant are by faith placed upon Christ."²

The priest, having taken the guilt of the sinner, was a type of Jesus Who bore our sins in His own body on the tree. Naturally enough, when the priest ceremonially took the sin, the law demanded that he die. Here the earthly priest could not fully represent Christ Who was Himself the priest and victim. The Levitical law allowed the priest to transfer the sin to a sin offering, and in the prescribed manner sprinkle the blood in the tabernacle of the congregation.

"The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world."³

1. See Numbers 18:1; Exodus 28:38; Leviticus 6:26; 10:17; 16:21,22.
2. "The Great Controversy", page 421.
3. "The Signs of the Times", March 14, 1878. Quoted in "Questions on Doctrine", page 669.

Thus, whether the blood was conveyed immediately into the holy place, or whether the flesh was eaten first by the priest, eventually the blood of the sin offering transferred the confessed sin to the first apartment of the sanctuary.

When the blood of the sin offering was sprinkled in the holy place before the veil, behind which was the law of God, justice was satisfied, and the sprinkled blood atoned for the sin. As far as the law was concerned, the blood drops testified that the sinner had died for his sin, and he was free from his guilt. The sprinkled blood recorded the sinner's pardon and justification and he was free from guilt.

EMPHASISING IMPORTANT PRINCIPLES OF THE SIN OFFERING

(a) It is sometimes stated that the record of a man's sins was made when the sin was transferred to the sanctuary by the blood of the sin offering. This is perilously wrong, especially when we apply the principle to the heavenly sanctuary. In the first place it is erroneous because God records a man's sins as they are committed, not when he confesses them. In the second place, if the blood of the sin offering recorded the sin, then the man who made no confession would have no record. Indeed, every man has a record of sin, but only the man who confesses his sin has the blood to record (not the sin, but) his pardon and justification.

(b) It is sometimes stated that the blood of the sin offering defiled. While it is true that the sin was transferred to the sanctuary by virtue of the blood, we should not say that the blood defiled. On the contrary, it should be emphasised that the blood cleansed from sin.

Blood does not Defile Was not the sinner cleansed by the blood of the sin offering? Indeed! Then by virtue of the blood of the substitute, his sin was conveyed to the sanctuary. It was then the sinner's sin which defiled the sanctuary. Finally, upon the great Day of Atonement, the blood of the special sin offering cleansed the

sanctuary.¹ The whole sanctuary service illustrated the gospel reality—"The blood of Jesus Christ His Son cleanseth us from all sin."

(c) "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."²

Nor did the blood cleanse, or blot out the record of sin in the most holy place. Both the record of sin and the actual defilement of sin remained in the **Sin not Cancelled** most holy and holy respectively until the day of final atonement.

(d) We have seen that full provision for atonement was made by the burnt offering. It was the atoning sacrifice full and complete. But it was the priest who effected the atonement for the individual when he ministered the blood in the **Atonement Made in Sanctuary** the first apartment of the sanctuary. ". . . the blood is brought into the tabernacle of the congregation to reconcile [Hebrew—atone] withal in the holy place." Leviticus 6:30.

(e) Since the individual's record of sin still remained in the sanctuary, it is evident that full atonement for his sin had not yet been made. In this daily service, atonement was made for the forgiveness of sin, but not for the blotting out of its record. The sin was atoned for provisionally and the pardoned sinner was **Provisional Atonement** on probation. Continuing faith and repentance from all revealed sin would ensure final atonement upon the great Day of Atonement. Only this final day of reckoning could entirely release the sinner from the claims of the law, and completely free him from the sins that were sent beforehand to judgment. There was no such thing as a "once saved, always saved" ministry in the daily service. Only those who followed the service to its climax were saved.

"In the sin-offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknow-

ledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him Who was to take away the sin of the world; but he was not entirely released from the condemnation of the law."¹

SUMMARY OF THE SIN OFFERING

Type	Antitype
1. The sin was recorded in the most holy place upon committal.	Sin is recorded in the most holy place upon committal.
2. The law demanded the death of the sinner.	The law demands the death of the sinner.
3. The sinner transferred his sin to a substitute.	The sinner claims Jesus as his Substitute, and transfers his sins to Him.
4. The substitute died as the bearer of the sin.	Christ stands in his place. His death pays the price for his sin.
5. Through the blood the sin was transferred to the holy place.	Through His blood the sin is transferred to the holy place of the heavenly sanctuary.
6. The sprinkled blood satisfied the law; showed that the sinner had "died" and recorded his justification.	The sprinkled blood shows the law that the sinner has "died" and records his pardon and justification.
7. The actual guilt in the holy place showed the law that the penitent was now separated from his guilt.	The guilt which is now in the holy place shows the law that the penitent is separated and free from his guilt.
8. The record of sin in the most holy place still existed.	The record of sin still exists in the most holy place.
9. Final atonement for the sin had not been effected by this service.	Final atonement for the sin has not been effected thus far in the service.

FURTHER MINISTRY IN THE FIRST APARTMENT

"The priests went always into the first tabernacle accomplishing the service of God." Hebrews 9:6. Besides the sprinkling of the blood of the sin offering in this apartment, the priests ministered daily before the altar of incense, the table of shewbread, and the seven lamps of the candlestick.

Upon the golden altar of incense the fire that was kindled by God Himself was sacredly cherished. Morning

1. "Patriarchs and Prophets", pages 355-6.

1. See Leviticus 16.

2. "The Great Controversy", page 420.

and evening, at the time of the daily sacrifice, the priests entered the holy place and stood before the altar to offer incense. Continually the fragrance of the incense was diffused throughout the sanctuary and about its precincts. As it was offered at the time of the morning and evening hour of prayer, each Jew had the assurance that his prayers ascended to God with the offering of sweet incense. Thus the Jews were instructed that their prayers were acceptable to God only as they were offered upon the altar with the merits of the atoning sacrifice.

Bread, sprinkled with frankincense, was kept continually on the table of shewbread by the priest. It taught the people the same lesson as the manna in the wilderness—that they could live only by every word that proceeded out of the mouth of God. Israel was to understand that both temporal and spiritual prosperity came to them from God through the ministration of the priesthood. How little do people realize today that even their temporal needs are supplied by the ministry of Jesus in the heavenly sanctuary. He is the Bread of Life to all the world.

The seven lamps of the golden candlestick were kept alight continually by the priests. John the Revelator saw the counterpart of the seven lamps of fire in the heavenly sanctuary, and called them the seven Spirits of God. This represented the perfection of the ministry of the Holy Spirit. Zechariah also saw a vision of the candlestick and beheld it receiving oil for its light from two olive trees, which Revelation 11 indicates to be the Old and New Testaments. Light comes from the word of God, as David said, "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105. But that light comes through the candlestick which represents the work of the Holy Spirit. Thus is taught the unity between the work of the Holy Spirit and the Scriptures. We cannot receive light from the word of God without the Spirit of God. And the light which the Spirit brings to us is from the Word of God. Christ is the Word of God. The Holy Spirit brings to the soul the presence of Jesus, the true light of life. All this comes to the believer through the ministry of the sanctuary.

In every phase of the sanctuary service, the worshipper was instructed concerning his own sinfulness and inability to meet the claims of the holy law of God. He was to understand that apart from the ministry of the sanctuary, he would be entirely cut off from God. By blood, incense, and the ministration of the priest, God could be approached, and he could be reconciled to His Maker.

FOLLOWING THE DAILY SERVICE BY FAITH

"Without faith it is impossible to please God." This was certainly true in the daily ministry. Unless the worshipper participated by faith, he gained no spiritual benefit.

Faith required an **intelligent understanding**. Therefore, before anything else, the worshipper had to understand what the daily service could accomplish for him. Having an intelligent understanding, and an appreciation of the wonderful ministry on his behalf, he was to **participate** in the entire daily service. This participation needed to be a **work of faith**—a faith that worked in **harmony** with the priest and **entered into** every phase of the service.

Day by day his faith was to grasp the blessing of the burnt offering. If, by reason of remoteness, he could not come to the sanctuary to confess his sins, he could realize that by faith in the burnt offering he could receive atonement for his sins. If he was able, he would signify his acceptance of the offering by bringing his own sin offering. Here the worshipper took a vital part in the service. When he took the life of his substitute, he was to realize that he too was to yield up his life and die in his substitute. By faith, he was to die to sin beside the altar of burnt offering. Just as the blood of the offering was poured out at the base of the brazen altar, so his life was to be poured out in service to God.

Nor was his part in the service finished here. It was true that the priest was now the active performer of the service; but he was the sinner's representative before God. This was particularly true in the case of the high priest who bore the names of the twelve tribes of Israel on the gold-embroidered shoulder pieces of the ephod, and upon the breastplate of judgment. "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a

memorial before the Lord continually." Exodus 28:29. The worshipper was to enter into the holy place through the ministration of the priest. If he failed to follow the work of the priest by faith, and by faith lay hold of the benefits of his mediation, the service had no more meaning to him than if it never existed. This fact cannot be too strongly emphasized. Each Israelite, having an intelligent understanding, was to enter into each part of the daily service by faith.

Chapter 9.

THE YEARLY SERVICE

"On the tenth day of this seventh month there shall be a day of atonement." Leviticus 23:27.

"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." Leviticus 16:34.

"And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place¹ within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." Leviticus 16:2.

On the final day of the Jewish ecclesiastical year, there was a yearly service to complete the yearly round of the sanctuary ministration. This service was called the "Day of Atonement." On this day, full and final atonement was made for every penitent, and every repentant sinner was fully released from the condemnation of the law.

Day by day throughout the year, the records of sin had been accumulating in the most holy place, and the guilt of confessed sins had been accumulating in the holy place. The purpose of the Day of Atonement was to cleanse (blot out) the records of the most holy and remove the defilement of transferred sins from the holy.

THE DAY OF ATONEMENT PROCEDURE

1. All Israel were required to assemble at the sanctuary, and in the most solemn manner afflict their souls, so that they could receive the finished atonement for all their sins, and not be cut off from God's people. None were to engage in secular work on this day, but were to spend the day in prayer, fasting, and deep searching of heart.

"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 at Sanctuary 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

1. In the sixteenth chapter of Leviticus, the second apartment is called the holy place, while the first apartment is called the tabernacle of the congregation.

afflicted in that same day, he shall be cut off from among his people . . . Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings." Leviticus 23:26-31.

2. Besides the usual daily offerings that were continued upon this day, the High Priest offered a special sin offering for himself and his household.

"Thus shall Aaron come into the holy place: [most holy] with a young bullock for a sin offering, and a 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 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." Leviticus 16:3,6,11-14.

In order to be a type of our perfect High Priest, the typical High Priest needed first to enter the inner apartment and make full and final atonement for all his sins before the law.

3. "And he [Aaron] shall take of the congregation of the children of Israel two kids of the goats for a sin offering . . . 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 Azazel [Margin]. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. . . Then shall he kill the goat of the sin offering, that is for the people." Leviticus 16:5,7,8,9,15.

This sin offering differed from the daily sin offering in one outstanding characteristic: there was no confession of sin (and hence no transfer) made upon the head of this goat. All known sins were to be sent beforehand to the sanctuary. The time had come for the accumulation of sins in the tabernacle to cease. Through the benefits of this great Day of Atonement, God made an end of sins in the lives of His people, and an end of sins (re-

Page Eighty-Two

cord and guilt) in the sanctuary itself. The blood of this sin offering did not cleanse the people of unconfessed sin, but it cleansed them completely and forever of all sins that had been previously confessed.¹

4. The whole nation, having had their sins previously forgiven by the provisional atonement in the first apartment, gathered about the sanctuary, while the high priest, attired in his high priestly vestments
High Priest Enters Sanctuary (Exodus 28), having on the bell and pomegranate on the hem of his robe (Exodus 28:33,35), and wearing the breastplate of judgment on his heart (Exodus 28:29,30) and the holy crown that he might bear the iniquity of the holy things (Exodus 28:38), entered the sanctuary to cleanse it from the sin of Israel.

"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 16:15-19.

The high priest cleansed the most holy place first. When he sprinkled the blood upon the mercy seat seven times, the blood reached the law of God for the first time, and full atonement was made for the people's sin. The blood covered the mercy seat, and Israel was entirely released from the condemnation of the law. In the person of the high priest, Israel reached the law of God and was brought into complete harmony with its principles. In

1. In type only.

Page Eighty-Three

becoming one with the law, Israel was completely united to Jehovah. The record of sin was blotted out forever.

Then the high priest went out into the holy place, and by virtue of the blood removed the sins that had been transferred there throughout the year. In his character of a mediator, he took the sins upon himself and removed them from the sanctuary.

5. "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.

This goat was for Azazel, rightly understood by the Jews as representing a wicked spirit. The goat represented Satan, the originator of all sin. The high priest carried the iniquity of cleansed Israel from the sanctuary to the outer court, and placed it upon the goat. As the goat bore the sins away into the wilderness, the people had the tangible evidence of the final removal of all their sins. God was thus giving Israel a pre-view of the final disposition of sin from the universe.

6. The solemn Day of Atonement ended in a glad day of rejoicing for penitent Israel. The high priest blessed the waiting congregation:

"The Lord bless thee, and keep thee: The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace. And they shall put My name upon the children of Israel; and I will bless them." Numbers 6:24-27.

FOCUSSING THE SIGNIFICANCE OF THE DAY OF ATONEMENT

1. **Judgment day:** It is evident from the books of Daniel and Revelation that the great judgment day for God's people convenes in the heavenly sanctuary.¹ Since the earthly sanctuary served as an example and shadow of the heavenly (Hebrews 8:5), we can know that just as surely as there is a judgment in the heavenly sanctuary, there was a judgment

1. See Daniel 7:9-14; Revelation 4:5; 8:3,4 and 11:19; 15:5.

ment prefigured in the earthly sanctuary service. Now the service consisted of two divisions; the daily and the yearly. This yearly service performed in the most holy place prefigured the judgment day. The solemn service on the Day of Atonement contained the elements of a judgment day.

- (a) All Israel were required to afflict their souls on this solemn day.
- (b) It was a great day of reviewing the year's activities.
- (c) The records of sin were finally dealt with.
- (d) The people stood before the throne of God in the most holy place in the person of the high priest. (This apartment had the features of the throne room of God.)
- (e) On this day decisions were made who would live and who would die. (Leviticus 23:26-31.)

The Jews rightly understood the Day of Atonement to be representative of the great judgment day. A Jewish conception of what took place on the Day of Atonement is given in the "Jewish Encyclopedia" as follows:

"God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Books of Record; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, This is the day of judgment, for His very ministers are not pure before God. As a shepherd mustereth His flock, causing them to pass under His rod, so doth God cause every living soul to pass before Him, to fix the limit of every creature's life and to foreordain its destiny. On New Year's day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer, and charity may avert the evil decree."¹

2. **Sealing day:** The Jews regarded this day as a day of sealing. Even in modern times, during the later hours of the Day of Atonement, he prays: "Our Father, our King, seal our name in the book of life; our Father, our King, seal our name in the book of success and prosperity." "On the tenth day of Tishre (Day of Atonement) the decree of heaven was sealed."² At the close of the services of this

1. Volume II, page 286. (It should be duly noted, that not all the features that occurred during the Day of Atonement prefigured the judgment day. For instance, the offering of the goat for a sin offering prefigured Calvary, while the placing of sins upon the Scapegoat prefigured the time when sins will be placed upon Satan after the judgment of God's people.)
2. Ibid. 281.

day, the Jew would clasp the hand of a friend and neighbour saying, 'Hope you have received a good seal.'

FOLLOWING THE YEARLY SERVICE BY FAITH

The Jew was required to participate in the service of the sanctuary from beginning to end. Special participation was demanded on the Day of Atonement.

First, it may be asked, Since repentance was manifested, and forgiveness for sin was secured throughout the year, why was there need of further repentance. The Day of Atonement decided whether the repentance was sincere and steadfast. The fate of the sinner was decided in the yearly ministry. The final decision regarding sin was not made until this judgment day. The forgiveness of sin secured in the daily service was provisional and probationary. The blood satisfied the law provisionally in the daily service, but atonement was not fully accomplished. When the Day of Atonement arrived, the time came for the atonement to be finalized. The penitent's sin was blotted out, and he was sealed.

The work of cleansing the sanctuary was not merely a work that transpired in the sacred tent. It transpired in the soul temple of every individual. He co-operated, participated, and followed the high priest by faith. While the high priest was in the sanctuary, he performed his part by afflicting his soul, searching his heart, and making sure that his every sin was in that sanctuary, so that the record could be blotted out. He realized that he went into the judgment room in the person of the high priest. No wonder that this was a day of earnest prayer and deep searching of heart.

So then, the Day of Atonement cleansed the soul temple of each worshipper who participated in the service from beginning to end. The Day of Atonement marked the completion of the cleansing work in the soul. Therefore it was written: "On that day shall the priest make an atonement for you, **TO CLEANSE YOU**, that ye may be clean from all your sins before the Lord." Leviticus 16:30. Whosoever was not cleansed equally with the tabernacle, was forever cut off from the house of the Lord.

These are some of the basic principles to be borne in mind as we leave the typical service. Israel of old merely acted out what we must do in reality as we understand the work of Jesus in the heavenly sanctuary, as we follow His blessed ministry by faith, and as we appropriate its benefits to our hearts and lives.

Chapter 10.

THE EARTHLY SANCTUARY SERVICE'S RELATION
TO THE OLD COVENANT

We have seen that God has one irrevocable covenant—the Everlasting Covenant. He gave this covenant to Abraham, to Isaac, to Jacob, and to Israel. (Psalm 105:5-11). He gives this same covenant to His people today. (Hebrews 13:20, 21).

We also found from the experience of Abraham and Isaac, that in anticipating God's covenant of grace, man has entered into an "old" and "new" covenant relationship with God. The first is righteousness by works (a yoke of bondage); the second is righteousness by faith (liberty in the grace of God). The former is based upon man's attempts and promises to fulfil the conditions of God's covenant; the latter is based upon God's promises to fulfil the conditions of His covenant in the lives of men. Hence the New Covenant experience is "established upon better promises." Hebrews 8:6.

God instituted the typical sanctuary service to teach His people concerning His plan for their lives. It demonstrated God's way of salvation—not by the works of the law, but by the provisions of His grace. David said: "Thy way, O God, is in the Sanctuary." Psalm 77:13. No one can truly study the typical service without appreciating its deep spiritual truths. It was saturated in blood and incense, representing the life and righteousness of Christ which alone can save the sinner from the penalty of the law, and restore him again to harmony with its precepts.

The Bible clearly outlines two sanctuary services: an earthly and an heavenly. Paul associates the earthly sanctuary with the Old Covenant, and the heavenly sanctuary with the New Covenant.¹ But it will be seen at once that God never instituted a service of righteousness by works. Did not the tabernacle ritual teach the way of faith and grace? Indeed! It was the gospel in a parable. Why then is this service associated with the Old Covenant? This is a question that needs to be answered. Two reasons will be advanced.

1. See Hebrews 8 and 9.

When Moses came down from Sinai with the tables of the covenant, the skin of his face shone with the glory of God. The children of Israel could not look upon him, and requested that he put a veil over his face. Paul indicates the significance of this veil:

"And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same veil untaken
A Veil of away in the reading of the old testament; which
Unbelief veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away." 2 Corinthians 3:13-16.

The people had a veil of unbelief over their hearts. Unbelief is the very root of the Old Covenant. It led Abraham away from putting trust in God's promises, and caused him to assume the work of righteousness himself. Then, as Paul indicates, the veil of unbelief prevented Israel from seeing Christ in their experiences.

The veil caused a shadow. Through unbelief, Israel never received the "light of the glorious gospel of Christ" (2 Corinthians 4:4): they had only the shadow of it. They had only the shadow of good things promised them and not the very image of those things. (Hebrews 10:1).

In Chapter 2 we saw that Abraham was promised the heavenly land of Canaan. He never had in mind an earthly land as the inheritance for his children, but the earth freed from the curse of sin. Neither did Abraham have in mind the earthly Jerusalem, but the heavenly city which cometh down from God out of heaven. (Hebrews 11:10; Revelation 21:2,10). Stephen plainly stated that God gave Abraham no inheritance in the present land of Canaan, "yet He promised that He would give it to him for a possession." This was the promise of the earth made new.

Now notice what Stephen says, commenting on the time of the deliverance from Egypt: "When the time of the promise drew nigh which God had sworn to Abraham." (Acts 7:17). There should be no question which promise is here referred to. The time had drawn near when God was willing to fulfil the promise of the everlasting possession. The time of the restoration of all things was nigh. The Bible says so, and we have no option but to believe it. It

is useless for us to conjecture just how it would have been fulfilled, or how soon it would have been fulfilled. It is certain that Israel's unbelief frustrated the speedy fulfillment of God's covenant. David said in his day that it was "after so long a time." Hebrews 4:7.

We know that Israel did not receive the Canaan of the Everlasting (New) Covenant. Due to the veil of unbelief, which caused a partial blindness to the reality of God's promise, they received only the shadow of good things to come—the earthly land of Canaan. Similarly, they had only the earthly Jerusalem instead of the glorious New Jerusalem. Paul says that these two Jerusalems represent the Old and New Covenants. The earthly Jerusalem was a shadow, or a type, of the New Jerusalem.

God promised to make of Israel a nation of priests (Exodus 19:6). This was virtually a New Covenant promise. (See 1 Peter 2:5). All who are of faith are priests to offer up spiritual sacrifices; but in the case of the Jews, it meant death for any, save Aaron's family, to offer sacrifices.

As well as desiring to lead them into the everlasting possession, God designed to lead them into the heavenly sanctuary, which His hands had established, to make them priests and kings unto God. At the Red Sea deliverance, the people sang under inspiration: "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established."¹ Exodus 15:17. Yet Israel received only the shadow of the heavenly sanctuary.

Instead of being led to the throne of God, they had but the worldly type of it in the most holy place. Instead of having the law written on the tables of the heart, they had it written on tables of stone. Yet God, in His wisdom, gave Israel the shadow of good things to come that He might teach them of the realities. Even the blindest should have seen that the sanctuary of the Old Covenant, and the ordinances of the divine service connected with it, were not the realities which God had sworn to Abraham and his Seed.

Whenever they turned to the Lord, the veil was removed, and they looked past the shadow and entered into

1. Compare Hebrews 8:2.

the New Covenant experience of faith. It is not only for us to have unveiled hearts and faces, (2 Corinthians 3:18) for Moses had an unveiled face and saw the glory of the Lord. While the heart was veiled in unbelief, Israel could not see to the "end of that which is abolished." They failed to see past the carnal ordinances (Hebrews 9:10) to realize their spiritual truth. Only those who turned to the Lord in true faith had the veil taken away.

A PERVERTED CEREMONIALISM

Although the sanctuary service revealed the way of salvation through faith, Israel as a nation failed to understand its great lesson. All its ordinances became perverted into ceremonies to achieve righteousness. Since the worshippers failed to appreciate the way of salvation through faith in the Substitute, the performance of the ordinances of religion was merely an Old Covenant experience.

Despite the plain teachings of the prophets against the futility of formalism, the Jewish nation turned the sanctuary into an institution of righteousness by works. It became a huge system of hypocritical formalism. They placed implicit trust in their temple, (Jeremiah 7:4) yet denied the spirit of true worship which the temple should have taught them, and despised the warnings of the prophets.

The time came when God caused it all to be swept away by the Babylonians, that the people might learn to worship Him in spirit and in truth. In the return from captivity the temple was rebuilt, but the Jews finally returned to a worse state of formalism than ever before. By the time of Christ, the whole system of worship was steeped in the traditions of human self-righteousness. The spirit of worship associated with the sanctuary service was the Old Covenant in verity.

A parallel case is found in circumcision. Paul says in Romans 4:11 that circumcision was given as a sign of righteousness by faith. Yet the Jews so far lost sight of the spiritual meaning of circumcision, that it became a sign of righteousness by works. In the book of Galatians, Paul associates circumcision with the Old Covenant. Once instituted by God as an instructor of righteousness by faith, it became perverted into an institution of righteousness by works.

PART III
GOD'S ETERNAL PURPOSE
UNFOLDED
IN THE
HEAVENLY SANCTUARY SERVICE

INTRODUCTION—FROM SHADOW TO SUBSTANCE

The earthly tabernacle, being only a "shadow of good things to come," possessed no intrinsic value in its ritual. It could not make the comers thereunto perfect (Hebrews 10:1). Yet in every part, the service was a symbol of Christ and His sanctuary which can make the comers thereunto perfect.

With the lessons of the Hebrew ritual in mind, let us proceed to study the "unsearchable riches of Christ" which are revealed in the real sanctuary service. May it help us to understand more clearly God's glorious purpose for His people.

Chapter 11

**THE INCARNATION OF CHRIST—THE WORD
MADE FLESH**

In the Jewish service the hope of sinners was portrayed as being in the priest and the sacrifice. The priest offered the atoning sacrifice, the victim made the atoning sacrifice, and the priest ministered the atonement. In the real sanctuary service, Jesus is both Priest and Victim. By reason of Who He was, and what He became, He is our perfect High Priest and perfect Sacrifice.

CONSIDER WHO HE WAS

"In many and various ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by a Son, Whom He appointed the heir of all things, through Whom also He created the world. He reflects the glory of God and bears the very stamp of His nature, upholding the universe by His word of power . . ."

"But of the Son He says,

'Thy throne, O God, is for ever
and ever,
the righteous scepter is the scepter
of Thy kingdom.
Thou has loved righteousness and
hated lawlessness;
therefore God, Thy God,
has anointed Thee
with the oil of gladness beyond Thy
comrades.'

And,

'Thou, Lord, didst found the earth
in the beginning,
and the heavens are the work of Thy
hands;
they will perish, but Thou
remainest;
they will all grow old like a
garment,
like a mantle Thou wilt roll them
up,
and they will be changed.
But Thou art the same,
and Thy years will never end.'

Hebrews 1:1-3, 8-12 R.S.V.

Page Ninety-Three

“Who is the image of the invisible God, the firstborn of every creature: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist.” Colossians 1:15-17.

“Who being in the form of God, thought it not robbery to be equal with God.” Philippians 2:6.

“In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1.

The above texts need no comment to strengthen the claims of Christ’s Deity. Let us therefore acknowledge Jesus as One with the Eternal Father, our Creator and very God.

CONSIDER WHAT HE BECAME

“For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere.

‘What is man that Thou art
mindful of him,
or the son of man, that Thou carest
for him?
Thou didst make him for a little
while lower than the angels,
Thou hast crowned him with glory
and honour,
putting everything in subjection
under his feet.’

“Now in putting everything in subjection to man, He left nothing outside his control. As it is, we do not yet see everything in subjection to him. But we see Jesus, Who for a little while was made lower than the angels, crowned with glory and honour because of the suffering of death, so that by the grace of God He might taste death for every one. For it was fitting that He, for Whom and by Whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. For He Who sanctifies and those who are sanctified have all one origin. That is why He is not ashamed to call them brethren . . .

“Since therefore the children share in flesh and blood, He Himself likewise partook of the same nature, that through death He might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that He is concerned but with the descendants of Abraham. Therefore He had to be made like his brethren in every respect, so that He might become a merciful and faithful High Priest in the service of God, to make expiation for the sins of the people. For because He Himself has suf-

fered and been tempted, He is able to help those who are tempted.” Hebrews 2:5-11, 14-18 R.S.V.

Nor do we need to add to the above texts to strengthen the claim that He Who was very God, became very man.

THE TWO-FOLD PURPOSE OF THE INCARNATION

We speak broadly when we say that the Son of God became the Son of man to save us from our sins. Salvation from sin implies (i) salvation from the sins that have been committed—the sins of the past; (ii) salvation from the liability of our nature to commit further sins.

(i) Christ is our perfect Sacrifice for our committed sins because He is on the one hand God the Lawgiver, and on the other hand man the Substitute. Christ became a man to die in our stead in order that God could be just in passing over the sins of our past. (Romans 3:25, margin).

“Jesus told them [the angels] that He would stand between the wrath of His Father and guilty man, that He would bear iniquity and scorn, and but few would receive Him as the Son of God . . . that He would die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that He would suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would He suffer, but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon Him. He told them He would die and rise again the third day, and would ascend to His Father to intercede for wayward, guilty man.

“The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man.”¹

(ii) While we must not detract from the efficacy of the shed blood of our Lord, we must recognise that the shedding of His blood alone could not save man. When we look deeper into the plan of salvation, it is apparent that man must not only be saved from the guilt of committed sins, but he must be delivered from the tendency to commit more sins. To wipe out the past is one thing; to cease from repeating the past is another. Since the fall of Adam, it has been impossible for fallen man to keep the law of God in his own strength.

1. “Early Writings”, page 150.

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” Romans 8:3.

Here is stated the second purpose of the incarnation: “What the law could not do in that it was weak through the flesh.” The law of God was not weak; but the flesh of man was weak. To impute culpability to the law of God is to discredit God and join sides with the great rebel leader.

Let us consider the situation from God’s point of view. He could not change His law to accommodate the weakness of human nature; yet in His great love He wanted to save man. We can at once perceive that in order to do this, He must save man from his utter inability to live in harmony with the Divine Will. Unless God could do this, sin could never be arrested as long as man continued to live.

After the fall, there was no **power** in human flesh to keep the law. A new **power** was needed in this same flesh to enable it to keep the law. Since the law is a divine standard, only divine power could bring salvation to our weak, fallen flesh.

Further, it is written, “There is no power but of God.” Romans 13:1. Since Christ is “the power of God” (1 Corinthians 1:24), God sent forth His Son to dwell in man’s fallen flesh, so that man could receive the divine power and strength to be lifted out of his fallen condition.

MADE IN THE LIKENESS OF SINFUL FLESH

“God sending His Own Son in the likeness of sinful flesh . . .” Romans 8:3.

“The law never succeeded in producing righteousness—the failure was always the weakness of human nature. But God has met this by sending His own Son Jesus Christ to live in that human nature which causes the trouble.” Romans 8:3 Phillips.

The thought follows on from the last section. Man could not keep the law (cease sinning) because of his fallen nature. God answered the need by sending His own Son to live in the same nature as fallen humanity. For this reason Christ partook of human nature as it was **since sin entered**. Three further points will elucidate this.

(i) The Scripture not only says Christ “was made flesh,” but that He was “made of the seed of David accord-

ing to the flesh.” Romans 1:2. He was not only born of the line of David, but born of the flesh of the line of David.

Further, He partook of flesh the same way as all mankind partakes of it. “God sent forth His Son made of a woman.” Galatians 4:4. Christ did in reality partake of the nature of Mary. Since Mary possessed the flesh that is akin to us all, and since Jesus was made flesh of such a woman, He was made to possess a flesh that was akin to the flesh of us all. “Since therefore the children share in flesh and blood, He Himself likewise partook of the same nature.” Hebrews 2:14 R.S.V.

(ii) “We see Jesus . . . made a little lower than the angels for the suffering of death . . . for it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through suffering.” Hebrews 2:8,10. In contrast to Adam and Death at Creation, Christ was made subject to suffering and death. Adam, as he stood in Eden, was in no way subject to suffering and death. Since Christ was made “in all things like unto His brethren,” who are subject to suffering and death, it behoved Christ to be one with us in suffering and death.

(iii) Further, “He [Christ] Himself hath suffered being tempted.” Hebrews 2:18. In no sense did the unfallen Adam suffer from temptation. His temptation involved no suffering. Yet Christ was made so much like us, that He experienced all our sufferings in temptation. “For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.” Hebrews 4:15.

“WHEREFORE IN ALL THINGS IT BEHOVED HIM TO BE MADE LIKE UNTO HIS BRETHREN.” “THEREFORE HE HAD TO BE MADE LIKE HIS BRETHREN IN EVERY RESPECT.” Hebrews 2:17. A.V. and R.S.V.

Made in all points like unto us, and having the infirmities and weaknesses of our flesh, Christ said of Himself, “I can of mine own self do nothing.” John 5:30. **Conclusion** This demonstrates that as pertaining to the flesh He was on an equal footing with us, of whom Christ said, “Without Me ye can do nothing.” John 15:5.

Ellen G. White elucidates this position:

"The angels prostrated themselves before Him . . . Jesus also told them . . . that He would take man's fallen nature."¹

". . . He condescended to connect our fallen human nature with His divinity . . . Having taken our fallen nature, He showed what it might become by accepting the ample provision He has made for it, and by becoming

Took Fallen Nature partaker of the divine nature."²
"Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, He also Himself likewise took part of the same.' He was the Son of Mary; He was the seed of David according to human descent."³

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years

Took Our Heredity 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. . . . God permitted His Son to come, a helpless Babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."⁴

"In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."⁵

1. "Early Writings," page 150.
2. "Questions on Doctrine," page 657.
3. Ibid, page 653.
4. "The Desire of Ages," page 49.
5. Ibid, page 117.

"The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages;

and physical, mental, and moral degeneracy prevailed throughout the human family. When **Took Degenerate Nature** Adam was assailed by the tempter in Eden He was without the taint of sin . . . All the organs and faculties of His being were equally developed, and harmoniously balanced. Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed . . .

"Since the Fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him."¹

"Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him **Took Sinful Nature** our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which, by disobedience, Adam had lost for himself and for the world."²

"Christ, Who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men."³

1. "Review & Herald," July 28, 1874, quoted in "Selected Messages" Vol. 1, pages 267-268.
2. "Review & Herald," December 15, 1896, quoted in "Questions on Doctrine," pages 656, 657.
3. "Signs of the Times," June 9, 1898, ibid. 657.

Chapter 12.
THE INCARNATION OF CHRIST CONTINUED—
THE LIFE OF CHRIST
GOD MANIFEST IN THE FLESH

Christ stooped to become a man; yet He still retained His divinity. "God was manifest in the flesh." 1 Timothy 3:16. Therefore it is written: "When He [The Father] bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." Hebrews 1:6.

"No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh."¹

"In Christ, divinity and humanity were combined. Divinity was not degraded to humanity, divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness."²

CHRIST CONDEMNED SIN IN THE FLESH

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Romans 8:3.

Satan had charged God with having a law that could not be kept. When he tempted Adam to follow him in transgression, he seemed to triumph in his claim that humanity could not be expected to keep the law.

Adam, as God created him, was in perfect harmony with the holy law of God. There was nothing to vindicate his transgression, and no excuse could exist for his failure.

Christ became a man to redeem Adam's disgraceful failure, and to prove that human nature may keep the law of God.

"Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement."³

Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, He began where the first Adam began. Willingly He passed over the

1. "Youth's Instructor," September 8, 1898, quoted in "Questions on Doctrine," page 649.
2. "Review & Herald," February 18, 1890, *ibid*.
3. "Signs of the Times," June 9, 1898, *ibid*, page 650.

ground where Adam fell, and redeemed Adam's failure.¹

"When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power."²

The above statements stress one fact: human nature lost the battle in Adam, but won the battle in Christ. Adam's sin involved the whole human family, but Christ's perfect obedience brought the possibility of salvation to the whole human family. Adam stood federally for the race; so did Christ. In this sense He was the second Adam, began where the first Adam began, and passed over the same ground as the first Adam. Human nature once lost; now human nature wins. Human nature was once tempted and it sinned; now human nature is tempted, yet lives righteously. Yet this is not to say that in passing over the same ground as Adam, Christ was placed on the same footing as Adam in every sense.³ The last chapter proved the contrary. "Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying."⁴

Notwithstanding the fact that Christ appeared on earth possessing the fallen nature of man, He lived a victorious life, and offered to God on our behalf the sacrifice of the spotless life. Divinity came to dwell in humanity, yet did not in the least particular participate in its sin. This is the mystery of the incarnation. It was our fallen flesh that was lost through its utter impotency to keep the law of God. It was our fallen flesh that was in need of power to live in harmony with the divine will. But Christ, coming to dwell in our fallen flesh, kept perfectly the law of God. Thus Jesus **condemned sin in the flesh**—in our flesh.

1. "Youth's Instructor," June 2, 1898, *ibid*.
2. *Ibid*, April 25, 1901. *Ibid*, page 651.
3. In a sense we begin where the first Adam began. "The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam and we stand in the same position as he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the Word of God and obey." "Review & Herald," July 10, 1890.
4. "Youth's Instructor," June 2, 1898, quoted in Paul Campbell, "Christ's Relationship," page 32.

He did not condemn us (He came to save us); but He condemned sin in us. He accomplished this by the pure and spotless life which He manifested while having the same flesh and blood as those He came to save.

It must be remembered that in living this perfect life, Christ had no advantage over us. If in any way we have a more trying conflict than Christ had, then in that point

No Advantage Over Us Christ could not be our Saviour. But we have nothing to endure which He has not endured. He became our example in all things. It was not by His own divine power that He kept Himself from sin, for He said "I can of Mine own self do nothing." "He emptied Himself" (John 5:30; Philippians 2:7 R.V.) so that "the Father alone appeared in His life."¹ Accordingly, Jesus said, "He that hath seen Me hath seen the Father . . . the Father that dwelleth in Me, He doeth the works." John 14:9,10.

If Christ kept Himself from sin, then He would have left us an example of self-assertion. But He demonstrated that the character of God could be revealed in our flesh only as we surrender to the possession of God as He did. Christ "emptied Himself," and to every one who would come after Him, the Word says, "Let this mind be in you which was in Christ Jesus." Philippians 2:5.

THE SINLESSNESS OF THE HUMAN NATURE OF THE MAN CHRIST JESUS

The life of Jesus of Nazareth was so completely a manifestation of the perfect and divine will that He could say, "Which of you convinceth Me of sin." John 8:46. There was nothing in Him which responded to temptation. Jesus said, "The prince of this world cometh, and hath nothing in Me." John 14:30.

In Jesus a divine character was revealed in our flesh—a life that did not for a moment **cherish** sin, that did not for a moment **possess** a sinful desire, propensity, or inclination. Although Jesus partook of our fallen nature, He so trod the flesh underfoot that not even in thought did He respond to temptation. His victory over the flesh was complete and absolute. A perfect, sinless life was lived out in our flesh. When our fallen, human nature was combined with divine nature in the person of Jesus, only a sinless human

1. "The Desire of Ages," page 389.

nature was revealed in the character of Christ. This is the glorious, transcendent fact of the incarnation. But this blessed truth must not be left there: it must be applied. Christ accomplished this in order that we who are sinful by nature, might be partakers of the divine nature and live the same life that He lived. When our humanity is as fully united to His divinity in our own life, as His divinity was united to our humanity in His life, then it will be true in our experience that the flesh will be completely subjected, and in our transformed, spiritual nature we will have no inclination, propensity, desire, or relish for sin. But as touching a fuller application of the incarnation to our own lives we will leave for a later section. For the present we will be content to emphasize the perfect sinlessness of the nature of the Man Christ Jesus.

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, 'that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.' He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He 'knew no sin.' He was the Lamb 'without blemish and without spot.' Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ."¹

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity."²

"Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corrup-

1. Quoted in the S.D.A. Bible Commentary, vol. 5, page 1131.

2. Ibid, page 1128.

tion. He was tempted in all points like as man is tempted, yet He is called 'that holy thing.' It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin."¹

THE CHARACTER OF CHRIST

The inspired writers admonish us to behold Jesus, and to look upon Him Who is the author and the finisher of our faith. It is by beholding Him that we are to be changed into His likeness. This does not mean that we have to gaze upon attractive portraits of Christ and conjure up in our minds what a lovely person He was. The Jews who looked upon His appearance, saw no beauty in Him, but only "a root out of the dry ground." (Isaiah 3:1). It is not without reason that the word of God gives not the slightest intimation as to the physical appearance of our Lord. Yet the whole Bible shines with the glory of the character of Christ. This we must behold in order to be saved.

The whole life of Jesus was a living manifestation of the character of His Father. It was a living representation of the standard of the law of God. The life of Christ was the law personified. We see mirrored in our Saviour's life the true meaning of keeping the commandments of God.

We will now consider a transcript of the character of Jesus.² Dear reader, as you behold the character of your Lord, will you consider that this is what it means to keep the law of God? Perhaps you will be convicted of sin as you behold the glory of the Only Begotten of the Father. The light of Christ's life always brings conviction of sin. Remember Paul: he was the greatest Pharisee until he beheld Jesus; then he recognized himself as the greatest sinner. Nicodemus thought his life upright until he met Jesus. Then in the presence of the Master he felt that his heart was unclean and his life unholy.

We poor Laodiceans must behold Christ. This is our only hope. Then we will understand that we are indeed wretched, miserable, poor, blind and naked. But the hand that humbles us in the dust will be outstretched to lift us up in newness of life.

1. Ibid, pages 1128, 1129.
2. This transcript is taken from E. G. White's "The Desire of Ages." The page references will be placed alongside each statement.

Page One Hundred and Four

HIS LOVE

At all times and in all places He manifested a loving interest in men, and shed about Him the light of a cheerful piety.	86
He worked to relieve every case of suffering that He saw.	87
He spoke a word of sympathy here and a word there, as He saw men weary, yet compelled to bear heavy burdens.	90
His life was marked with respect and love for His mother.	90
The healing power of love went out from Him to the sick and distressed.	92
He manifested an interest in men's secular affairs.	151
He spoke with solemn dignity, and both look and tone expressed such earnest love, that sinners were not offended as they realized their humiliating position.	173
His tender compassion fell with a touch of healing upon weary and troubled hearts.	254
His character expressed love in look and tone, and a sweet sympathetic spirit.	254
When He saw men refuse the message of peace, His heart was pierced to the very depths.	255
His heart, that loved and pitied, was a heart of unchanging tenderness.	319
His heart overflowed with love for the whole human race, but He never became indulgent about sin.	356
He Who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need.	365
His love was not circumscribed to race or nation.	402
He sought not to condemn, but to save. He spoke words of comfort and hope.	462
He was a lover of children. His gentle and kindly manner won their love and confidence.	511
His tender, pitying heart was ever awakened to sympathy by suffering.	533
His enemies read in His calm, solemn face, love, benevolence and quiet dignity.	581
During every hour of His life upon the earth, the love of God was flowing from Him in irrepressible streams.	678
His every feature expressed gentleness, and resignation and the tenderest pity for His cruel foes.	735

HIS UNSELFISHNESS

In principle firm as a rock, His life revealed the grace of unselfish courtesy.	69
From His earliest years He was possessed of one purpose; He lived to bless others.	70
He laboured earnestly for humanity.	86
He did not contend for His rights.	89
He was always sacrificing Himself for the good of others.	90
He was so emptied of self that He made no plans for Himself.	208

Page One Hundred and Five

He was so fully surrendered to the will of God that the Father alone appeared in His life.	389
He did not manifest selfish sorrow.	578
His whole life was a life of unselfish service.	642
He did not think of Himself. His care for others was uppermost in His mind.	643

HIS TACTFULNESS

Jesus carried into His labour cheerfulness and tact.	73
He reached the hearts of the people by going among them as one who desired their good.	151
His strong personal sympathy helped to win hearts.	151
He did not meet argument with argument.	171
He had tact to meet the prejudiced minds.	254
He made truth beautiful by presenting it in the most direct and simple way.	253
In all His intercourse with rude and violent men He did not use one unkind or discourteous expression.	515
When He reproved, His words were spoken with the utmost gentleness.	535
It was not His purpose to humiliate His opponents.	594

HIS HUMILITY AND MEEKNESS

He shunned display.	74
He did not strive for worldly greatness, and in even the lowest position He was content.	88
He did not contend for His rights.	89
He weeded all vanity from His life.	91
He took no measures to bring Himself into notice.	137
His manners were gentle and unassuming.	138
In that life there was no noisy disputation, no ostentatious worship, no act to gain applause.	261
He was never elated by applause, nor dejected by censure or disappointment.	330
He remained true to the humble lot He had accepted.	571
His every feature expressed gentleness and resignation and the tenderest pity for his cruel foes.	735

HIS PATIENCE AND COURAGE

He never manifested an impatient word or look.	88
In His work He was willing and uncomplaining.	89
He did not retaliate when roughly used, but bore insult patiently.	89
He never became discouraged.	89
He was still of good courage when amid the greatest opposition and most cruel treatment.	330
He was not impatient even though interrupted and robbed of rest.	364
He spoke no words of retaliation.	619
His heart was patient and gentle, and would not be provoked.	700

HIS PURITY

Neither gain nor pleasure, applause nor censure, could induce Him to consent to a wrong act.	72
He was wise to discern evil, and strong to resist it.	72
He hated but one thing in the world, and that was sin.	
He could not witness a wrong act without pain which it was impossible to disguise.	88
His presence brought a purer atmosphere into the home, and His life was as a leaven working amid the elements of society.	90
He was the embodiment of purity.	243
He dwelt among men as an example of spotless integrity.	243
His language was pure, refined, and clear as a running stream.	253
He was surrounded with an atmosphere of peace, even amid the turbulence of angry enemies.	254
In the heart of Christ, where reigned perfect harmony with God, there was perfect peace.	330
His life was a rebuke to men's sins.	587

HIS DIGNITY AND MANLINESS

In principle He was firm as a rock.	69
He possessed a dignity and individuality wholly distinct from earthly pride and assumption.	88
He spoke with solemn dignity.	173
He never purchased peace by compromise.	356
His enemies read in His calm, solemn face, love, benevolence, and dignity.	581
Even under disgraceful treatment, He bore Himself with firmness and dignity.	742

HIS DILIGENCE AND INDUSTRIOUSNESS

In His industrious life there were no idle moments to invite temptation.	72
He was perfect as a workman, as He was in character.	72
He laboured earnestly for humanity.	86
A wise purpose underlay every act of Christ's life on earth.	206
His life was crowded with labour and responsibility.	362

HIS MINISTRY

He would not enter into controversy, yet His example was a constant lesson.	89
He passed by no human being as worthless, but sought to apply the saving remedy to every soul.	91
To the discouraged, sick, tempted, and fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood.	91
He would not betray secrets that were poured into His sympathising ear.	92

He saw in every soul one to whom must be given the call to His kingdom.	151
He did not sermonize as men do today.	152
As people heard His words they were warmed and comforted. He spoke of God not as an avenging judge, but as a tender Father.	205
He had nothing to do with subjects of dissension among the Jews. It was His work to present the truth.	253
He taught the Scriptures as of unquestionable authority.	253
He was earnest rather than vehement.	254
He loved to gather the people about Him under the blue heavens, on some grassy hillside, or on the beach beside the lake.	291
He rested by faith in His Father's care.	336
His life was crowded with labour and responsibility; yet how often He was found in prayer.	362
He taught men not to place themselves needlessly in antagonism to established order.	434
He was not presumptuous, nor would He rush into danger, or hasten a crisis.	451
It was not His purpose to humiliate His opponents.	594

THAT THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US

Having seen the perfection of the character of Jesus, we must realise its relation to our own lives. Having taken upon His divine nature our sinful nature, He developed a spotless character which He now longs with the longing of infinite love to impart to us. That beautiful character, woven in the humanity of Christ, is for us.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; **that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.**" Romans 8:3,4.

Through Christ we may now keep the law—the transcript of the character of God. Christ has made it possible for its righteous principles to be revealed in us. In looking unto Jesus, and beholding the sinlessness of His life, we are to realize that we are to be partakers of His sinlessness. He Who was Divine partook of our nature and lived sinlessly, that we who are human may partake of His divinity and live sinlessly.

"Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."¹

1. "The Desire of Ages," page 664.

Christ has given His life for us and to us. "For the Bread of God is He which cometh down from heaven and giveth life unto the world . . . I am the Bread of life." John 6:33,35. The life which He gave us was the beautiful sinless life that we have just considered.

We are "saved by His life." Romans 5:10. There is salvation for us only as we partake of that sinless life. This is the Bread of life on which we must feast. Just as we eat our daily bread and it becomes part of our bodies, so we are to feast upon Christ day by day, making His life our life. There are some who obtain the **Saved by His Life** idea that being saved by His life is merely a reckoning transaction in heaven, whereby Christ's life is merely put to the sinner's account. But it means far more than that. Christ has offered His life to us, and we can be saved only as we make His life our own.

"As the blood of the slain lamb sheltered the homes of Israel, so the blood of Christ was to save their souls; but they could be saved through Christ only as by faith they should make His life their own."¹

Oh the glorious thought that Christ gave His matchless life in exchange for our sinful lives! Paul says He gave His life for our sins. (Galatians 1:4). He gives His life to those who have sins to give Him in return. Reader, have you any sins? Were you conscious of sins when you compared your character with His? You can exchange them all for the life of Jesus. He has paid the price for those sins, and His life is yours if you will come to Him. That life will be so precious to you, filling your life with joy and gladness.

The life of Jesus is a divine, sinless life. Yes, it is a sin-conquering life; and to the extent that we take His life, to that extent will we have victory over the world, the flesh, and the devil. When Jesus was upon earth He **Taking His Sinless Life** conquered all sin and defeated the temptations of Satan utterly. When Christ is living in us Satan is a completely vanquished foe. Christ can defeat sin in our flesh today just as He defeated sin in our flesh two thousand years ago. Then let us take His life and know His victory.

Have you been striving to get yourself sinless before the close of your probation, realizing all the while it has been a losing battle? By believing on the Son of God you

1. Ibid, page 82.

must receive life through His name and confess that "Jesus Christ is come in the flesh." 1 John 4:2. Only the life of Jesus manifested in your mortal flesh will be a sinless life. (2 Corinthians 4:10,11). It is the only life that can resist sin. It is the only life that can keep the law of God. Thanks be unto God for this unspeakable gift.

The whole science of salvation centres around the life of Christ. Salvation depends on being saved by His life. Perhaps the reader might say, Yes, I can see that I will be saved if I receive the life of Christ, but HOW can I receive it? We will study this in the following chapters as we con-

sider how the sanctuary service imparts to us His life. Sufficient is it to say now, that when a believer fully appropriates to himself the benefits of this mediatorial work, he will be as sinless in the flesh as Christ was sinless in the flesh. This is the hope of the remnant church which expects to reflect the image of Jesus fully and receive the seal of the living God in its forehead. This is the fruit of Christ's love for the church—"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 5:27. This is the purpose of the three angels' messages—to gather out from among all nations, kindreds, tongues, and peoples by the power of the everlasting gospel, a people of whom it may be truly said before all the universe: "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

No pen can portray, or tongue can tell the wonder of the incarnation. Christ was the Son of God. He became the Son of man, that the sons of men might become the sons of God, (Galatians 4:4; 1 John 3:1). Christ was Spirit. (1 Corinthians 13:4,5). He became flesh in order that man, who is flesh, might become spirit. (John 3:6; Romans 8:8,10). Christ, Who was altogether of the

Conclusion divine nature, was made partaker of human nature in order that we who are altogether of the human nature might "be partakers of the divine nature." (2 Peter 1:4). Christ, Who knew no sin, was made to be sin, in order that we, who knew no righteousness, might be made righteous, even the righteousness of God. (2 Corinthians 5:21).

Chapter 13.

THE DEATH OF CHRIST

WHAT THE CROSS MEANT TO THE FATHER

No finite language can describe the most infinite thing in the universe. The cross of Christ is the grandest revelation of the character of our heavenly Father.

"God is love." 1 John 4:8. He loves all His creatures with all His love. God has made unnumbered worlds, yet He loves each with a personal love that is as strong as if there was only one object for His love. God's love is eternal and uncircumstantial. When the human race rebelled against Him, God loved mankind just the same. When the great gulf of sin alienated us from Him, He made the uttermost sacrifice to win us back to fellowship with Himself. He came to this world in the person of His Son to rescue us. "For 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 atonement of Christ was not made in order to induce God to love those whom He otherwise hated; and it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favour in the sight of heavenly intelligences, in the sight of the world's unfallen, and in the sight of a fallen race. . . . We are not to entertain the idea that God loves us because Christ has died for us, but that He so loved us that He gave His only-begotten Son to die for us."¹

"The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world."²

Let the discouraged sinner behold God's love for him. It is not a love that seeketh its own, but a love that for love's sake goes out after the most miserable, worthless sinner, and makes the very ultimate in sacrifice to let him know how much God loves him. We do not earn, merit, or deserve His love, but we have all received it, and may rise up and rejoice in it. It is the greatest power in the universe, sufficient to save all.

1. "The Signs of the Times," May 30, 1893. Quoted in "Questions on Doctrine," page 676.
2. "Steps to Christ," page 10.

God, being infinite in justice, can by "no means clear the guilty." He cannot forgive sin itself. It must be destroyed with divine justice. Sin is like a plague in God's

universe, a dreadful curse which has brought **God's** misery and woe to His creatures. In order to save **Justice** us from terrible consequences the Father and the **Toward** Son took the responsibility of all the loathsome **Sin** sin of the world. In the person of His Son, the

Father took the world's guilt and bore the consequences of the broken law. The law had demanded punishment for the transgressor. Now the Lawgiver bowed low and took the full measure of divine justice. When Jesus became the suffering Substitute for the race, "God was in Christ reconciling the world unto Himself." 2 Corinthians 5:19.

The cross reveals how sin has wrung the heart of the Father since its inception into the universe. But He need not have suffered. He could have risen in justice and wiped out every sinner. Instead, He stooped down in loving kindness to save the sinner. We cannot estimate

The Cost how much that cost the Father. We cannot **of Sin** raise our little minds to fully comprehend what it meant for the Omnipotent, Omniscient, and

Omnipresent One to go to the infinite extremity in a personal sacrifice to save us from ruin. The sacrifice was the gift of His only Son, Jesus, Who relinquished forever the form of God to take forever the form of man. The extremity was reached when He delivered Him up to death, not sparing Him from the wrath of the law. At Calvary, God suffered with His Son and bore the penalty of our transgressions.

Now, when we look heavenward to God, it is our privilege to see, by faith, the rainbow of the Everlasting Covenant encircling the throne, and the smile of the Father's reconciling face. He has paid the price for our sins, provided a complete atonement for our transgressions, and reconciled us to Himself. Like the wandering prodigal, we can return to a Father Who waits to surround us with the arms of His love.

WHAT THE CROSS MEANT TO JESUS

Jesus, the Son of God, was the brightness of His Father's glory, and the express image of His person. "By

Page One Hundred and Twelve

Him were all things created, that are in heaven, and that are in earth." Although Jesus was "in the form of God," He thought it not a thing to be desired to share the equality with God in heaven whilst we, His creatures, were without God and without hope in the world. Instead of¹ the joy that was set before Him, He "endured the cross, despising the shame." Hebrews 12:2.

He came down from glory to seek and to save that which was lost. Jesus could not pass us by on the other side, but like the good Samaritan, He stooped to bring us salvation. Our little minds cannot grasp the reality of the awful condescension of the King of Glory, Who for our sakes left all, "emptied Himself," and became lower than the angels. And lower **His** yet. He "took upon Him the form of a ser- **Condescension** vant." And lower yet. "He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:8.

Sin could not be set aside. What was sown by man had to be reaped by man. Jesus chose to become a man, to be made "in the likeness of sinful flesh," and to be made "sin for us," so that He could Himself reap the harvest of man's transgression. He chose to endure the terrible wrath of the law against transgression that we might escape. Only in the light of Gethsemane and Calvary can we perceive how offensive and heinous is sin in God's sight. When Jesus stood down to take a sinner's place, divine justice could not spare Him, and He was punished to the uttermost. Inspiration had written: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities:

Takes the chastisement of our peace was upon Him; **Sinner's** and with His stripes we are healed. All we like **Place** sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on

Him the iniquity of us all." Isaiah 53:4-7. None of us know what it feels like to stand before God in full guilt. Only when the sinner stands face to face with His Maker at the last judgment day, will he know something of the anguish

1. The Greek of Hebrews 12:2 renders the word "for," "instead of."

that wrung the heart of the Son of God as He endured the feeling of eternal separation from God because of sin.

Jesus knew what the cross involved; but knowing it all, He chose it. He chose it because He loved us. His love called Him that way, and He considered not Himself.

Picture Him just before Gethsemane—at the Passover supper. Satan tries to discourage Him from drinking the cup of our woe. The tempter urges, “Look at your unappreciative disciples: they are all squabbling amongst themselves as to who should be the greatest. Peter will deny you. Judas will betray you. They will all forsake you. The multitude which you have healed of disease will swell the cry, ‘Crucify Him.’ Your sacrifice is unappreciated.

Choosing the Cup The risk is too great.” But Jesus looks across the Passover table to Peter, that impulsive fisherman. He looks into the face of him who will shortly deny Him with degrading oaths. The heart of Jesus goes out after Peter: “How can I give you up, Peter? There is no hope for you unless I choose the cross.” John leans on His breast. Jesus reflects: “John, unless I choose the cross, you must be forever separated from Me, and abandoned without God and without hope.” Jesus looks around the table, and into the expectant faces of the men He has chosen to be with Him. He has tramped along dusty roads with them. He has slept under the Galilean skies with them. He has spent long nights in prayer for them. He loves them.

Jesus enters the Garden of Gethsemane. The gulf of sin “seems so broad, so black, so deep”¹ His spirit shudders before it. Behold Him contemplating the awful cost of our redemption while the disciples are senseless and asleep. Satan again tempts the Saviour to let the guilty race perish in their own sins. His nature shrinks back from the sacrifice. Then a vision of a perishing world rises before Him, and He sees you and me, as it were, like the prodigal son—amongst the animals, bestial, dirty, and haunted with memories; or as the lost sheep, abandoned to hopeless wandering, loneliness, starvation and death. The heart of Jesus goes out after us, and He will save us at any cost to Himself.

From the undignified arrest on that Friday morning, right through the disgraceful trial, until the Son of God

1. “The Desire of Ages,” page 686.

was lifted up between heaven and earth, two things stand out in bold contrast; the selfish ingratitude and shameful cruelty of men’s hearts; and the love of Jesus. Here was One Who had done only deeds of love and mercy, One Who had spent His whole life for the good of others; yet men poured vileness, suffering, and agony on Him, and loneliness, as if trying to see how far they could go before His love broke down. But His love was unquenchable.

“Many waters cannot quench love,
Neither can the floods drown it.”

Song of Solomon 8.7.

Every insult that was heaped on Him, every thorn that tore His brow, every nail that was driven through those strong and gentle hands, earned Him the right to become His murderer’s Advocate. The Saviour kept on loving men, until, with the burden of their sins upon His own soul, and feeling forsaken of heaven and earth, He uttered that terrible cry: “My God, My God, why hast thou forsaken Me?” Mark 15:34.

What did the cross mean to Jesus? Certainly He gave up riches, and glory, and honour, and the throne of the Universe. But He gave up infinitely more than things. He gave up Himself. He emptied Himself. He denied Himself. He considered not Himself. He pleased not Himself. But He loved me, and gave Himself for me. This unspeakable, self-sacrificing love, this is the glory of the cross of Christ.

WHAT THE CROSS REVEALS TO US

The Apostle Paul said: “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Galatians 6:14. Nineteen wide centuries have come and gone, but time has not eclipsed the glory of the cross of Christ. There is not a deed in all history of all nations of all time that has so affected the hearts of men as the cross. Well might we ask again, What does the cross reveal to mankind to call forth his most reverent admiration?

It Reveals Love

The cross is the manifestation of the love of God that never lets go.

“Every human tie may perish,
Friend to friend unfaithful prove,

Mothers cease their own to cherish,
Heaven and earth at last remove,
But no change can attend Jehovah's love."

The light of God's love shining from the cross demonstrates to the sinner that he is loved of the Father and the Son. In the kingdom of heaven there is no force. The only constraining of man is the constraining power of the love revealed in the cross of Calvary.

It Reveals Sin

Standing out in bold contrast to God's love to men, is man's natural hatred of God. At the cross the two great opposing principles of the universe are unveiled: the love of God toward sinners, and the hatred of sinners toward God.

As the sinner stands before the cross he begins to ask: "What is sin that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation demanded that I might not perish but have everlasting life?" The cross reveals the loving King dying for the rebellious subject. The sinner sees the true nature of his transgression of God's holy law—that it is a deep-seated, natural enmity against God. (Romans 8:5-7). Calvary demonstrates to him that his sinful heart hates God. In the angry faces about the suffering Saviour, he sees portrayed his own hatred to His loving Creator. He sees Himself a murderer of the Son of God.

In the punishment meted out to God's innocent Son, he realizes too, how heinous sin is to bring such suffering. The bewitching power of sin falls from his eyes like scales, and he understands that it is what God's Word portrays it to be—leprosy, repugnant sores, a miry pit, a loathsome disease, and a prison house of corruption. He loathes himself as he views the pure, spotless Lamb of God.

It Reveals the Way of Repentance

The unveiling of God's love to us, and our hatred to God, works upon our sinful, rebellious hearts. Our hearts are softened, our minds are impressed, and our souls are made contrite. The Bible says that "the goodness of God leadeth . . . to repentance." Romans 2:4. As we are drawn to the cross by the uplifted Saviour, the power of love and the revelation of our sins leads us to heart repentance.

"The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus;

a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the suffering of God's dear Son."¹

Before we can be saved our hearts must be broken, and in the heart we must turn away from sin. Salvation is a heart experience, and without a heart experience there is no salvation, but a cold, formal substitute. We need to come to the cross to know the warmth of the Saviour's love, and to hear His prayer for our cold resistance and rebellion against Him—"Father forgive them, for they know not what they do."

We must wait in quietness at the foot of His cross till we know that we are all the world's sin, and that Christ died for us.

"Upon that cross of Jesus
Mine eye at last can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess:
The wonder of redeeming love,
And my unworthiness."

This heart experience at the foot of the cross is the only doorway that will lead to the saving acceptance of Jesus Christ.

"If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."²

It Reveals Forgiveness and Acceptance

Does the reader say: "How may I know that I have received Jesus Christ; how may I know that He has taken away my sin, even mine, and saved me from the law of sin and death?" There are many professed Christians who do not have personal assurance of acceptance with Christ, yet salvation depends upon this point.

Some time ago a missionary was showing a lantern slide of the crucifixion to some raw heathens in India. Suddenly, a heathen, who had never heard of the story of Jesus before, cried out across the audience, "Come down from the cross, thou Son of God. That is my place." Yes, that heathen in his blindness knew somehow that Jesus was there in his place—that it was for him that the Son of God hung on the cross. Do you? You are not asked, "Do you know that Jesus was crucified about two thousand

1. "Steps to Christ," page 21.
2. "The Desire of Ages," page 83.

years ago?" That is history. But, "Do you realize that He was there on the cross in your place?"

He loved me, and gave Himself for me. It was a personal gift of Himself to me. He is my very own Saviour.

A Personal Gift The fact that there are millions of other people on this planet makes no difference to the amount of light I receive from the sun; even so, the access between Christ and me is as full as if I was the only being in the universe.

Maybe the devil comes along to you and says: "You are a very great sinner." You can reply: "That is true enough; but Jesus loved me, and gave Himself for me. He gave Himself for my sins that He might deliver me from them. He has redeemed me, not with corruptible things, but with His precious blood. Now Christ is stretching out His hands to me saying: 'Sinner, see how I love you. Return unto me, for I have redeemed you.'

He Bought Us You are Mine for I have chosen you. Return with all your sins, for they are Mine too. I bought every last one of them. You are bought with a price, and those sins do not belong to you. I paid a terrible price for them, and I want them delivered to me." What an argument is this! Can there be any question that Christ will receive the one who belongs to Him?

Some time ago a certain Earl purchased an old castle, and one of his friends remarked to him: "I hear you want that old castle. Do you know that it is full of rats and vermin, that it has obscene paintings on the wall, and that it has a very bad reputation?" The Earl responded: "I will clean the vermin out. I will pull down the obscene paintings, and place my own beautiful pictures on those walls. As for its reputation, that is no problem to me. I will make it my own dwelling place." Even so, dear reader, the Lord Jesus Christ has re-purchased you at the cross. It is true, whether you realize it or not; and you rightfully belong to Him. Have you delivered your sins to Him? If you have you may be assured that He has taken them. If you are not His it is solely because you have refused to deliver to Him that which He has bought. You are defrauding Him.

Let the sinner turn in faith to the Christ of Calvary. Let him see Jesus lifted up from the earth, drawing all men unto Him. Let him hear the Saviour say to the

Page One Hundred and Eighteen

tempted soul, "Arise . . . this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. To those who plead, "Take away all

iniquity, and receive us graciously," the Lord will answer, "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Hosea 14:2,4; Isaiah 55:7; Micah 7:18,19; Isaiah 1:18.

Five bleeding wounds He bears on Calvary
They pour effectual prayers for me,
Forgive him, O forgive, they cry,
Nor let the contrite sinner die."

It is our blood bought privilege to take the position of the repentant sinner in the daily service. As he brought his substitute to the altar of burnt offering, confessed his sins upon it, and took its life, so we may come to Jesus our Substitute, kneel at the foot of His cross, confess our sins to Him, and recognise that it was our sins that slew God's dear Son.

"Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in, and to bind up our wounds, to cleanse the arms of His love from all impurity."¹

IT REVEALS THE PLACE OF DEATH

Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

While the cross is a place of love, mercy and forgiveness, it is not a place to get indulgences for sin. To make

1. "Steps to Christ," page 40.

Page One Hundred and Nineteen

the cross a place of forgiveness without deliverance is to make the cross of Christ the minister of sin. The words translated "forgive," and "remit" signify "a release," "an emancipation," "a letting go," "a deliverance" and "a sending away." They are an allusion to the sanctuary service, where the penitent confessed his sin, transferred his guilt and became separated from his transgression. Forgiveness of sin, therefore, is a soul deliverance from sin.

The Bible is emphatic that this deliverance from guilt can only be wrought by death. The cross reveals that the sinner must yield up his life. If a man had £1,000 and owed £1,000, how much would he have left after paying the debt? Nothing. Even so, the sinner's life is forfeited to the law of God, and he must die. To preach forgiveness for the sinner, without the "death" of the sinner is to preach an entirely false, crossless gospel. Yet it is often preached.

We must die sometime. Will it be now, with love and gratitude, through yielding up our lives in surrender to Christ, or later with bitterness and anguish at the last judgment day? Oh, let us be "crucified with Christ" (Galatians 2:20) now, rather than before the grim avenger of blood brings anguish and eternal loss. But die we must.

There are some who make this death merely a reckoned death, i.e., that Christ's death is merely reckoned to the sinner's account, and he is only reckoned as dead while he does not actually participate in the death. This reduces the gospel to a mere make-believe. But the blessings of forgiveness and soul deliverance from sin are only available to those who are willing to be "made conformable to His death" and to be "crucified with Christ." Philippians 3:10, Galatians 2:20.

Dying with Christ Our carnal natures are enmity against God, and in this condition we are not able to keep the law of God. (Romans 8:5-7). The seventh chapter of Romans represents us as "married" to this lower nature, enslaved to do the will of the flesh. The only way of release from this condemnation is through "death." While it is a spiritual death, it is none the less a real experience of giving up the life, surrendering to Christ, and laying our old selves in the

dust. Without this death to sin and self, there can be no hope for our perishing souls. Baptism symbolizes this death with Christ.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried by baptism into death. . . . Knowing this, that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Romans 6:3,6,7.

The daily sin offering of the earthly ritual represented the sinner's death to sin. By placing his hands on the victim, he identified himself with it. Then by taking its life he demonstrated his willingness to die in his substitute. As the blood was poured out at the base of the altar, so he poured out his life in surrender to God, recognizing that he had no life of his own. This was the sinner's first step in participating in the earthly ritual. Even so, the sinner's first step in following Christ is to follow Him in death.

The apostle Paul says: "I bear in my body the marks of the Lord Jesus." Galatians 6:17. Those marks are the marks of the cross, the marks of death to self. Have you, reader, given up your life for the cross? Are you "delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest" in your mortal flesh. Remember, you could go to far-flung Island fields and work with the un-failing zeal of Saul of Tarsus, but without the cross it

would profit you nothing. A Christian without a cross will be a sinner without a Saviour. He may say, Lord, in Thy name have I toiled and worked, and in Thy name have I done missionary work and many wonderful works. But when the last seal is broken he will look in vain to see his name written in the Book of Life. And the terrible part about it is that this seems to be the condition of many Laodiceans. In 1893, Mrs. E. G. White wrote these following words from Melbourne:

"It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner."¹

Why is this? Because the way of salvation is too hard to find? Not at all! The Scriptures tell us it is so plain that the wayfaring man, even though he be a fool, need not err

1. "Christian Service," page 41.

therein. The condition cited above prevails because self is not surrendered to die, the life is not yielded up to the Lord Jesus.

It is possible to be in the "service of Christ," yet full of our own plans, ambitions, pride, and self-seeking. The greatest self-seeking often exists under the cloak of Christian service. Jesus said: "Unless a man forsake all that he hath, he cannot be my disciple." To **Forsaking** forsake all means to forsake ourselves, not **All** merely to relinquish worldly amusements, some unhealthy habits, working on the Sabbath, or even secular employment. Judas gave up all these, yet was the betrayer of Christ. To forsake all means to give up our own way, our own wills, our own pleasing, our own seeking. We have a heaven to win and a hell to shun, and the greatest battle to be fought is right in our own hearts. Luther said, "I am more afraid of my own poor heart than the Pope and all his cardinals. Pope Self—Ah, he is the chief Pope."

Reader, have you stood in the light of the cross where Pope Self and the self-sacrificing love of Christ stand face to face? Have you seen Jesus denying Himself, emptying Himself, giving up Himself for you, and then considered that He gave that matchless life for that sinful life. Like the disciples, we must allow Jesus to take us to Calvary. We must behold the Calvary scene, and contemplate it until self is subdued in the glory of Christ's love. Only the heart-broken repentance of the cross will gain us the victory over self.

Jesus gave up Himself—not just things—and left us an example that we should follow his steps. In the light of Calvary, in the knowledge of the wonderful love of Christ, could we give anything less than all that we might win Christ. (Philippians 3:7,8). When the heart is first touched by a ray of light from the cross, it says: "Some of Christ, and some of self." As His beauty is more clearly seen that heart may say: "More of Christ and less of self." But when the heart is subdued with the revelation of the love of Jesus which shines out from the cross, it says: "All of Christ, and none of self."

"But what do we give up, when we give all?—A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to

give up all! I am ashamed to hear it spoken of, ashamed to write it."¹

Heaven will be cheap enough for all who become partakers of the death of Christ. For when the shadows of this life are scattered by that bright, eternal morning, the redeemed shall see the things that God has prepared for them that love Him. When the redeemed look upon Jesus bearing the marks of His humiliation; when they stand upon the threshold of their blood-bought, eternal home, there will burst upon their enraptured senses the meaning of His cross. And the everlasting song of each shall be: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Would you be among them? Then take up your cross, and follow Him.

1 "Steps to Christ," page 36.

Chapter 14.

THE RESURRECTION OF CHRIST

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Acts 2:22-24.

Christ, the sinless One, had vanquished Satan in life.

**Christ Breaks
Power of Death** Then he entered the domain of death and utterly spoiled the stronghold of the prince of darkness. Through death He destroyed him that had the power of death, that is the devil. (Hebrews 2:14). Thus it is that the believer in Jesus is not only a conqueror in life, but a conqueror in death.

"Over the rent sepulcher of Joseph Christ had proclaimed in triumph, 'I am the resurrection, and the life.' These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death."¹

**Pledge of
Immortality** Death holds no fears for the child of God; it is but a place for a moment of rest. His life is hid in Him who is the resurrection and the life, and he lies down for a moment of silence and darkness, confident that when Christ, Who is His life shall appear, then he shall also appear with Him in glory. (Colossians 3:4).

Yet the resurrection of Christ means more to the believer in Jesus than the resurrection from the grave to immortality: it means to him the resurrection from his death (spiritual) with Christ to new life with Christ. Having known the power of His resurrection in this life, he, like Abraham, firmly believes in the resurrection to immortality, because he has experienced that quickening power in his own life.

1. "The Desire of Ages," page 785.

The death of Christ reconciles us to God. (Romans 5:10). "And, having made peace through the blood of His cross, by Him to reconcile all things to Himself . . . And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight." Colossians 1:20-22.

When the sinner is drawn to the uplifted cross to find repentance, he prostrates himself before it and dies with Christ. He lays down his weapons of rebellion, the enmity is destroyed, and he finds reconciliation with God. With Christ, he places himself on the altar of sacrifice, and declares with Paul, "I am crucified with Christ." His "old man is crucified with Him that the body of sin might be destroyed, that henceforth [he] should not serve sin." Galatians 2:20; Romans 6:6.

The repentant sinner condemns himself with Christ that he might be justified in Christ. He dishonours himself in true humility that Christ might honour him with His own honour. He dies with Christ in order that he might live with Christ.

**Life of Christ
Justifies** While the death with Christ reconciles us, the life with Christ justifies us. He "was delivered for our offences, and was raised again for our justification." "We shall be saved by [Greek 'in'] His life." Romans 4:25; 5:10. To be justified we must lay hold of the life of Christ, we must be united to Him, hid in Him and "married" to Him.

But the seventh chapter of Romans plainly tells us that we must be delivered from the "first husband" (the lower nature, or the old man), before we can be "married to another, even to Him Who is raised from the dead." (Romans 7:1-4). Union with this "first husband" means condemnation and destruction. We cannot be justified in such a union. Paul explains that it is through death that we are delivered from the flesh that we might be united with the life of Christ.

The sinner can appropriate the life of Christ for his justification at only one point. At only one point can he

receive "life from above." (John 3:3 margin). It is where every sinner receives it—at the point of death! This is the only way for him to be joined to Christ. All who endeavour to be justified by the life of Christ without being first reconciled in death with Christ are thieves and robbers who endeavour to enter the sheep-fold by climbing up some way other than entering "in by the door." (John 10:1).

In Romans 7:14-24 we have the picture of a man vainly endeavouring to be justified, freed of condemnation, while still united and bound to the tyranny of the carnal nature. Only when he despairs of himself utterly, and cries out for deliverance from his old nature, is he freed and justified in Christ.

There are many today who are trying to find a doctrine of justification by faith which can accommodate the old man of the flesh. Somehow the carnal mind, which can do nothing but pervert the Scriptures, thinks it convenient to take the "old man" along in the Christian experience, rather than put him to death. Then they declare that the Christian life is a struggle. But the struggle in this case is the struggle of the old man trying to keep alive, when the law and the Spirit of God testify that he should be surrendered to death. Further, they line up the struggle in their own experience with that struggle depicted in Romans 7:14-24, and declare that that is the experience of a truly converted man. Alas, Paul is describing the struggles of a slave to sin, a slave who being enlightened by the law and the Spirit of God, longs to be free from the bondage of the flesh. Yet God waits until he so hates his sinful life that he will gladly deliver it to death in Jesus Christ. To preach conversion or justification without this death and deliverance from the tyranny of the flesh is to preach a crossless and resurrection-less gospel—one having a form of godliness, but denying the power thereof. (2 Timothy 3:5). One may appropriately conclude that this deceived state is akin to the Laodicean condition, where the professed Christian boasts that he knows all about justification by faith, yet in reality he is destitute of the life of Christ in the soul.

Let us turn aside from a gospel without power, and a justification without a living experience, to find in the word of God the true meaning of conversion.

Having died with Christ, the believer rises with Christ in newness of life. When he reaches the lowest point possible (death), he steps into the life of Christ. He is justified.

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . Now if we be dead with Christ, we believe that we shall also live with Him." Romans 6:4-6,8.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for Me." Galatians 2:20.

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses." Colossians 2:12,13.

This is no make-believe gospel. It brings to view the mighty resurrection power of Christ working to deliver the penitent from death to make him a new creation in Christ Jesus. Justification is a mighty miracle of creation, a manifestation of the power which brought the worlds into existence. This is why Paul says: "I am not ashamed of the gospel of Jesus Christ: for it is the power of God unto salvation." Romans 1:16,17. In Ephesians Paul sets forth the resurrection of Christ as the mightiest demonstration of the power of God. He then proceeds to show that this same power quickens the believer from deadness in sins to newness of life with Christ. The believer is raised with Christ by the power of his resurrection. The man who does not believe in this power to lift him from his old life of sin is just as much an infidel as the man who thinks this world evolved through timeless ages.

Let the prayer and the counsel of the following passage bring us saving faith in the purpose and power of the resurrection:

"I . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ,

the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named . . .

“And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 1:15—Ephesians 2:6.

Some people object to this standard of justification by faith, declaring that the righteousness by which we are justified is only imputed. It is true that we are justified by the imputed righteousness of Christ. His sinless life is imputed (placed to the account of) our sinful lives, and we are accepted in God’s sight as if we had not sinned. But Christ does more than impute His life to our past life when we accept Him as our Saviour. He changes the heart. He takes away the stony heart, and gives in its place a heart of flesh, with His own law written there. (Ezekiel 36:25-27). He not only forgives, but cleanses from all unrighteousness (1 John 1:9). To prove that He has power to forgive sins, He says to us: “Rise and walk” (Mark 2:10,11). We become new creatures in Christ Jesus.

“The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul.”¹

1. “The Desire of Ages,” page 176.

“The Christian’s life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether.”¹

“The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.”²

“When the soul surrenders itself to Christ, a new power takes possession of the new heart. . . It is a supernatural work, bringing a supernatural element into human nature.”³

“God requires the entire surrender of the heart, before justification can take place.”⁴

“ . . . without regeneration through faith in His blood, there is no remission of sins, no treasure for any perishing soul.”⁵

“As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is ‘the justifier of him which believeth in Jesus.’”⁶

The above passages emphasize this vital truth: there is no justification without regeneration. Justification is becoming a new creature in Christ Jesus. Let this truth be crowned by the words of the Holy Spirit through Paul: “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; . . . that being justified by His grace, we should be made heirs according to the hope of eternal life.” Titus 3:5,7.

Thus the reconciled sinner is raised to newness of life through faith in the power of the resurrection. This power unites the penitent to the Living Vine, and places him on vantage ground against Satan. The Christian’s life has begun. Although only a babe in Christ, he is a son of God. Daily he partakes of the life of Christ for his sanctification. By the power of the resurrection, he maintains his justification.

1. Ibid, page 172.
2. Ibid, page 173.
3. “The Desire of Ages,” page 324.
4. “Review and Herald,” November 4, 1890, quoted in A. G. Daniels, “Christ our Righteousness,” page 109.
5. “Christ’s Object Lessons,” page 112.
6. Ibid, page 163.

Victory Over Sin

It is unfortunate that so many Christians hesitate to have faith to live above sin. It is true that we cannot live a sinless life, but Christ can. He has lived a sinless life, and He desires to manifest that same life in every believer. "For

Taking His Sinless Life we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

2 Corinthians 4:11. God is waiting and anxious to reveal Christ in every man, patiently waiting that the perfect life of Jesus might be revealed in our mortal flesh.

Does the reader say: "Do you mean to say that I need not sin any more?" Did not the Master say, "Go, and sin no more." Know you not the power of the death and resurrection of Christ? Study these words by the apostle Paul:

"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.

(Now note the parallel following:)

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord . . . for sin shall not have dominion over you." Romans 6:9-11,14.

Does death have any dominion over Christ? No! He has been raised far above all power, and might and dominion. But is not the Christian raised with Him?

Dominion Over Sin Assuredly! Then just as surely as death has no dominion over Christ, sin has no dominion over the Christian. Just as surely as Christ dies no more, the Christian can go in Christ's strength, to sin no more.

"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."¹

"There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher."²

1. "The Desire of Ages," page 324.
2. "Review & Herald," July 12, 1892, quoted in A. G. Daniells' "Christ our Righteousness," page 99.

"But," you may say, "is not the Christian's life a battle and a march?" Yes, indeed it is, and very much so.

A Continual Warfare Every day he must do battle with evil. Since the old carnal nature is not "once dead, always dead," he must say with Paul, "I die daily." 1 Corinthians 15:31. Old habits and hereditary tendencies will strive for the mastery, but daily, hourly, he is to crucify the flesh with its lusts. As he maintains his surrender to God, Christ dwells in his heart by faith and keeps him from sin.

An army which experiences constant defeat would become a very discouraged army. If we experience constant defeat we become very discouraged Christians. This need not be. It is said that the very presence of Alexander on the battle field brought victory to his soldiers.

A Victorious Fight Even so, the presence of Christ in our lives puts to flight the legions of darkness. It is our privilege to fight this good fight of faith, and

to see the enemy fall back by the mighty power of the resurrected Christ. When soldiers on the battle field get a taste of victory, they press into the battle eager for conquest. Even so, when we get a taste of the victory in Christ, it will be our joy to press on to new heights of an overcoming experience. We will gain no holiday from this battle until at last we lay our trophies down at the Saviour's feet. Then, praise God, heaven will be cheap enough.

Thus in the resurrection of His Son, God has demonstrated in Christ His ETERNAL PURPOSE for the human race: first to resurrect the believer in Christ to newness of life now; and finally to place him immortal with Christ in the life to come.

Chapter 15.

THE INAUGURATION OF THE HEAVENLY MINISTRY OF CHRIST

"Having spoiled principalities and powers, He made a shew of them openly, triumphing over them. . ." Colossians 2:15. . .

"When He ascended up on high, He led a multitude of captives." Ephesians 4:8 margin.

"When He had by Himself purged our sins, [He] sat down on the right hand of the Majesty on High." Hebrews 1:3.

"By His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:12.

Our great High Priest, having completed His ministry in the outer court, ascended into His sanctuary in heaven. (Hebrews 8:12). Praise God, He returned from earth as a mighty conqueror. His life was completely victorious over all sin. His death was a perfect, final, and once-for-all atoning sacrifice for all transgression. (Hebrews 9:26,28; 10:12,14). By His resurrection He "abolished death, and . . . brought life and immortality to light." 2 Timothy 1:10. Then to demonstrate the finality of the ETERNAL PURPOSE which was purposed in Himself, He took back to glory a handful of resurrected trophies from the grave. Having taken His position of authority at the right hand of the throne of God (Hebrews 1:3; 8:12; 9:24; Acts 7:56), He commenced the ministry of the true tabernacle in heaven, a ministry that was to dispense to men the riches of His grace.

"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 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."¹

"Christ's words on the mountainside were the announcement that His sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled; the work for which He came to this world had been accomplished. He had won the kingdom. He had wrested it from Satan, and had become heir of all things. He was on His way to the throne of God, to be honoured by angels, principalities, and powers."²

1. "The Signs of the Times," June 28, 1889. Quoted in "Questions on Doctrine," page 663.
2. Manuscript 138, 1897, quoted in "Questions on Doctrine," page 682.

Page One Hundred and Thirty-two

"By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a conqueror claiming His victory. His offering is complete, and as our intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. . . . To the true believer Christ is indeed the minister of the sanctuary, officiating for him in the sanctuary, and speaking through God's appointed agencies."¹

The plan of salvation is not complete without the heavenly ministry of Christ. It is true that Christ cried "It is finished" at the cross: that it to say the doom of Satan was sealed and the New Covenant of grace was ratified.

Heavenly Ministry Necessary But this in no sense means that there was nothing further for Christ to accomplish. The ministry of Christ is absolutely necessary to make effective and operative that which He accomplished by His life, death, and resurrection. When the Lamb was slain in the earthly service, the priest had to take its blood and minister it in the sanctuary to make atonement for sin. A man who wants to leave the plan of salvation at Calvary is just as blind as the Hebrew who participated in the service of the outer court, but repudiated the ministry of his priest in the tabernacle, thus cutting himself off from salvation. Man would be lost without Christ's ministry in the heavenly sanctuary. His faith must "follow the Lamb whithersoever He goeth."

"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."²

THE TWO APARTMENTS OF THE HEAVENLY SANCTUARY

In Chapter 5 it was pointed out that the earthly tabernacle, with its two apartments, was a copy, shadow, figure, and pattern of the sanctuary in heaven. To the Jewish mind

1. "The Signs of the Times," February 14, 1900, quoted in "Questions on Doctrine," page 683.
2. "The Great Controversy," page 489.

Page One Hundred and Thirty-three

two apartments were synonymous with the sanctuary. The writer of Hebrews shows that Christ's sanctuary is the great original of which the one pitched by Moses was a copy. In doing so he makes no attempt to dislodge the idea of two apartments in the New Covenant sanctuary. On the contrary, he reinforces it by his reticence to show otherwise, just as the New Testament's reticence to re-emphasize the Sabbath is the greatest argument for its continuance. The writer of Hebrews never says that Christ enters a holy place (singular); but in every case the Greek says "holy places" (plural).

"The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of

Two Apartments Seen

God in heaven, he beheld there 'seven lamps of fire burning before the throne.' Revelation 4:5. 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 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."¹

"I was then bidden to take notice of the two apartments of the heavenly sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, the table of shewbread, the altar of incense, and the censer. . . . The curtain which separated the two apartments was of different colours and material, with a beautiful border, in which were figures wrought of gold to represent angels. The veil was lifted, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. . . .

"I was also shown the sanctuary upon the earth containing two apartments. It resembled the one in heaven, and I was told that it was a figure of the heavenly. The furniture of the first apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the holy of holies and saw that the furniture was the same as in the most holy place of the heavenly sanctuary. The priest ministered in both apartments of the earthly. . . . I saw that Jesus ministered in both apartments of the heavenly sanctuary."¹

1. Ibid, pages 414, 415.
2. "Early Writings," pages 251-253.

Let the mind of the reader find no objection to the idea of two apartments in the heavenly sanctuary. Neither will it be profitable to speculate concerning the dimensions or the manner of construction of the heavenly temple where Christ performs His ministry before the Father and the countless millions of angels. If Inspiration has seen fit to indicate that there are two apartments in the heavenly sanctuary, and then confirms it for the minds of the Remnant through the messenger of the Remnant, it should be sufficient for the child of faith. If God sees fit to guide the minds of His "little children" in such a way, is it not safe to abide by the instruction that He has given in His infinite wisdom?

These remarks are made for the benefit of some who find it more "scholarly" to reject the concept of two apartments in the heavenly temple. It is a primitive and juvenile conception, they say. Well, maybe God gave the children of

False Philosophy

Israel a primitive and juvenile conception of the gospel when He gave them the sanctuary ritual. But they would not have merited His favour if they had thought their faculties too advanced to abide by His revelation. Indeed, they would have incurred His signal displeasure. Even now God condescends to give His people instruction in a simple way, so that their limited faculties may comprehend His mysterious ways. The trusting child of faith will be content to leave it just where God sees fit to leave it, remembering that his own wisdom is foolishness with God. So then, let no one presumptuously circumvent the clear revelations of the Spirit of God to substitute the vagaries of man's puny "scholarship," vain philosophy, and intrusion into those things which he has not seen.

THE TWO MINISTRIES OF THE HEAVENLY SANCTUARY

The earthly sanctuary service consisted of two well defined divisions: the daily and the yearly service. Paul sums it up as follows: "Now when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year." Hebrews 9:6,7. The daily service was for the daily reconciliation and atonement

of sinners. The yearly service (called the cleansing of the sanctuary or Day of Atonement) was for the final reconciliation and atonement of sinners.

Even so, when the heavenly service was ordained, the ministry of Christ was to consist of two great divisions: the daily (continual) reconciliation and atoning of sinners in the first apartment, and the final reconciliation and atoning of sinners in the second apartment. This latter ministry occurs during the cleansing of the heavenly sanctuary, or Day of Atonement.

These two divisions of Christ's mediatorial work are consecutive. The first began after His resurrection. And as the second apartment ministry was performed in the earthly at the close of the Jewish year, so Christ's ministry in the second apartment is only performed at the closing up of His heavenly ministry—during "the time of the end." This, as will be proved later, is confirmed by the testimony of Daniel 7:9-13; 8:14, and much of the book of Revelation.

Chapter 16.

THE CONTINUAL MINISTRY OF CHRIST— THE FIRST APARTMENT

After His ascension, Jesus began the first phase of His ministry before the Father in the first apartment of the heavenly sanctuary.

"After this I looked, and, behold, a door was opened in heaven: . . . 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 out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne. . . .

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain. . . .

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Revelation 4:1,2,3,5; 5:6,11.

THE CONTINUAL BURNT OFFERING AND SIN OFFERING

It is true that Christ was once offered and did once make an atoning sacrifice for all sin. The finality and efficacy of this act has already been stressed. Yet Jesus in His continual ministry is the antitype of the continual burnt offering. Unlike the earthly offerings, where repeatedly the victims had to die to supply the blood of atonement, Christ's death never has to be repeated. However, He is represented as being in heaven as a Lamb that has just been slain. In His glorified form He bears before the Father the marks of His humiliation, and the evidence of His sacrifice. The presence of our crucified Lord is so vivid before the throne, that He appears as if now in the act of being offered. Thus our High Priest perpetuates His sacrifice, providing a continual atonement for all men.

We may look heavenward and see reflected in the continual ministry of Christ the sacrifice for our sins. The cross of Christ is not a thing of an hour, or a day, but it stretches from Eden lost to Eden restored. We do not have to look back to Calvary. We may look up and see Him lifted up from the earth, drawing all men unto Him. In the presence of God there is an ever-living Sacrifice and an ever-living Priest to offer the newly shed blood for our sins.

"Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood."¹

"Jesus stands before the Father, continually offering a sacrifice for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man. . . . But because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf His shed blood."²

Jesus is not only the offering provided (the burnt offering); He may be the offering appropriated (the sin offering). Let us liken our position to the sinner in the daily service of the earthly ritual. When he sinned the record was registered before the holy law of God. He was condemned to die. He brought his sacrifice and

Christ Our Continual Sin Offering transferred his sin to it. The priest, by eating the flesh of the sin offering, bore the penitent's guilt. Through the blood of his own offering, the priest transferred the sin to the first apartment of the sanctuary. He sprinkled the blood in the holy place to record the penitent's pardon and justification. Now we have sinned. God's penmen have accurately recorded the sin in the books that will be opened in the judgment of the most holy place. We look up and see the Lamb of God, as it were, just freshly laid on the altar for us. We look to our merciful and faithful High Priest. The spilled blood and our mighty Advocate ready to apply the blood on our behalf generates faith in our Lord's ministry. We flee to Him as our Substitute and Sin-bearer, and transfer our sin to Him. By virtue of His perpetual sacrifice and atoning blood, He makes atonement for our sin

1. "Fundamentals of Christian Education," page 370.
2. "Youth's Instructor," April 16, 1903. Quoted in "Questions on Doctrine," page 683.

before the Father, and transfers it to the sanctuary. Through "the blood of sprinkling" (Hebrews 12:24) He records our pardon and justification in heaven, while at the same time we are freed from sin and have "our hearts sprinkled from an evil conscience." (Hebrews 10:22).

"By pledging His own life, Christ has made Himself responsible for every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon Myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin, I gave My life for the sins of the world."¹

"Today He [Christ] is making an atonement for us before the Father. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' Pointing to the palms of His hands, pierced by the fury and prejudice of wicked men, He says of us, 'I have graven thee upon the palms of my hands' [Isa. 49:16]. The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it!"²

"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."³

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Thou dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved to sin no more.

E'er since by faith I saw that stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

—William Cowper.

1. "Review & Herald," February 27, 1900. Quoted in "Questions on Doctrine," page 684.
2. Manuscript 21, 1895. Quoted in "Questions on Doctrine," page 685.
3. "The Great Controversy," page 421.

THE ALTAR OF INCENSE

"And another angel came and stood at the altar, 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. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Revelation 8:3,4.

Perhaps no other figure more mightily represents Christ as man's Intercessor before the Father as the priest before the altar of incense. Man may approach God through his Lord, Jesus Christ. Jesus takes the stammering prayer of the contrite, and as an all-powerful Advocate, personally offers the prayer before the throne of Jehovah with the merits of His own fragrant life. The cloud of incense represents the covering of Christ's imputed righteousness. The Father delights to hear the petition offered through Christ, and the client of Jesus is accepted in the Beloved. Not one sincere prayer is lost, for the prayer of the worshipper becomes the prayer of Christ, and his request becomes Christ's request.

"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."¹

"In the service of the Jewish priesthood we are continually reminded of the sacrifice and intercession of Christ. All who come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon and mercy and grace. Our need of Christ's intercession is constant."²

Then let our struggling souls rise up in the faith of the continual intercession of Christ before the golden altar. We may unite our weakness in faith with His faith, and our feeble prayers with His eloquent prayers. It is in Him and through Him that we may prevail with God.

THE TABLE OF SHEWBREAD

"I am that Bread of life . . . This is the Bread which cometh down from heaven, that a man may eat thereof, and

1. "Patriarchs and Prophets," page 353.
2. Manuscript 14, 1901, quoted in "Questions on Doctrine," pages 686, 687.

Page One Hundred and Forty

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. . . . As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." John 6:48,50,51,57.

Men have no life of their own, physical or spiritual, but Christ gave His life to men. In Him they live, and move, and have their being. (Acts 17:28). It is through His continuing ministry that Christ continues to give His life unto the world. The unbelieving world is unmindful that they receive the temporal blessings of life through the ministry of Christ in heaven above, but, let Him step out of that ministry at the close of probation, and the world will suffer the want of all things. Not one, saint or sinner, lives for one solitary day, but he is nourished by the life of Christ.

When we come to Him in true faith, He is the Bread of Life to our souls. Jesus says that we must eat His flesh and drink His blood. "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." John 6:55,56. There is no need for us to strive amongst ourselves as did the Jews when they said, "How can this man give us His flesh to eat?" verse 52. They did not see that Christ was God manifested in their own flesh and blood; nor did they see any beauty or comeliness in the perfection of that divine life. Let us understand that by His incarnation, Christ poured His divinity into human flesh, and we may partake of that divine life. "Whereby are given unto us exceeding great and precious promises: that by these we may be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. We are to behold, cherish and partake of the life which He lived in our flesh, making that life our life. Thus we may eat of the living Bread. As the child grows by eating, so we may grow up into the full stature of Christ by partaking of His life.

Page One Hundred and Forty-one

We partake of the life of Christ through the Word. Jesus said: "The words that I speak unto you, they are spirit and they are life." John 6:63. The **His Life** written Word reveals the Living Word, and **in the Word** we receive Christ in our lives by keeping His sayings. (John 14:23). By "obeying the truth" (1 Peter 1:22), which comes by a personal, diligent and daily search of the Scriptures, we are to advance in sanctification through the saving knowledge of Jesus Christ.

If a Christian neglects to search the Scriptures, he can expect nothing but spiritual starvation and barrenness of soul. He must study the Word for himself. He must feed on the Word continually. The nourishment of the past will not suffice for the present, much less for the future. As the priests renewed the bread Sabbath by Sabbath, so Christ draws near Sabbath by Sabbath to give a new in-filling of "meat in due season" to those who follow Him by faith.

THE SEVEN LAMPS OF FIRE

John the Revelator was shown in the antitype of the seven-branched candlestick the work of the "seven Spirits of God." Revelation 4:5. The greatest of all the gifts of Christ—the Holy Spirit—is dispensed to men through the ministry of heaven's High Priest.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth. . . . 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 14:16,17,26.

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

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. . . . I have yet many things to say unto you, but ye cannot bear them now. 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. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." John 16:7,8,12-14.

The first office of the Spirit is to convict of sin. How precious it is to have that conviction sent to our hearts, for it is the work of the Comforter. It is part of the comfort of God to convict us of sin, because the same hand that convicts holds out the pardon. The Spirit of God searches our hearts and knows all our sins. We have no grounds for becoming discouraged when the Spirit drives conviction home to our hearts, making those sins which seemed small in our eyes appear as God sees them. God knows the heart and the depths of degradation to which it falls. The Spirit Who exposes the enormity of sin unveils the crucified One bearing and suffering for that sin.

The Spirit then woos and draws the sinner to Christ. "If he does not resist, he will be drawn to **Spirit Woos to Christ** Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son."¹

When the sinner surrenders to Christ, the Spirit makes the death and resurrection of Christ effective in his experience. By death he is released from the bondage of sin, and by the power of the resurrection of Christ he is raised in newness of life. He is renewed by the Holy Ghost. (Titus 3:5).

"The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries,

and the submission of men to this satanic captivity was amazing. Sin could be resisted and **Holy Spirit Regenerates** overcome only through the mighty agency of the Third Person of the Godhead, Who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."²

1. "Steps to Christ," page 21.
2. "The Desire of Ages," page 671.

The Holy Spirit also seals the believer in Jesus. "After that ye believed, ye were sealed with the Holy Spirit of promise." "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

Holy Spirit Seals "He has put His seal upon us and given us His Spirit in our hearts as a guarantee."
Ephesians 1:13, 4:30; 2 Corinthians 1:22

R.S.V. This work of sealing the believer is none other than the fulfilment of the New Covenant promise: "Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Hebrews 10:15,16. Thus the Spirit seals the law in the disciple (Isaiah 8:16), and the law of the kingdom of heaven is written upon the tables of the heart. The seal becomes his title to his acceptance into the family of God, for he has received the Spirit of adoption, whereby he cries, "Abba, Father." The Spirit itself bears witness with his spirit that he is the child of God. (Romans 8:15,16). It is a seal that God has delivered him from the power of darkness, and has translated him into the kingdom of His dear Son, (Colossians 1:13). Rejoicing that his name is written in the Lamb's Book of Life, he says with Christ, "I delight to do Thy will, O my God; yea, Thy law is within my heart." Psalm 40:8.

The Spirit of God works in union with the word of God, not apart from it. It is vain for a man to think that he can be filled with the Spirit of God without being filled with the word of God. Conversely, it is vain for anyone to think that he can be filled with the word of God without being filled with the Spirit of God. In Zechariah 4 there is a vision of the candlestick receiving light from the Old and New Testaments. Even so, the believer may receive light from the Word only through the aid of the Holy Spirit.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth . . . and He will show you things to come." John 16:13.

"But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the

same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John 2:27.

"The Spirit of truth is the only effectual teacher of divine truth."¹

"Without the Spirit of God a knowledge of His word of God is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart."²

The Holy Spirit is given to the Christian as an overcoming power. This holds because the Spirit imparts the life of Christ. Christ's life is a sinless, victorious life. Many Christians talk as if it is impossible to overcome sin.

Imparts Power Over Sin Do they not know that all the powers of hell cannot prevail against the life of Christ? Then let each believer arise and come to his great High Priest to receive the gift of the Spirit.

Let him pray that this quickening, recuperative and transforming power might be his in the battle against sin. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. Would to God that every Christian was as earnest and as anxious about this matter as his High Priest is.

"We are not willing enough to trouble the Lord with our petitions and to ask Him for the gift of the Holy Spirit. The Lord wants us to trouble Him in this matter."³

"Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. . . . There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."⁴

"The omnipotent power of the Holy Spirit is the defence of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us."⁵

1. "Steps to Christ," page 70.
2. "Christ's Object Lessons," page 408.
3. "Fundamentals of Christian Education," page 537.
4. "The Desire of Ages," page 311.
5. Ibid, page 490.

The Spirit, knowing the needs of the Christian, helps his infirmities and makes intercession for him before the throne of Omnipotence with a fervency beyond utterance (Romans 8:26,27). Christ cannot be everywhere present; yet through His Spirit He is everywhere present. The Spirit brings the presence of Christ to the believer, and makes known to him the things of God. He fills the Christian's heart with the love of God and his life with the fruit of the Spirit. As the child of God continues to follow his High Priest by faith, Christ continues to dispense to him the greatest of all gifts.

The Spirit of God is given as a power for witnessing. Jesus breathes on His waiting disciples the Holy Ghost, and says, "Go ye into all the world, and preach the gospel." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. Every Christian is commanded to witness for Christ in the power of Pentecostal fire, and every preacher may preach "in demonstration of the Spirit, and of power." (1 Corinthians 2:1). The following passages by Samuel Chadwick are worthy of note:

"The command to tarry in the city until there came the endowment of power from on high proves that the one essential equipment of the Church is the gift of the Holy Ghost. Nothing else avails for the real work of the Church. For much that is undertaken by the Church He is not necessary. The Holy Ghost is no more needed to run bazaars, social clubs, institutions, and picnics, than He is to run a circus. These may be necessary adjuncts of the modern Church, but it is not for power to run these things that we need to tarry. Religious service and organized institutions do not constitute a Christian Church, and these may flourish without the gift of Pentecostal fire."

"The Church that is man-managed instead of God-governed is doomed to failure. A ministry that is College-trained but not Spirit filled works no miracles. The Church that multiplies committees and neglects prayer may be fussy, noisy, enterprising, but it labours in vain and spends its strength for nought. It is possible to excel in mechanics and fail in dynamic. There is a superabundance of machinery; what is wanting is power. To run an organisation needs no God. Man can supply energy, enterprise, and enthusiasm

for things human. The real work of the Church depends upon power of the Spirit.

"The Presence of the Spirit is vital and central to the work of the Church. Nothing else avails. Apart from Him wisdom becomes folly, and strength weakness. . . . Scholarship is blind to spiritual truth till He reveals. Worship is idolatry till He inspires. Preaching is powerless if it be not a demonstration of His power. Prayer is vain unless He energise. Human resources of learning and organisation, wealth and enthusiasm, reform and philanthropy, are worse than useless if there be no Holy Ghost in them. The Church always fails at the point of self-confidence. When the Church is run on the same lines as a circus, there may be crowds, but there is no Shekinah. . . . Miracles are the direct work of His power, and without a miracle the Church cannot live. The carnal can argue, but it is the Spirit that convicts. Education can civilize, but it is being born of the Spirit that saves. The energy of the flesh can run bazaars, organize amusements, and raise millions; but it is the presence of the Holy Spirit that makes a Temple of the Living God. The root-cause of the present distress is that the Church has more faith in the world and the flesh than in the Holy Ghost, and things will get no better till we get back to His realized presence and power. The breath of the four winds would turn death into life and dry bones into mighty armies, but it only comes by prayer."

"The work of God is not by might or by the power of men, but by His Spirit. It is by Him the truth convicts and converts, sanctifies and saves. The philosophies of men fail, but the Word of God in the demonstration of the Spirit prevails. Our wants are many and our faults innumerable, but they are all comprehended in our lack of the Holy Ghost. We want nothing but fire."¹

One statement from Ellen G. White will suffice:

"The Holy Spirit is wanting in our work. . . . What we need is a baptism of the Holy Spirit. Without this we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord."²

SUMMARY:

1. Convicts of sin.
 2. Woos to Christ.
 3. Regenerates the penitent.
 4. Seals the believer.
 5. Through the Word guides into all truth.
 6. Imparts the life of Christ to the believer for power over sin.
 7. Intercedes for the Christian.
 8. Gives power for witnessing.
1. Samuel Chadwick, "The Way to Pentecost," Section from Chapter II.
 2. "Selected Messages." Vol. 1, page 411.

John saw the seven lamps of fire (the Seven Spirits of God) where Christ was carrying forward His continual ministry in the heavenly sanctuary. Seven is the number of completeness and perfection. Through Christ's sanctuary service, the Holy Spirit is dispensed that God's eternal purpose might be carried forward to its consummation.

FOLLOWING BY FAITH

Having traced the wonderful benefits of the continual ministry of Christ, it cannot be too highly stressed that each worshipper in the New Covenant ministry must follow the service by faith.¹ If a faith that followed, participated, and worked in harmony with the priest was essential in the Jewish ritual, how much more essential it is in the sanctuary of Christ. Consider these words from Hebrews:

"We have [an hope] as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Hebrews 6:19-20.

"Having therefore, brethren, boldness to enter into the holiest [Greek—holy places] by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith." Hebrews 10:19-22.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. . . . And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Hebrews 12:22,24.

That we must enter by faith into the work of our High Priest is further emphasized when it is realized that the Lord does not only "dwell in the high and holy place," but "with him also that is of a contrite and humble spirit." Isaiah 57:15. Each believer is not only a priest with Christ to offer up spiritual sacrifices (1 Peter 2:4,5), but he is also the spiritual house and temple of the Lord.²

As the sinner looks heavenward in faith to the precious sprinkling of the blood of Jesus for his justification, he should realize too that the same work is performed in his own soul temple: for as Jesus sprinkles the blood for him

1. Perhaps a review of page 79 may serve to emphasize this important principle.
2. See pages 62-63.

in heaven, his heart is sprinkled from an evil conscience. (Hebrews 10:22). His request that the will of God be done on earth as it is in heaven is a prayer that as verily as the temple in heaven is the dwelling place of God, his life is yielded as an habitation of God through the Spirit. (Ephesians 2:22).

"The temple has been yielded, and purified of sin;
Let Thy Shekinah glory now shine forth from within
And all the earth keep silent, the body henceforth be
Thy silent, gentle servant, moved only as by Thee."

—Frances Ridley Havergal.

The believer looks heavenward in faith to the "table of shewbread" for the Bread of life. It is then that he, as the living temple of God upon earth, becomes a channel of spiritual nourishment to those needing the Bread of life. As the disciples distributed the bread which came from the Saviour's hand to the multitude, so the Christian will deal the Bread of life to hungering souls. As the man with the midnight visitor pleaded for bread to give his guest, so the man of God will plead with Christ for supplies of grace to minister to those within his care.

The believer looks heavenward in faith to the "seven lamps of fire" for the light of the Holy Spirit. The Spirit brings to his heart light from the Word and the impartation of the life of Christ. The Christian then becomes the light of the world. Never should he forget that while the written Word is the light of the Christian, the Word made flesh is the light of the world. The Christian's life is the only book that the world can read.

The believer looks heavenward in faith to the altar of incense where his High Priest offers up his prayers to the Father, and where Jesus Himself prays for His people. Being clothed with the righteousness of Christ, the Christian himself becomes an "altar of incense" to those about him. Being interested in the salvation of others, he intercedes for them with fervent petitions before the throne of grace.

It is a wonderful privilege to follow Christ's sanctuary service by faith; but it is a terrible thing to fail to follow by faith. This was forcefully demonstrated in Apostolic times. When Christ yielded up His life, the veil of the earthly temple was rent in two by the Lord. This signified that the earthly service was at an end, and that the new

ministry was to be carried forward in heaven. The faith of the waiting disciples entered with Christ into the heavenly sanctuary. Their faith reached higher and higher, until it laid hold of the benefits of Christ's ministry. Then they received the outpouring of the Spirit—the former rain. On the other hand, the Jews who failed to recognize the change in the sanctuary service were left in perfect darkness. They carried on their useless ceremonies, but they had changed leaders without knowing it.

The reader is asked to take particular note of the above instance, as important repetitions will be cited as we progress in the study of Christ's mediatorial work.

A PROVISIONAL MINISTRY

Christ's first apartment or continual ministry is essentially a provisional one. This was plainly taught in the Levitical counterpart. Acceptance of the sinner and atonement for his sin was provided in the daily service, but it was only provisional. The finality of the work was effected only on the Day of Atonement. Even so, in Christ's continual ministry, no final decision is made concerning any soul. He may be justified, but he is not saved as a "once and for all" act. The Christian must continue to the end of the sanctuary service. It is possible for him to turn back and repent of his repentance. He may even "tread under foot the Son of God," count the blood of the covenant wherewith he was sacrificed an unholy thing, and do despite unto the Spirit of grace. (Hebrews 10:29).

Let us cite some instances of the provisional nature in the first apartment ministry.

(1) Sin may be forgiven through the daily ministry of Christ, but it is not blotted out from the books of record. The blotting out of sins can only be accomplished when our High Priest enters the most holy place. The Saviour illustrated the difference between the forgiveness

Record of Sin Remains and the blotting out of sin in the parable of the two debtors. (Matthew 18:23-35).

Here a servant owed his king a great sum. When the servant begged mercy the king freely forgave him all. Then the forgiven servant went out and refused to forgive his fellow servant a paltry debt. When this un-forgiving action came to the ears of the king, he was

wrath, and he cast the servant, whom he had previously forgiven, into prison for his debt. Then Jesus drew the lesson: "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Verse 35.

A similar instance is recorded in Ezekiel 18:20-24, where God states the manner of His dealing with righteous and wicked men who change their course of action. The righteous man who turns apostate has his forgiveness cancelled, and he finds himself in the position of the un-forgiving servant.

"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."¹

The situation is well summed up by these two statements:

"The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record."²

"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."³

(2) The repentant sinner receives atonement for his sins during the daily ministry, but it is not a final atonement. He may receive the final **No Final Atonement** atonement only through Christ's ministry in the most holy place. As with the blotting out of sins, final atonement can only be effected for the Christian at the judgment.

(3) When a man accepts Christ, he is sealed with the Holy Spirit. Although the Spirit seals the law in his heart, his life will involve progress and growth. Since sanctification is not an instantaneous work, it is evident **No Final Seal** that this sealing is not fully accomplished through the daily ministry. "Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever

1. "Christ's Object Lessons," page 251.
2. "The Great Controversy," page 421.
3. Ibid, page 485.

on guard, striving in Christ's strength for victory."¹ The seal which a believer receives at justification is conditional. It cannot be final while it is still probationary.

We must now turn our attention to Christ's ministry in the second apartment whereby the provisional work becomes the final work for each true worshipper.

1. "The Acts of the Apostles," page 477.

Chapter 17.

CHRIST IN THE MOST HOLY—THE TIME REVEALED

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth. . . .

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever, Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. . . . And I took the little book out of the angel's hand, and ate it up." Revelation 10:1,2,5-8,10.

The reader is asked to note the following points concerning the above passage:

The Being referred to with His foot on the sea and the earth is Christ Himself. (Compare with Revelation 1:14-16; 5:5).

"The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows
1. Angel is Christ the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth."¹

The book which He unseals is the portion of the prophecies of Daniel pertaining to the time of the end.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . And I heard

2. Book of Daniel 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 a half; and when he shall have accomplished to scatter

1. Quoted in "The Seventh-day Adventist Bible Commentary," vol. VII, page 971 (Manuscript 59, 1900).

the power of the holy people, all these things shall be finished." Daniel 12:4,7.¹

The time of the unsealing of Daniel was after 1798—at the end of the "time, times and a half," or 1260 years of Papal supremacy.² From 538 to 1798 A.D. the Papacy scattered the power of God's people. The Septuagint Version puts the latter part of Daniel 12:7 thus: "When the dispersion is ended they shall know all these things." When the dispersion was ended—after 1798 A.D.—the people of God were given the knowledge of the prophecies in Daniel which pertained to the time of the end. The expression "many shall run to and fro and knowledge shall be increased," was a forecast of the great revival of prophetic exposition that would take place at the opening of the nineteenth century. When the period of Papal supremacy was over, Christ unsealed for His people the great and vital truths that were for His church in the last days.

The unsealing of the prophecies of Daniel would lead to a mighty, worldwide message.

"The angel's position, with one foot on the sea, and the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world."³

This last, mighty message pertains to the **finishing of the mystery of God**. Paul tells us the mystery of God is "Christ in you the hope of Glory." And he adds, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ." Colossians 1:27,28. Therefore Christ's announcement that the mystery of God would be finished signified that the time had about come for Him to bring to completion the gospel work of making every man perfect in Christ. His likeness was to be fully formed in every believer.

1. It will be seen at once that this passage from Daniel 12 is complementary to the passage in Revelation 10. In Daniel the book is sealed; in Revelation the same book is unsealed.
2. See Daniel 7:25; Revelation 11:2, 12:6,14; 13:5.
3. Quoted in "The Seventh-day Adventist Bible Commentary," vol. VII, page 971. Manuscript 59, 1900.

The finishing of the mystery of God refers to the completion of Christ's blessed ministry in the heavenly sanctuary, for only His ministry in that sanctuary will make the comers thereunto perfect. This closing ministry transpires in the second apartment. Christ's solemn announcement signified that He was about to enter the most holy place to bring to completion the work of salvation.

In announcing the finishing of the mystery of God, Christ referred His people to the unsealed prophecies of Daniel. Were there any prophecies in Daniel pertaining to Christ's entrance into the most holy place? There were!

(a) "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. . . . The judgment was set, and the books were opened. . . . 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." Daniel 7:9,10,13.

7. Time Revealed in Daniel

(b) "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Daniel 8:14.

The first passage describes Christ's coming before the Father for the "investigative" judgment—the antitypical Day of Atonement which transpires in the most holy place of the heavenly sanctuary. The second passage, under the figure of the cleansing of the sanctuary, gives the date of His entrance into the most holy.¹ Daniel 9:25-27 discloses the starting point of the 2300 years—from the going forth of the commandment to restore and to build Jerusalem in 457 B.C. (See Ezra 7). This time prophecy, therefore, reaches to 1844 A.D.²

1. This cleansing (Hebrew, "tsadaq" meaning "to put in rightful condition," "to be put right," "to cleanse") refers to the yearly service of the Day of Atonement when the high priest entered the most holy place for the first time. Inasmuch as 2300 prophetic days would reach from Daniel's time to well into the Christian dispensation, the sanctuary referred to must be the one in heaven. The Jewish sanctuary was destroyed in 70 A.D. The cleansing of the sanctuary refers to the work of Christ in the most holy place.
2. For a detailed explanation of these important time prophecies in Daniel the reader is referred to any Seventh-day Adventist publication on this subject.

From all this we may know that in 1844 Christ entered the most holy place to begin the final phase of His heavenly ministry, a ministry that would finish the mystery of God—restore in every believer the full image of Jesus.

Chapter 18

CHRIST IN THE MOST HOLY—THE SIGNIFICANCE REVEALED

THE FIRST MESSAGE

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6,7.

The end of the 2300 days—1844—pointed to the time when Christ as our great High Priest began the second phase of His sanctuary ministry. In our study of the earthly sanctuary, we found that when the high priest entered the most holy place, it was a typical day of judgment. So then 1844 would mark the commencement of the judgmental phase of the ministry of Christ. The prophet Daniel saw this judgment scene in vision.

“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:
The Judgment Scene 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. . . .

“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.” Daniel 7:9,10,13,14.

The Lord’s messenger to the Remnant records this scene as follows:

“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. . . . 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."¹

"I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments. Around the bottom of His robe was a bell and a pomegranate, a bell and a pomegranate. A breastplate of curious work was suspended from His shoulders. As He moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the breastplate. Upon His head was something which had the appearance of a crown. When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil."²

God had a people upon the earth tracing down the prophecies in holy faith. Before 1844 and since 1844 they have proclaimed the truth of the judgmental ministry of Christ.³ Hence the proclamation of the message symbolized by the first angel of Revelation 14—"Fear God and give glory to Him: for the hour of His judgment is come."

Daniel says, "The judgment was set, and the books were opened." A book of life contains the names of all who have entered the service of Christ. (Luke 10:20; Philip-
 pians 4:3; Daniel 12:1; Revelation 21:27).

The Books Opened A book of remembrance contains the record of the righteous deeds of God's people. (Malachi 3:16; Nehemiah 13:14; Psalms 56:8).

There is also a record of the sins of men. (Ecclesiastes 12:14; Matthew 12:36,37; 1 Corinthians 4:5; Isaiah 65:6,7,). "Angels of God witnessed each sin, and registered it in the unerring record . . . 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."⁴

"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 sanctu-

1. "Early Writings," page 55.
2. "Early Writings," page 251.
3. Before 1844 God's people did not fully understand the message of the first angel, yet they proclaimed the right message at the right time.
4. "The Great Controversy," pages 486, 487.

ary, 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?' "¹

The Levitical record (chapter 16) shows that there was a work of cleansing the recorded sins in the most holy place. This typified the cleansing or blotting out of the sins of the faithful from the records of sin in the most holy place. As each name comes up in judgment, the life's record is examined. Is every sin confessed and forsaken? If so, it will be evident in the sprinkled blood of Christ's continual ministry. If the sin has been sent beforehand to judgment (1 Timothy 5:24)—transferred to the first apartment of the sanctuary through the Sin Offering and Sin Bearer—then Christ Himself has taken the responsibility for the sin, and there is no condemnation for the believer in Jesus. On the other hand, if there is a record of sin with no corresponding transfer of the guilt and sprinkling of the pardoning blood (i.e., the sin has not been confessed and forsaken), then the law of God condemns the sinner to death as the bearer of the sin.

"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 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

Record of Sin Blotted Out

1. Ibid, page 480.

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.' Revelation 3:5."¹

Reader, how is your record and standing before God? This is your great judgment hour. Soon, you do not know how soon, the Judge of all the earth will declare in reference to your name, "Weighed in the balances and found ——?" Although Christ has made full provision for your salvation, it rests with you to make your calling and election sure. "Work out your own salvation with fear and trembling." Philippians 2:12. Remember that during this great day of atonement, the continual service for the acceptance of Christ and for the forgiveness of sin is still carried on as it was in the typical Day of Atonement. "Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary."²

When at length the last candidate for heaven has been examined, Jesus ceases His ministry in the most holy and makes the solemn announcement, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. The decision is final and irrevocable.

When the typical high priest finished his ministry in the most holy place, he went out into the holy place, and in his character of a mediator, took the **Sins Removed from Holy** sins which had been transferred to the first apartment upon himself, and bore them from the sanctuary. Even so, Jesus, having completed the blotting out of the records of sins in the most holy, tarries a moment in the holy place³ where He takes the actual sins of God's people and bears them from

1. "The Great Controversy," page 483.
2. "Early Writings," page 48.
3. See Ibid, page 280.

the sanctuary.¹ These sins will be placed upon Satan, the originator of all sin.²

THE SECOND MESSAGE

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," Revelation 14:8.

The preaching of the first angel's message before 1844 was God's means of arousing and restoring the reformed Churches. Some three hundred years before, **First Message Rejected** they had marched out of Rome with an open Bible and a gospel to proclaim. But torn by dissension, perverted by the unforsaken wine (doctrines) of Romanism, and corrupted by worldliness, they were "ready to die." Revelation 3:2. Yet the churches, as a body, turned their backs upon God's message and scorned His messengers. In 1844, fifty thousand Adventists (those who accepted the first angel's message) left their churches in the United States where the message of the first angel was widely proclaimed.

"In rejecting the truth, men reject its Author."³ God was forced to turn His face of light and love from the rejectors of His advancing light, and a condition of **Results of Rejecting Message** darkness and spiritual death settled upon the churches in 1844. It was widely recognised, and commented upon even in the Press. God's people, having preached the first message and witnessed its general rejection, and having noted the marked moral declension of the churches, saw the significance of the second message announcing the fall of Babylon.

In Revelation 17 John gives a presentation of Babylon, "the mother of harlots." The portrayal of "the mother" is so clear and forceful, that if the Bishop of Rome sat for his portrait no clearer picture could be rendered of his institution. The fact of Babylon being "a mother," signifies that she has daughters—"churches that cling to her doctrines

1. The record of sin which takes place upon committal and the transfer of guilt which takes place upon confession, must not be confused. The investigative judgment, in the most holy, deals with the record of the sin. The removal of the sins from the holy place concerns the sins that have been confessed and transferred beforehand to judgment.
2. See "The Great Controversy," page 658.
3. "The Great Controversy," page 583.

and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world.”¹

Since the second angel follows the announcement of the judgment, it will be seen that the message not only embraces the Roman Church, but more particularly applies to Protestant bodies which rejected the light from heaven in 1844. The term “Babylon” is derived from “Babel,” and signifies confusion. This is especially applicable to the multitude of Protestant sects with their divergent teachings, and yet all professing allegiance to the Scriptures.

When the Jews refused the light of heaven and rejected the change of the sanctuary ministry, they fell into darkness. Similarly, when the Protestant bodies failed to accept the advancing light and refused to follow Christ in His change of ministry in 1844, they were left in darkness. The following vision from the messenger to the Remnant described the rejection as follows:

“I saw a throne, and on it sat the Father and the Son. . . . Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. . . .

“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. . . . Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it.

Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace.”²

What a sad picture of a people who were once the favoured of God. They changed leaders and did not know it! How much like the history of the Jews! Let us beware that we do not repeat their history in rejecting heaven-sent light.

1. Ibid, page 382.

2. “Early Writings,” pages 54-56.

THE THIRD MESSAGE

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.” Revelation 14:9,10.

The light shining from the holy of holies where Jesus now ministers unveils the meaning of the third message.

In 1844 the minds of God’s people were directed to the heavenly temple. The angel said, “Rise, and measure [examine, study] the temple.” Revelation 11:1. As their attention was fixed on the wonderful significance

The Ten Commandments Seen

of Christ’s last great ministry, they saw that ‘the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.’ Revelation

11:19. Light from the most holy place brought to view God’s ten commandment law, the standard in this day of Judgment. The Apostle James says, “So speak ye, and so do, as they that shall be judged by the law of liberty.” James 2:12.

Light from the prophecies unmasked the wicked work of the man of sin (the Papal “beast” or kingdom); and

The Beast and Its Mark

God’s people knew that in opposing and exalting himself above God (2 Thessalonians 2:4), the Papacy had tampered with Jehovah’s eternal law. The Papacy had removed the seal from God’s law by substituting the pagan Sunday in the place of God’s seventh-day Sabbath as the day of rest and worship. Having accomplished this, Rome extolled her power and authority by pointing to Sunday as the MARK of her institution.

The message of the third angel not only warns against the beast, but the image of the beast. Here are two powers that will unite to promote the worship of Sunday. To

The Image of the Beast

understand how the image of the beast will be formed we must understand how the beast (Papacy) itself was formed. Apostasy led the early church to seek the support of the civil power to enforce her dogmas. Having

lost the power of God she sought the forbidden power of the state. As the Revelator beheld the Papal power being led into captivity in 1798 (Revelation 13:10) he “beheld another beast [power] coming up out of the earth; and he

had two horns like a lamb." Revelation 13:11. This beast represents Protestant America, which arose as the Papacy went into eclipse in 1798. Just as apostasy in the early church led to the formation of the church-state system of the Papacy, the apostasy of Protestantism in its rejection of the first angel's message prepares the way for the formation of an image of the Papal system in the United States of America. "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."

Thus Protestant America will speak as a dragon (Revelation 13:11). "And he exerciseth all the power of the first beast [Papacy] before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. [This foretells the restoration of papal power through the agency of Protestantism]. And

Sunday Enforced he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:12-16.

Such is the destined course of Protestantism because of its rejection of heaven-sent light. First she experiences a moral fall after her refusal of the everlasting gospel of the first angel, and becomes numbered with Babylon. She changes leaders without knowing it. Then the devil leads her over the same ground as "the mother

1. "The Great Controversy," page 445.

of harlots"—to take the arm of the state and to enforce homage of Sunday. Through her influence she restores the lost ascendancy of the "man of sin," and "all the world" wonders "after the beast [Papacy]." Revelation 13:3. Satan imbues mother [Rome] and daughters [Protestant bodies] with his own attributes of hatred toward those who "keep the commandments of God and the faith of Jesus." Revelation 14:12. (See Revelation 12:17). Through this agency he leads the world to join him in rebellion against heaven.

Thus Sunday (the Mark of the Beast) will be enforced as the day of rest and worship. Those who refuse to comply will be proscribed, spoken against, ridiculed and visited with civil penalties. It will be finally decreed that they are worthy of death. But in warring against God's people the powers of earth war against the God of heaven. Hence God's terrible warning: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Revelation 14:9,10.

In contradistinction to those who will honour Romanism in the observance of Sunday, the Revelator sees those who heed the warning represented by the third **The Seal of God** angel, and he says these "keep the commandments of God and the faith of Jesus." Revelation 14:12. They will honour God in this crisis hour, by observing the sign of God's authority—the seventh-day Sabbath,—and will receive the seal of the living God. (Revelation 14:1; 17:2-4). On this issue of allegiance to the law of God (a controversy which began in heaven between Christ and Satan), the world will be divided into two camps. The contest is between the commandments of God and the commandments of men. And while men take sides in the great conflict, the judgment passes in the sanctuary above. Two classes will be developed in this great period of the judgment:

(i) Those who have the seal, mark, name or character of God, being the antitype of those who on the Jewish day of atonement were numbered in their lot with the Lord's goat. (Revelation 14:1; 7:2-4; 12:17; 14:12;

Two Classes Developed Ezekiel 9:4). (ii) Those who have the seal, mark, name, or character of the beast, being the antitype of those who on the Jewish day of atonement were cut off from Israel and were num-

bered in their lot with Azazel. These will eventually be sent with Satan into eternal destruction. (Revelation 14:8-10; 13:16; 16:3; 17:8).

Revelation 14 clearly teaches that when this three-fold message has accomplished its mission among every nation, kindred, tongue, and people, Christ will come. John says "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

SUMMARY OF REVELATION 14 MESSAGE

The message is the everlasting gospel in the setting of the great Day of Atonement. It points to the ministry of Christ in the most holy place. Let us trace, side by side, the course of the acceptors and rejecters of the first angel's message.

THOSE WHO REJECT

1. They become Babylon, the synagogue of Satan. Hence the 2nd Angel's Message.

2. Satan leads them to exalt Sunday, enforce it by law and persecute God's people. All these are imbued with the character of Satan and receive his mark. Hence the 3rd Angel's Message.

3. They receive the wrath of God unmingled with mercy: first in the seven last plagues; then in the second death.

THOSE WHO ACCEPT

1. They forsake Babylon, which stands for all sin and transgression.

2. They stand for and to the "commandments of God and the faith of Jesus." All these are imbued with the character of God and receive His seal.

3. They gain the victory over the beast, his image, and his mark, and receive the gift of eternal life.

THE CLEANSING WORK FOR ISRAEL

So far in our consideration of the significance of Christ's ministry in the holy of holies, we have only considered the skeleton or framework of the message. Now we must look at its heart—the everlasting gospel. Christ longs for the manifestation of Himself through His people.

God chose the Jewish nation to make known His character, to reveal His purpose of salvation for all men, and to finish His work upon the earth. He gave them every opportunity to fulfill His will. He bore long with their

blindness. Finally, God declared through the prophet Daniel that He would grant her a final 490 years of probationary time (Daniel 9:24-27) in which to fulfill His purpose for humanity — "to finish the transgression,

God's Purpose for the Jews and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Daniel 9:24. During the last years of its allotted time, Christ came to the Jewish nation to reveal the way. Through acceptance of Jesus Christ, the Jewish nation could have verily finished transgression in their lives, made an end of all sin in their experience, made reconciliation for all iniquity, and accepted the perfect, everlasting righteousness (sinlessness) of Christ in the place of all sin and sinning. Thus, through the glory of the power of the gift of God, theirs would have been the joy and privilege to witness to all peoples the finishing of the mystery of God. But the Jews cast Christ out and chose Barabbas. Handing the Prince of life over to the Roman authorities as an imposter, they chose Caesar as their king. Jesus came to give them life. They murdered Him. Then for three and a half years after the death of Jesus, the gospel was preached to the unrepentant nation. When Stephen was stoned in 34 A.D., the Jewish nation sealed their rejection of salvation. In fulfilment of the warning of Christ, the "vineyard" was taken from them and given to the Gentiles.

What God wished to accomplish in the Jewish nation, He purposes to accomplish in His Church—to finish all transgression and sin, and to bring in everlasting righteousness. In 1844 the hour had struck for God to accomplish this work —the finishing of the mystery of God.

God's Purpose for the Church This is the heart of the three-fold message of Revelation 14. The third angel's message is direct from the most holy place. Only as we continue to fix our attention on that stupendous event in 1844 will we understand the solemn import of the last mighty gospel work, and be able to comprehend the plan and purpose of the everlasting gospel of Revelation 14.¹

1. The message of Revelation 14 is often called "the third angel's message," but it includes the other two messages. The third message only focuses the climax of the last warning to the world, while the first message contains the everlasting gospel upon which the whole of Revelation depends.

"The minds of all who embrace this message [the third angel] are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers. . . ."1

". . . the third angel was pointing them to the most holy place. . . ."2

What is the meaning of Christ's work in the most holy place?

He went there in 1844 to finish the mystery of God; that is, to finalize the gospel plan of redeeming men from all sin and sealing in their characters the perfect image of Jesus. Is not this the plan and purpose of the blessed ministry of our Lord Jesus Christ? Indeed so! The Jewish ministry with its earthly priesthood, carnal ordinances, and blood of bulls and goats could not take away sins and make the comers thereunto perfect. (Hebrews 9:10; 10:1-4). But the new covenant ministry of Christ was ordained to do this work, Jesus united His divinity with our fallen nature and lived a perfect, sinless life. He died to make an atonement for all sin. He rose again for our justification. He ascended into heaven as High Priest in order to make effective and operative in every believer that which He accomplished on earth. For eighteen centuries He carried forward His continual ministry of accepting sinners, regenerating the penitent, and sanctifying (a process) His followers. But this work is to have an end. Christ wants to see His moral image **completed** in each of His children. That perfect character and sinless life which He wrought out as Jesus of Nazareth is to be fully reproduced in His people. If the heavenly sanctuary ministry could not bring perfection of character to the believer, it would be a failure. Thank God for the promise that the mystery of God (perfection in Christ) will be finished; and for the knowledge of Jesus now in the most holy doing this work for His people.

The message will only be grasped and appreciated as it is seen to be in the setting of the antitypical Day of At-

1. "Early Writings," page 254.

2. Ibid, page 256.

onement, or cleansing of the sanctuary. In the heavenly most holy place, the record of each penitent's sins will be **cleansed, or blotted out**. Now, in consideration of this point, we must not be as blind as the Jews who perceived a work of cleansing only in the sanctuary where the priest ministered. Each worshipper is the sanctuary of God.¹ The very real work of cleansing on this Day of Atonement is to be accomplished in the soul temple of each worshipper who participates in the service, as it is written, "On that day shall the priest make an atonement for you, to cleanse you that ye may be clean from all your sins before the Lord." Leviticus 16:30. So then, on this judgmental Day of Atonement, whoever knows only of a cleansing work in the sanctuary in heaven is ignorant of the purpose of God for him in this day of final cleansing. God designs to cleanse and blot out all sin, not alone from His records in the most holy place, but in the lives of His people.

The believer is the temple of the living God. His character and personality bear the records of his sins, even though those sins have been pardoned and he has been cleansed of guilt through the daily ministry. In the inner sanctuary of the soul, each sin has left its record. Ellen White recognised this when she wrote concerning transgressors: "Now it may be you can repent. But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain."² But now, on this great day of final and complete cleansing, God designs to cleanse the sanctuary and complete His work of moral perfection. It is a solemn work. On this Day of Atonement each worshipper must surrender his life in faith to this atoning ministry of Christ to obtain a complete cleansing. On the part of each candidate for the seal of God, there must be a deep, heartsearching work, even as the Jews of old were required to gather at their sanctuary with prayer, fasting, and deep searching of heart. The Spirit of God must reach to the very depths of each worshipper's heart while the believer throws open its recesses to the ministry of the most holy. Then through the final atonement, he is cleansed completely and forever from all sin.

1. See pages 62-63.

2. "Testimonies to Ministers," page 447.

The Spirit of prophecy illustrates this great cleansing work of Revelation 14 by citing the prophecy of Malachi.

"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 fuller's soap: and He

A Work of Purification 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."¹

When this cleansing work is accomplished for a believer, his character will be cleansed from every defect and spot, and he will reflect the image of Jesus fully.² Through the power of the Holy Spirit,³ the law (character) of God will be sealed in him for all eternity. Thus will be realized in his experience, the **complete** fulfilment of the New Covenant promise: "I will forgive their iniquity, and I will remember their sin no more." "I will put My laws into their minds, and write them in their hearts." Jeremiah 31:34; Hebrews 8:10.⁴

THE LATTER RAIN—REFRESHING FROM THE PRESENCE OF THE LORD—THE LOUD CRY OF THE THIRD ANGEL

The terms used in the above heading are quite familiar to students of the Spirit of Prophecy, and are known to be

1. "The Great Controversy," page 425.
2. "Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully." "Early Writings," page 71. "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them." "Testimonies to the Church," volume 5, page 367.
3. "Testimonies to the Church," volume 3, page 267.
4. See "The Great Controversy," page 485.

terms applied to the final outpouring of the Holy Spirit on God's people.¹ They are Bible terms referring to the power of earth's last mighty message under the direction of the Holy Ghost. They represent the one and the same event.

The latter rain—Joel 2:23-32.

The refreshing—Acts 3:19.

The loud cry—Revelation 14:9 (with Revelation 18:1-4).

It is imperative to observe that the latter rain will only fall on those who have participated in the cleansing work of Revelation 14, and who have purified their characters

from every taint of sin through the final atonement of the most holy place. This **Latter Rain** refreshing can only be received by those **After Sins** who have their sins blotted out in the **Blotted Out** investigative judgment. This is the clear

teaching of Acts, Joel, and Revelation. The Apostle Peter, apparently summing up the message of Joel 2, said: "Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment²] when [Greek: "in order that"³] times of refreshing shall come from the presence of the Lord." Acts 3:19. In this Peter virtually says:

- (1) Be converted.
- (2) Have your sins blotted out (at the investigative judgment).
- (3) Then you will receive the latter rain.

It is evident therefore, that the latter rain or refreshing falls only on those who have been cleansed from every trace of sin through the final ministry of Jesus, purified in character by his final atoning act, and perfected in holiness through the cleansing of the sanctuary.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul

1. See "Early Writings," page 271.
2. See "The Great Controversy," page 612, in the old editions where the words "in the investigative judgment" are inserted after the words "blotted out."
3. The word "when" comes from the Greek word "hopos," which means "in order that," "that," or "so that." In the Authorized version it is predominantly translated "that." Acts 3:19 is the only place where it is translated "when." "Hopos" always introduces a purpose clause. The sense of the text is that sins must be blotted out for the purpose of realizing the times of refreshing. The reader is recommended to refer to any other reliable version.

temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.”¹

“The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit and perfecting holiness in the fear of God.”²

“I saw that none could share the ‘refreshing’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.”³

God designs to have a people who will appropriate the benefits of the final atonement of Christ. Even as the fullness of the Spirit was given to Christ as a seal,⁴ the fullness of the Spirit will seal each saint.⁵ Then the power of the Spirit will attend his earthly witness, as he testified to the glory and power of Christ’s atoning ministry with the loud voice of the third angel.

“I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that we receive not of her plagues.” Revelation 18:1-4.

It is not hard to determine that the mighty movement symbolized by this angel is part of the three-fold message of Revelation 14. Ellen G. White elucidates this as follows:

“I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give

1. “Testimonies for the Church,” volume 5, page 214.
2. Ibid, volume 1, page 619.
3. “Early Writings,” page 71.
4. See John 3:34; 6:27; Acts 10:38.
5. See Ephesians 1:13; 4:30; 2 Corinthians 2:22; “Testimonies for the Church,” volume 3, page 267.

power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The **Revelation 18 Angel Unites with Third** light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.’ The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel’s message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message.

“ . . . This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom . . .

“Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God’s people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’”¹

The above passage shows that this message will be sounded by a people lighted with the glory of God, and clothed with mighty power from on high.² The glory of God is the name and character of God. (Exodus 33:18,19; 34:6,7). The name of God is the **Comes with Sealing** seal of God (Revelation 7:2-4, 14:1). When the people of God receive, believe and appropriate the benefits of the everlasting gospel of Revelation 14, they will have the seal of God, which is the name of God,

1. “Early Writings,” pages 277-279.
2. The Angel symbolizes the people of God; hence it is the people who have the glory of God.

which is the character of God, which is the glory of God. Thus the angel of Revelation 18 will unite his voice with the third angel to swell his message to a loud cry.

So then, let us observe again, that the people who give the loud cry have entered into the judgmental ministry of Christ, passed through the final cleansing of this Day of Atonement, and received the seal of God.

CONCLUSION

The everlasting gospel of Revelation 14, announcing the work of Christ in the most holy place, is the good news that the blessed ministry of Jesus in this Day of Atonement will finish transgression in the heart, make an end of all sin in the character, and usher into the life of the believer the perfect sinlessness of the life of Jesus. Here the news is heralded that Jesus is doing His great, final work; and it will be done in the life of every soul who accepts the message, follows the ministry in true faith, and claims for himself the benefits of His merciful High Priest. Thus the third angel's message is the fullness of the gospel revealed and demonstrated in the lives of those who accept the message. No previous generation has heard such a proclamation of the gospel. The full blaze of the everlasting gospel has been reserved for the last generation. All who truly accept this message will be clothed with the character of God, and filled with His fullness. Their lives will be a living representation of the law of God.

Reader, will you not see that the three-fold message is not a mere argument of a 2,300 day prophecy, a judgment in heaven, a cry against darkened churches, and an argument about a keeping of a day. It is the unveiling of the full gospel plan of complete redemption from all sin. The purpose of the message is to perfect a people who will vindicate Calvary. Read Revelation 14 again, compare it with Revelation 7, and you will see a people who have truly accepted the message. Its practical results will be demonstrated in their lives. They have the seal of God—the Father's name—in their foreheads. That is, they have the character of God. They reflect the image of Jesus fully. They stand without fault before the throne of God. They

prove to all the universe that fallen humanity can keep God's holy law—the transcript of His character. These saints reveal to all the world the character of the Lamb, a character that is attained by them, and sealed in them as a result of following the Lamb by faith in His sanctuary ministry.

This is the primary purpose of the Advent movement—to prepare a people to stand in the great day of God. We hear a lot about “finishing the work.” Is it not time that God's people knew what “finishing the work” means? Is it not time for them to understand how the message is to finish all transgression in their lives, to make an end of all sin in their experience, and to seal them with the everlasting sinlessness of Christ? Many are of the opinion (indeed they are taught it) that when the present proclamation of the Advent message goes to all the world, the work will be finished. Alas, such miscomprehension of finishing the mystery of God! Why, every soul in the world could become Adventists as Adventists are today, and still the work would not be finished. Why? Christ must have a finished work in the soul. His image must be fully formed in His people. So then, unless Advent preachers are preaching a message that will bring to the hearers the seal of the living God, unless they are proclaiming a faith that will perfect the hearers, unless they are teaching in a cogent manner how the full image of Jesus is to be attained, they are not preaching a message calculated to finish the work of God on the earth.

The secondary purpose of the Advent movement—the gospel to all the world—depends upon the primary objective. Unless the church achieves this primary objective, she will certainly never achieve her secondary objective. The latter rain and loud cry is required to carry the everlasting gospel to all the world. But this efficiency can only be received by those who pass through the final cleansing of this Day of Atonement, and receive the seal of God. Then in the power of the Holy Ghost, they will witness and demonstrate to every nation, kindred, tongue, and people, the glory of the ministry of Jesus in the most holy place.

Chapter 19.
CHRIST IN THE MOST HOLY—THE DELAY
REVEALED

FOLLOWING BY FAITH

The ministry of Christ is only effective and operative for His people as they follow Him by faith. Firstly, as the sinner is drawn by the power of Christ's love, his faith lays hold on the provisions of the daily ministry. He stands at the altar of burnt offering and claims the Lamb of God as his atoning sacrifice. He looks in faith to His High Priest to make the death of Christ operative in his life. He dies with Christ. Through the regenerating power of the Holy Spirit he rises with Christ in newness of life. Daily he looks to His merciful and faithful High Priest for strength and grace in time of need. Eventually he realizes that Christ has entered the most holy place to finish all transgression in his life, and make a final end of all sin in his soul temple, and to bring into his experience the perfect, everlasting righteousness of Christ. The believer could not have this wonderful work accomplished for him unless he understood what Christ wants to do for him, and then followed in the work by faith.

The service of the sanctuary demands a continuing and growing faith, a faith that will be with Christ step by step. If a man's faith will not allow that Christ can free him from the slavery of sin, he could not be delivered from sin. If a believer's faith would not allow that Christ could keep him from falling into his old sin through the power of His daily ministry, then he could not be kept from sin. Similarly, if a believer's faith will not enter with Christ into the most holy place to finish the work of perfecting his character, then he would never realize the benefits of Christ's final atonement.

THE ADVENT BODY OF 1844—THE
PHILADELPHIAN EXPERIENCE

In 1844 God had a people upon the earth who realized that Jesus had entered upon His finishing work in the sanctuary above. In reverent faith they followed their

Page One Hundred and Seventy-six

great High Priest in His change of ministry. Ellen White explains their experience as follows:

"I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew."¹

"It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them."²

"Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary."³

God blessed His dear people who followed their Saviour by faith into the most holy place. "Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace."⁴

Writing of their experience, the servant of the Lord said:

"When the truth we now cherish was first seen to be Bible truth, how very strange it appeared, and how strong was the opposition we had to meet in presenting it to the people for the first time; but how earnest and sincere were the obedient, truth-loving labourers! We were indeed a peculiar people. We were few in numbers, without wealth, without worldly wisdom or worldly honors; and yet we believed God and were strong and successful, a terror to evildoers. Our love for one another was steadfast; it was not easily shaken. Then the power of God was manifested among us, the sick were healed, and there was much calm, sweet, holy joy."⁵

Christ's message to the church of Philadelphia was applicable to the church at this time:

"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

1. "Early Writings," page 255.
2. Ibid, page 255.
3. Ibid, page 256.
4. Ibid, page 55.
5. "Testimonies for the Church," volume 5, page 534.

Page One Hundred and Seventy-seven

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. . . .

Philadelphian Experience

Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name." Revelation 3:7,8,10,12.

In 1853, James White, the pioneer leader of the Advent movement, wrote:

"In mercy He reached forth his hand, and enabled the Advent people in 1844 to break the cords of sectarianism that bound them, that they, the Philadelphian Church, might be disciplined and guided into the kingdom by the order and pure doctrines of the gospel."¹

Now let us pause to mark what befell those who failed to heed the message and to follow Christ into the most holy place. Writing concerning them, the servant of the Lord said:

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace."²

"I was pointed back to the proclamation of the first advent of Christ. . . . Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received.

A Deceived Experience

The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed

upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place. . . .

". . . I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare."¹

THE FAILURE OF THE ADVENT BODY AFTER 1844— THE LAODICEAN EXPERIENCE

The faith of the early church rose to appropriate the benefits of the first apartment ministry of Christ; and in the power of that ministry they went forth into all the world, conquering and to conquer. In the same way, it was the will of God that the faith of this church enter the second apartment, rise higher and higher until it appropriated the benefits of that ministry (the seal of a perfect character), and then in the power and the glory of that ministry, lighten the whole earth with the loud cry of the third angel.

The faith of Israel entered the most holy place in 1844; but we will now see how it failed to grasp the power and the efficiency that should have been theirs through the benefits of the second apartment. The faith of Israel wavered, and never appropriated the blessings which God was waiting to bestow on her.

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led his people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had laboured unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been

1. "Review & Herald," December 6, 1853.
2. "Early Writings," page 56.

1. Ibid, pages 259-261.

shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people.

"It was not the will of God that Israel should wander forty years in the wilderness; he desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and his people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which he had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in him a shelter before the wrath of God shall be poured out."¹

Let these points be noted from the above passage:

(1) Shortly after 1844 the church of God should have finished the work of God and entered the heavenly Canaan.

(2) They remained in the wilderness as verily as Israel of old remained in the wilderness.

(3) Unbelief kept Israel of old in the wilderness. Unbelief kept the Adventists from realizing the finishing of the mystery of God. The Advent body did not see what the Lord had for them. A prominent Adventist preacher of the last century, amplifying this thought said:

"It was not the will of God that the coming of Christ should be so long delayed, and his people remain so many years in this world of sin and sorrow. Ah, we are responsible for that. Is not that so? In what thing are we guilty? Unbelief. But what was in the hearts of Israel that caused their unbelief? Egypt, Egypt, Egypt! What, then, has been in the hearts of these people that has caused this unbelief and this holding back from God? Egypt, as certainly as Egypt ever did over yonder. Spiritually that which is Egypt—the world, idolatry, darkness, which is unbelief. The word 'unbelief' expresses it all. You know that the very word 'Egypt' is a symbol of darkness."²

(4) The Advent people, not believing that God wanted to finish transgression, make an end of sins, and usher everlasting righteousness into their lives through the ministry of the most holy, could not receive the fullness of the outpouring of

1. "The Great Controversy," pages 457, 458.

2. A. T. Jones, Study series No. IV. Lecture "Spiritual Egypt," General Conference Daily Bulletin, March 5, 1897.

the Spirit which should have been theirs to give the loud cry of the third angel.

(5) Since the work of the gospel can only be finished as it is finished in the lives of God's people, it is evident that the Advent body did not perform the work calculated to finish the mystery of God.

Although the church in the Philadelphian condition in 1844 began to enter into the most holy place, the body did not hold fast to the promise that Jesus would "write upon him the name of My God and the name of the city of My God . . . and My new name." Revelation 3:12. Instead of receiving the seal of God through faith in the cleansing ministry of God, they fell away into the Laodicean condition.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot. . . So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:14-19.

It is interesting to note that in the early Advent publications before 1852, the Laodicean state was applied to those Adventists who failed to accept the third angel's message and follow Christ by faith into the most holy. It was natural that such a refusal to follow their Lord would place them in a condition of spiritual blindness, wretchedness, poverty and ignorance. But in 1852 the servant of the Lord began to apply the Laodicean message to the people who in 1844 were represented as following Christ into the second apartment.

"As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present condition perfectly. (see Revelation 3:14-20). They are 'neither cold nor hot,' 'but lukewarm.' And

unless they heed the counsel of the 'faithful and true witness,' and zealously repent and obtain 'gold tried in the fire,' 'white raiment,' and 'eyesalve,' He will spew them out of His mouth."¹

In the years following 1852, the servant of the Lord began to apply the Laodicean message with increased earnestness and urgency to the true Advent body which was established on the three angels' messages of Revelation 14. What could this mean, other than the solemn fact that the faith of Israel was not really with Christ in the most holy place? In 1890, the servant of the Lord wrote these words:

"The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for His children."²

These remarks should be too plain to be misunderstood—"THE PEOPLE HAVE NOT ENTERED INTO THE HOLY PLACE."³ In a nutshell, this was the root cause of the Laodicean condition. The peril of Laodicea is one of self-deception. What Christ asserts she contradicts. What she asserts Christ contradicts. As the Greek of the word "Laodicea" could suggest, the people live under the sounding of the judgment hour message. No doubt Laodicea thinks she has entered the most holy place, and she boasts of her achievement. Does she not know about the three angels' messages? Are not her scholars proving to the world beyond all doubt the unassailability of her 2,300 day prophecy? Are not her books and printing presses proclaiming the Sabbath truth to all the world? Does she not know Christ entered the most holy place in 1844? Yes, Laodicea knows and believes all this. Viewing with pride her spiritual inheritance, she says, "What lack I yet?" She knows the mechanics of her message, but she is ignorant of the dynamic of it. She knows only the skeleton and framework of it, but she has no vision of its heart. If her eyes could be opened to catch a glimpse of her glorious High Priest in this great judgment hour, she would under-

1 "Early Writings," pages 107,108.

2. "Review & Herald," February 25, 1890, quoted in A. G. Daniells, "Christ our Righteousness," page 118.

3. "Holy place" here obviously refers to the second apartment.

stand that Christ is waiting to take her rags and give in return the perfect sinlessness of the life of Christ. If Jesus would anoint her eyes, she would see Him in the most holy, waiting to seal His church with the perfection of His own character. Modern Israel has not caught the vision of the everlasting gospel of Revelation 14. She has not entered by faith into the mighty experience of the benefits of Christ's second apartment ministry. Instead, she has refused to advance in her conception of the gospel beyond the first apartment experience of the early reformers.

THE 1888 MESSAGE

God designed to correct the Laodicean condition through an awakening message which He brought to His people in 1888. It was a message that pointed the church to the heart of Revelation 14—righteousness by faith. Accordingly, God raised up two young men—Elders E. J. Waggoner and A. T. Jones—and sent them with the everlasting gospel under the power and demonstration of the Holy Spirit to correct the spiritual malady of Laodicea. The work of these men was endorsed by the Spirit of Prophecy, and in the several years following 1888, Ellen White constantly referred to them in a special sense as the Lord's "messengers."

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world.

It presented justification through faith in the **A Message Sent** Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."¹

"For years the church had been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centred. Therefore God gave to

1. "Testimonies to Ministers and Gospel Workers," pages 91, 92.

His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines."¹

"... the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."²

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."³

The above passages will enable us to focus the significance of the 1888 message. They prove to us that this preaching of righteousness by faith was:

- (1) The verity, centre, or heart of the third angel's message;
- (2) The beginning of the loud cry.

By combining this evidence with what we have proved in the last chapter, we may reduce the significance of the 1888 message to a proposition of simple logic.

- (1) Major premise: The heart of the third angel's message is the work of Christ in the most holy place. Minor premise: The 1888 message was the heart of the third angel's message.

Significance of 1888 Message Conclusion: Therefore the 1888 message concerned the work of Christ in the most holy place.

- (2) Major premise: The loud cry can only be given by a people who have the seal of God. Minor premise: The 1888 message was to usher in the loud cry.

Conclusion: Therefore the 1888 message was to bring to God's people the seal of God.

In directing the minds of God's people to the ministry of Jesus in the most holy place, the 1888 message of righteousness by faith was a more mature conception of the gospel than had previously been perceived. It was righteousness by faith in the setting of Revelation 14, a gospel work consistent with the cleansing of the sanctuary. The message pertained directly to the finishing of the mystery of God.

Let the significance of the 1888 preaching of righteousness by faith be clearly fixed in the mind of the reader. Only as we have our understanding directed to the work that Christ is doing in the second apartment, will we have any conception of the power and magnificence of the 1888

1. Ibid, page 93.
2. "Selected Messages," Vol. 1, page 363.
3. "Review & Herald," April 1, 1890, quoted in A. G. Daniells' "Christ our Righteousness," page 64.

message. The time had surely come when God wished to finish transgression, to make an end of sins, and to usher everlasting righteousness into the lives of His people. The people had not entered into the second apartment where Jesus was waiting to blot out all their sins. In 1888 the hour had struck for God to lighten the earth with the glory of the heavenly ministry of Jesus. For years the church had maintained its 2300 day prophecy, and had proclaimed that Jesus had entered the most holy place in 1844 for the cleansing of the sanctuary. But she had failed to apply the benefits of that mighty doctrine. She had neglected to demonstrate to the world what the second apartment ministry of Jesus could accomplish in the lives of men. Now God, through His chosen messengers, presented Jesus to His people as the heavenly merchantman, with riches sufficient to save fallen humanity to the uttermost, and fill them with all the fullness of God.

Perhaps the reader would be interested to read an extract of the doctrine of one of the Lord's "messengers," and so catch a glimmer of the light that was to lighten the earth with its glory. Following is the closing chapter of A. T. Jones' "The Consecrated Way to Christian Perfection."¹

Chapter XVI of THE CONSECRATED WAY TO CHRISTIAN PERFECTION, by A. T. Jones (page 120 in the original) THE TIMES OF REFRESHING

And now, in this time of the consummation of the hope of all the ages, in this time when the true sanctuary is truly to be cleansed, in this time when the work of the gospel is to be completed and the mystery of God indeed finished—now is the time of all the times that ever were in the world, when the believers in Jesus—the blessed objects of His glorious priesthood and wondrous intercessions in the true sanctuary—shall be partakers of the full measure of His heavenly grace; and shall have in their lives transgression finished, an end of sins and reconciliation for iniquity made forevermore, and in the perfection of truth, everlasting righteousness brought in.

This is precisely and alone the purpose of the priesthood and ministry of Christ in the true sanctuary. Is not that priesthood sufficient? Is not His ministry effectual to accomplish its purpose? Most assuredly. Only by that means can it be possible for this thing ever to be accomplished. No soul can ever himself finish transgression, or make an end of sins, or make reconciliation for iniquity, or bring in everlasting righteousness, in his own life. For that ever to be done, it must be done **alone** by the priesthood and ministry of Him

1. Although published 1905 it was first written soon after 1888.

who gave Himself, and who was given, that He might accomplish this very thing for every soul, and present every soul "holy and unblameable and unprovable" in the sight of God.

Everyone whose heart is inclined to truth and right desires that this thing shall be done. Only the priesthood and ministry of Christ can do it. Now is the time of the complete and effectual doing of it for evermore. Then let us believe in Him who is doing this, and trust Him in the doing of it, that He does it completely and for evermore.

This is the time, and this is the work, of which it is written, that "there should be delay no longer." And why should there be delay any longer? When the priesthood of our great High Priest is efficient, and when His sacrifice and ministry are all-sufficient, in that which is promised and in that for which every believer hopes, then why should there be delay any longer in the finishing of transgression, the making an end of sin, the making of reconciliation for iniquity, and the bringing in of everlasting righteousness, to each believing soul? Then let us trust Him to do that which He has given Himself to do, and which He alone can possibly do. Let us trust Him in this, and receive in its fullness all that belongs to every soul who believes in and implicitly trusts the Apostle and High Priest of our profession—Christ Jesus.

We have seen that the little horn—the man of sin, the mystery of iniquity—has put his own earthly, human, and sinful priesthood, ministry, and sanctuary in the place of the heavenly and holy priesthood, ministry and sanctuary. In this priesthood and service of the mystery of iniquity, the sinner confesses his sins to the priest, and goes on sinning. Indeed, in that priesthood and ministry there is no power to do anything else than to go on sinning; even after they have confessed their sins. But, sad as the question may be, is it not too true that those who are not of the mystery of iniquity, but who really believe in Jesus and in His priesthood and ministry—is it not too true that even these also confess their sins, and then go on sinning?

But is this fair to our great High Priest, to His sacrifice, and to His blessed ministry? Is it fair that we should thus put Him, His sacrifice and His ministry, practically upon a level with that of the "abomination of desolation," and to say that in Him and in His ministry there is no more power or virtue than there is in that of the "mystery of iniquity"? May the Lord forever save His church and people this day, with no more delay, from thus bringing down so low our great High Priest, His awful sacrifice, and His glorious ministry.

Let our trust in our great High Priest be true, and let it be truly implicit. By Protestants there is often remark made of the blind unwisdom of Catholics in their so fully trusting to the priest. And, with respect to any earthly priesthood, the

thought is correct. And yet implicit trust of the priest is eternally right; but it must be trust of the **right Priest**. Such trust in a false priesthood is most ruinous; but the **principle** of implicit trust in the Priest is eternally right. And Jesus Christ is the right Priest. Therefore every one who believes in Jesus Christ, in the sacrifice which He has made, in the priesthood and ministry which He exercises in the true sanctuary, must not only confess his sins, but he must then forever implicitly trust that true High Priest in His ministry in the true sanctuary to **finish** transgression, to **make an end** of sins, to make **reconciliation** for iniquity, and to bring in **everlasting righteousness**, in his heart and life.

Everlasting righteousness, remember. Not a righteousness for today, and sin tomorrow, and righteousness again and sin again. That is not everlasting righteousness. Everlasting righteousness is righteousness that is brought in and stays everlastingly in the life of him who has believed and confessed, and **who still further believes and receives** this everlasting righteousness in the place of all sin and all sinning. This alone is eternal redemption from sin. And this unspeakable blessing is the gracious gift of God by the heavenly ministry which He has established in our behalf in the priesthood and ministry of Christ in the heavenly sanctuary.

Accordingly, today, just now, "while it is called today," as never before, the word of God to all people is, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come (that so there may come seasons of refreshing; R.V.) from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the time of restitution of all things." Acts 3:19-21.

The time of the coming of the Lord and the restitution of all things is indeed at the very doors. And when Jesus comes, it is to take His people unto Himself. It is to present to Himself His glorious church, "not having spot, or wrinkle, or any such thing," but that is "holy and without blemish." It is to see Himself perfectly reflected in all His saints.

And before He comes thus, His people must be in that condition. Before He comes we must have been brought to that state of perfection in the complete image of Jesus. Ephesians 4:7,8,11-13. And this state of perfection, this developing in each believer the complete image of Jesus—this is the finishing of the mystery of God, which is Christ in you, the hope of glory. This consummation is accomplished in the cleansing of the sanctuary, which is the finishing of the mystery of God, which is the final finishing of transgression, the making of a complete end of sins, the making of reconciliation for iniquity, the bringing in of everlasting righteousness, the sealing up of the vision and prophecy, and the anointing of the most Holy.

The present time being the time when the coming of Jesus and the restitution of all things is at the very doors; and this final perfecting of the saints having necessarily to precede the coming of the Lord and the restitution of all things; we know by every evidence, that now we are in the times of refreshing—the time of the latter rain. And as certainly as that is so, we are also in the time of the utter blotting out of all sins that have ever been against us. And the blotting out of sins is exactly this thing of the cleansing of the sanctuary; it is the finishing of all transgression in our lives; it is the making an end of all sins in our character; it is the bringing in of the very righteousness of God which is by faith of Jesus Christ, to abide alone everlastingly.

This blotting out of sins must precede the receiving of the refreshing of the latter rain. For it is only upon those who have the blessing of Abraham that the promise of the Spirit comes; and it is only those who are redeemed from sin, upon whom the blessing of Abraham comes. Galatians 3:13,14. Therefore now as never before, we are to repent and be converted, that our sins may be blotted out, and everlasting righteousness brought in: and this, in order that the fullness of the outpouring of the Holy Spirit shall be ours in this time of the refreshing of the latter rain. And all this must be done in order that the harvest-ripening message of the gospel of the kingdom shall be preached in all the world with that power from on high by which the earth shall be lightened with its glory.

Chapter XVII of THE CONSECRATED WAY TO CHRISTIAN PERFECTION, by A. T. Jones CONCLUSION

Christ the Lord, the Son of God, came down from heaven and was made flesh, and dwelt among men as the Son of man. This is an eternal fixture in the Christian faith.

He died on the cross of Calvary for our offences. This is an eternal fixture in the Christian faith.

He arose from the dead for our justification. This is an eternal fixture in the Christian faith.

He ascended to heaven as our Advocate, and as such sitteth on the right hand of the throne of God. This is an eternal fixture of the Christian faith.

He is a priest upon His Father's throne—a priest forever after the order of Melchisedec. This is an eternal fixture in the Christian faith.

At the right hand of God, upon the throne of God, as priest upon His throne, Christ is a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." This is an eternal fixture of the Christian faith.

And He will come again in the clouds of heaven with power and great glory, to take His people unto Himself, to

present to Himself His glorious church, and to judge the world. This is an eternal fixture in the Christian faith.

That Christ lived in the flesh, died on the cross, rose from the dead, ascended to heaven and sits on the right hand of the throne of God in heaven, must be an eternal fixture in the faith of every Christian, in order for that faith to be true and full.

That this same Jesus is a priest at the right hand of God on that throne, must be an eternal fixture in the faith of every Christian, in order for that faith to be true and full.

That Christ the Son of God, as priest at the right hand of God upon His throne, is there a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," must be an eternal fixture in the faith of every Christian, in order for that faith to be true and full.

And this true faith in Christ the Son of God as that true priest, in that true ministry, of that true sanctuary, at the right hand of the throne of the Majesty in the heavens; that His priesthood and ministry finishes transgression, and makes an end of sins, and makes reconciliation for iniquity, and brings in everlasting righteousness—this true faith will make every comer thereunto perfect. It will prepare him for the seal of God, and for the final anointing of the Most Holy.

By this true faith, every soul who is of this true faith can certainly know that in him and in his life, transgression is finished and an end of sins made; that reconciliation is made for all the iniquity of his life; and that everlasting righteousness is brought in to reign in his life for evermore. This he can know with perfect certainty, for the Word of God says so, and true faith cometh by hearing the Word of God.

All who are of this true faith can know all this just as truly as they can know that Christ is at the right hand of the throne of God. They can know it just as truly as they can know that He is Priest upon that throne. They can know it just as truly as they can know that He is there a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." All this can be known just as truly as any statement of the Word of God can be known; for the Word of God plainly states it all.

Therefore in this time, let every believer in Jesus rise up in the strength of this true faith, implicitly trusting the merit of our great High Priest in His holy ministry and intercession for us.

In the confidence of this true faith, let every believer in Jesus take a long breath of restfulness for ever, in thankfulness to God that this thing is accomplished; that transgression is finished in your life, that you are done with the wicked thing forever: that an end of sins is made in your life, and that you are free from it forever: that reconciliation for iniquity is made, and that you are cleansed from it forever

by the precious blood of sprinkling: and that everlasting righteousness is brought into your life to reign for evermore, to uphold you, to guide you, to save you, in the fullness of that eternal redemption which, through the blood of Christ, is brought to every believer in Jesus our Great High Priest and true Intercessor.

And then in the righteousness, the peace, and the power of this true faith, let every soul who knows it spread abroad to all people and to the end of the world the glorious news of the priesthood of Christ, of the cleansing of the sanctuary, of the finishing of the mystery of God, of the times of refreshing come, and of the soon coming of the Lord "to be glorified in His saints, and to be admired in all them that believe . . . in that day," and to "present to Himself a glorious church, not having spot, or wrinkle, or any such thing," but "holy and without blemish."

"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."

"HAVING THEREFORE, BRETHREN, BOLDNESS TO ENTER INTO THE HOLIEST BY THE BLOOD OF JESUS, BY A NEW AND LIVING WAY, WHICH HE HATH CONSECRATED FOR US, THROUGH THE VEIL, THAT IS TO SAY, HIS FLESH; AND HAVING AN HIGH PRIEST OVER THE HOUSE OF GOD; LET US DRAW NEAR WITH A TRUE HEART IN FULL ASSURANCE OF FAITH, HAVING OUR HEARTS SPRINKLED FROM AN EVIL CONSCIENCE, AND OUR BODIES WASHED WITH PURE WATER." AND "LET US HOLD FAST THE PROFESSION OF OUR FAITH WITHOUT WAVERING; FOR HE IS FAITHFUL THAT PROMISED." (The end of A. T. Jones' book).

THE 1888 MESSAGE'S RECEPTION

That the message of 1888 was never fully experienced needs no argument to maintain. It is self-evident. It is the undisputable verdict of time. Has the church of God risen to the occasion of the cleansing of the sanctuary? Has she entered by faith into the atoning ministry of Christ, a ministry that finishes transgression, iniquity and sin, replacing it with the everlasting sinlessness of Christ? Have the people received the seal, name, character of God, and have they lightened the earth with the glory of it? Has the church demonstrated to all the world by its perfected character that Christ is in the most holy place? We all know that this work has not been done.

Those who maintain that the 1888 message was merely a preaching of righteousness by faith such as was preached by Luther and Wesley demonstrate their lack of comprehension of the everlasting gospel of Revelation 14. Luther never had the third angel's message in verity. Wesley did not have the message of the loud cry. Their experience in the righteousness of Christ naturally never advanced beyond the light and benefits of the first apartment ministry of Christ. The fact that Laodicea passes over 1888 by

Not Luther's Message proudly claiming to be preaching Luther's message of righteousness by faith is the most glaring admission of blindness and refusal of the light from heaven. Why are

we as a people sending up our faith to God for a first apartment experience in righteousness by faith? Is not this in itself the evidence that we have failed to enter by faith into the second apartment? We have seen what happened to the Jews who rested and boasted in the law of Moses, while refusing to accept the One to whom the law of Moses pointed. We have seen what befell the Protestant bodies that trampled underfoot the messages of the three angels and refused to recognise that Jesus had changed His ministry. With the solemn lessons from those of the past who failed to keep pace with the light, many Adventists today assert that they have not rejected the message of righteousness by faith; for they say they believe what Luther taught. O Laodicea, what are you doing with the doctrine of the cleansing of the sanctuary and the mighty finishing work of Jesus now in progress, yet perfectly content to remain with Luther and Wesley, yea, even with the Protestant churches, in the first apartment. The doctrine of the investigative judgment is relegated to a dry, chronological proof of the 2300 days, a factual concept of a work in heaven, while it has no force in the experience of the church. No wonder there has been no latter rain, and no loud cry. We have given our enemies the opportunity to rise up declaring that our doctrine of the cleansing of sanctuary is "flat," "unimportant," "naive"—a great "face-saving," "philosophical phenomenon." May God forgive us, and grant us the grace to arise and roll away the reproach from the mightiest message ever committed to mortals.

In the 1893 General Conference Session, A. T. Jones made these pointed remarks:

"What then did the brethren reject at Minneapolis? (Some in the congregation: 'The Loud cry.') . . . Then what did the brethren in that fearful position in which they stood reject at Minneapolis? They rejected the latter rain—the loud cry of the third angel's message."

"And brethren, the time has come to take up tonight what we there rejected. Not a soul of us has ever been able to dream yet the wonderful blessing that God had for us at Minneapolis, and which we would have been enjoying these four years, if hearts had been ready to receive the message which God sent. We would have been four years ahead, we would have been in the midst of the wonders of the loud cry itself, tonight. Did not the Spirit of prophecy tell us there at that time that the blessing was hanging over our heads?"¹

Could any honest inquirer want clearer testimony that the light that is to lighten the whole earth with its glory has been shut away from the world? The church did not take up the loud cry, much less comprehend the light of the angel of Revelation 18:1.

Yet God loved His people with an everlasting love, and bore patiently with them. He did not cast them off, but persevered with the message of righteousness by faith. Although righteousness by faith in the full blaze and glory of the most holy place was not comprehended, much less accepted, the preaching of the merits of a sin-pardoning Redeemer helped to alleviate the Laodicean condition, accomplished much good in the church, and brought great blessings to God's people. The servant of the Lord could write:

"We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to His people, 'Go forward.' The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very

1. "General Conference Bulletin," 1893; study No. 7 of series "The Third Angel's Message."

fervor of love that makes God's people the light of the world. . . .

"In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess,—gold of faith and love, white raiment of Christ's righteousness, eyesalve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege."¹

God continued to bless and lead His church, and to prosper its growth throughout the world. In 1907 the servant of the Lord expressed this confidence in the Advent movement:

"The evidence we have had for the past fifty years of the presence of the Spirit of God with us as a people, will stand the test of those who are now arraying themselves on the side of the enemy and bracing themselves against the message of God."²

Encouragement to the Church "We should remember that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and strengthening it by His Holy Spirit."³

"We cannot now step off the foundation that God has established. We cannot now enter any new organisation; for this would mean apostasy from the truth."⁴

Let us receive the encouragements of God's continuing love and care for His people with humble hearts, not taking the glory to ourselves. "Be not highminded, but fear . . ." Romans 11:20. Not for our righteousness, or for the uprightness of our heart, does the Lord continue to recognise us as His people above all peoples. "Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day thou didst depart out of the land of Egypt [1844], until ye came unto this place, ye have been rebellious against the Lord." Deuteronomy 9:6,7.

1. "Review & Herald," July 23, 1889. Quoted in "Christ our Righteousness," by A. G. Daniells, page 45.
 2. "Selected Messages," volume 2, page 397.
 3. Ibid, page 396.
 4. Ibid, page 390.

Oh, the depth of the wisdom and mercy of God! He could not lead His beloved church into an experience consistent with the cleansing of the sanctuary, but He continued to grant her the blessings of the gospel. The work of the third angel could not sound with its loud voice, yet through His people God proceeded to sow the seeds of the everlasting gospel of Revelation 14. How well He knows that His word will not return unto Him void. That seed will yet spring up, blossom, and bear the fruit of a perfected people ready and waiting for their Lord. Eventually He will have a people to comprehend the light from the most holy place, to obey the requirements of the Day of Atonement, and to receive the mighty efficiency of the closing mediation of Christ.

While we hold fast that which we have, not forgetting the way the Lord has led us, let us recognise that we have not yet laid hold of the verity of the third angel's message. In 1924, A. G. Daniells, twenty years president of the General Conference, wrote concerning the 1888 message.¹ "The message has never been received, nor proclaimed, nor given free course as it should have been in order to convey to the church the measureless blessings that were wrapped within it."²

Perhaps it is superfluous to quote at length to establish what is evident to a candid investigator of the third angel's message. Has there been heralded a message of the ministry of our Lord in the sanctuary, a ministry that if entered into by faith, will finish transgression, make an end of all sin, and usher into the life the sinlessness of Christ? Is the third angel sounding His full gospel light with a loud cry? Is the world lightened with the glory of the character of God through a people who reflect that character? Is the power and glory of the Priesthood of Jesus being truly sounded, a Priesthood that can take away all sin from the life and place the soul where he will neither be defiled any

1. A. G. Daniells is by no means cited as an authority on the 1888 message itself, but as a witness to its reception. There is no evidence that he perceived its real significance, yet he testified in 1924 that the message was not then laid hold of.
2. A. G. Daniells, "Christ Our Righteousness," page 47.

more with the corruptions of the world or overthrown by the tempter's devices?

We must answer, No! Then the third angel's message has not yet been truly preached, much less finished. We have been sounding the introduction, and erecting the scaffolding. When will the church of God do something about the delay, and arise and deliver to perishing souls its mighty message of complete deliverance and victory over all sin, through their High Priest in the most holy place of the heavenly sanctuary?

Chapter 20.

CHRIST IN THE MOST HOLY—THE AWAKENING REVEALED

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet Him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone (going, margin) out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut.” Matthew 25:1-10.

This parable of the ten virgins is especially applicable to the church of God at this time. It is not hard to determine where we stand in this parable. Christ portrayed our condition perfectly when He said, “While the Bridegroom tarried, they all slumbered and slept.”

THE TARRYING TIME

Sufficient evidence has already been cited to show that the finishing of God’s work has been delayed through our unbelief, and that the coming of Christ has been forestalled through our failure to proclaim the loud cry of the third angel. The Spirit of prophecy reveals that we are years behind, living on borrowed time. Yet we are asleep, as it is written, “They all slumbered and slept.” This is why the Bridegroom tarries. While we sleep, the mighty Advocate waits before the Father to apply the benefits of His final atonement.

Many are of the opinion that the church is flourishing, and that prosperity is upon all her borders. They sleep on in carnal security, blind to the tragedy on the
The Foolish doorstep. They cry, “Peace, peace, when the Lord hath not spoken peace.” Perfectly satisfied with their own condition, blissfully ignorant of their own spiritual declension, they neglect the oil of grace.

Page One Hundred and Ninety-six

They have lamps (Bibles and a profession of the third angel’s message), but they are destitute of the oil of divine enlightenment. They are the foolish virgins.

Thank God all are not being rocked to sleep in total abandonment to the crying need of the hour. There are wise virgins. While the darkness and lack of comprehension of the true nature of the third angel’s message causes them also to be represented in a state of slumber, they are not blind to the fact that the Bridegroom
The Wise tarries. They know something is amiss. As the night wears on and the deepening darkness becomes apparent, they search their Bibles and pray to God for the gift of divine enlightenment. They realize that they are in a state of drowsiness, yet they resist the spirit of the fatal sleep. They seek to ascertain the cause of their condition. They search for clearer light on the work of the Bridegroom. They pray for the quickening power of the Holy Spirit.

THE AWAKENING

“And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet Him.” Matthew 25:6.

“If Satan had his way, there would never be another awakening, great or small, to the end of time.”¹ He would keep the people asleep in their present condition until the Day of Atonement would be ended. Then, not having acquired the full stature of Christ through His closing mediation, they would be unsheltered in the time of trouble. But this is not in God’s order. He will send an awakening message to His church. It will do its work. In response to it “there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times.”²

The cry, “Behold the Bridegroom cometh” is at midnight—the darkest hour. Are not the midnight shadows now gathering? It is evident by the condition of the world. It is evident by the condition of the professed people of God. Not only is Satan leading the world captive, but by heresies, delusions, every wind of doctrine, and the spirit of conformity to the world, he advances his cause among

1. “Selected Messages,” volume 1, page 124.

2. “The Great Controversy,” page 464.

Page One Hundred and Ninety-seven

the professed people of God. What is this cry at midnight which stirs the church from slumber? It will become apparent as we progress.

THE MEANING OF THE MARRIAGE

The cry at midnight arouses the virgins, and the wise go into the marriage. Before we can understand what it means to go into the marriage, we must understand what is meant by the marriage.

Firstly, the marriage represents the work of Christ in the most holy place. The virgins are "not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when He will return from the wedding.' Luke 12:36."¹ In 1844 Christ came to the Ancient of Days in the most holy place to make up His jewels and receive the kingdom "prepared as a bride adorned for her husband." Revelation 21:2; Daniel 7:14.

"I saw that while Jesus was in the most holy place He would be married to the New Jerusalem."²

Secondly, the marriage represents a work to be accomplished in the experience of God's people. Since the wise virgins go into the marriage, it is a definite experience for them to participate in. The most simple, yet explanatory definition of the marriage is found in these words: "By the marriage is represented the union of humanity with divinity."³ The union of divinity with humanity took place when Christ became flesh. He united His divine nature with our fallen nature. Then He lived out a perfect, sinless life in our flesh. Jesus did not for a moment cherish sin, or have a sinful desire, propensity, or inclination. His victory over the flesh was complete and absolute. But this blessed truth must not be left there: it must be applied. Christ accomplished this in order that we, who are sinful by nature might be partakers of the divine nature and live

1. "The Great Controversy," page 427.
2. "Early Writings," page 251.
3. "Christ's Object Lessons," page 307.—Although this comment is made concerning a different parable to Matthew 25, nevertheless "the same figure of the marriage is introduced." See "The Great Controversy," page 428.

the same life that He lived. When our humanity is as fully united to His divinity in our own life, as His divinity was united to our humanity in His life, then it will be true in our experience that the flesh will be completely subjected, and in our transformed, spiritual natures, we will have no inclination, propensity, desire, or relish for sin.

Through Christ's ministry in the holy of holies, humanity is to be fully united (married) to divinity. Hence the significance of the final atonement—at-one-ment. While it is true that a Christian is married to Christ at conversion, the union is not fully accomplished until the judgment. When his faith reaches to the last supreme act of the atonement, he will be fully united ("married") to divinity for eternity. Then he will be as sinless in the flesh as Christ was sinless in the flesh.

CHRIST

DIVINE NATURE (by His own right)	+ FALLEN NATURE (by birth)	= Perfect, sinless life without bent to sin.
-------------------------------------	-------------------------------	---

CHRISTIAN

FALLEN NATURE (by his own right)	+ DIVINE NATURE (by complete re-birth at final atonement)	= Perfect, sinless life without bent to sin.
-------------------------------------	--	---

Christ's perfect humanity is the standard which His true followers must possess to pass through the last scenes of earth's history. God must have, and will have a people to reveal the full stature of Christ. All those who work in harmony with Christ in the cleansing of the sanctuary will reach this standard.

"Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'"¹

INTO THE MARRIAGE

In response to the cry at midnight, "Behold the Bridegroom cometh," the parable plainly states that the wise arise and go "in with Him to the marriage." This means that by faith they enter into the most holy place where Jesus is making His final atonement.

1. "Review & Herald," June 10, 1902.

“... they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go into the marriage.”¹

We have repeatedly traced how the sanctuary service involves faith on the part of God’s people—a faith that rests upon an intelligent understanding of Christ’s ministry, and appropriates the benefits of each progressive move in the sanctuary service. Paul admonishes us “to enter into the holiest by the blood of Jesus.” Hebrews 10:19. So far we have not entered into the second apartment experience of righteousness by faith. We have not laid claim to the benefits of Christ’s closing work in the sanctuary. We have never comprehended the real truth of the third angel’s message. Indeed, the message has never been received, nor proclaimed, as it should have been. Thus we sleep. We could do well to ponder these poignant remarks:

“All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful.”²

The statement indicates that the “grand truth” has not been seen and understood. It also points out that it will be seen and understood. When it is, those who hold it will follow

Christ by faith in His closing ministry, and
The Cry be prepared in character for the great day of
Defined God. This is the nature of the cry at midnight,
“Go ye out to meet Him.” Light, precious light, breaks upon God’s people. It is light from the most holy place. They see their great High Priest. They understand His work. By events transpiring upon the earth they will know that the time has come for them to be judged in the courts above. The test on the mark of the beast will be concurrent with the judgment of the living. When the image is set up and the mark is enforced, God’s people will know that the time of sealing has come. They will realize that in this great, final test against the delusions of Satan, and in the contest with the beast, his image, and his mark, they must receive the seal of God.³ Pressed in on all sides by

1. “The Great Controversy,” page 427.
2. “Testimonies for the Church,” volume 5, page 575.
3. See “The Great Controversy,” page 605.

their enemies, there is only one way of escape—they must go into the most holy place by faith, and plead and agonize for the benefits of Christ’s final atonement.

In the night of sleeping, the wise virgins have prepared themselves for the terrible emergency. They have searched the Scriptures for light on the work of their Saviour. They have sent their sins beforehand to judgment. Every night they have gone to rest with every sin confessed. They have received the Spirit of God into their

lives. Now, in obedience to the mighty cry
Going Into —“Go ye out to meet Him,” they compre-
the Most Holy hend the awful significance of what it
means to go into “the marriage.” Hav-
ing put away their sins, they have boldness in the day of judgment (1 John 4:17) to “enter into the holiest by the blood of Jesus.” Hebrews 10:19. When the soul comes face to face with death in this solemn time, they have faith in the promises of God. The servant of the Lord vividly describes the experience of the church of God as it rises to the great duty which has been heretofore left undone—entering into the most holy place:

“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 the 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 kinsfolk, and friends.’

“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. 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. . . .

"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. . . .

"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, never more 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."¹

"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 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' . . .

1. "Testimonies for the Church," volume 5, pages 472-475.

"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 dishonoured 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.' 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?' 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'."¹

The above statements demonstrate that the blotting out of the record of sin is not only a work which transpires in the books of record; it transpires also in the characters of God's people. The believer also is the temple of God. Each sin has left its record upon the inner sanctuary of the soul. Through the provisions of the daily ministry, Christ was like the physician who removes the cause of the disease and arrests its progress, yet leaves the scars. Although the believer has been transformed by regeneration, and has experienced the sanctifying power of the truth, his character still bears the record of sins.

"... he [Satan] points to the record of their lives, to the defects of character . . ."²

But now, as he enters into the most holy place, and afflicts his soul before God, the Holy Spirit operates upon his soul to its fullest convicting measure. The believer sees his utter deficiency of character, and realizes he is far short of the full stature of Christ. It is an awful experience for him, but since he has previously put away all known sin, he has the faith to cling to the mercy of Jesus. While he lays bare his heart to the ministry of the most holy,

1. "The Great Controversy," pages 483, 484.

2. Ibid, page 484.

the Holy Spirit searches to the last remnants of sin in his character. He pleads for the atoning blood, and in the last supreme effort of faith and abandonment of self in surrender to God, he appropriates the benefits of the final atonement. Jesus says: "Take away his filthy garments"—his defective character. His death to sin is complete: he is clothed in the full stature of Christ's character, and is sealed with the seal of the living God. Humanity is fully "married" to divinity.

THE SHAKING TIME

The parable of the ten virgins brings to view a separation amongst the people of God. In response to the cry "Go ye out to meet Him," the wise arise and go into "the marriage." The foolish, being unprepared, have no part in this sealing work. "The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares."¹

Ellen G. White's description of "the shaking" vividly portrays this great work of separation in the church of God. It will be noticed that this passage describes the same experience as quoted from the vision of "Joshua and the Angel." Its setting is also the anti-typical Day of Atonement, when Israel gathers at the sanctuary in agonizing prayer and deep searching of heart.

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

"Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did

1. "Testimonies to Ministers and Gospel Workers," page 234.

not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them."¹

Two classes are brought to view: those who participate in the agonizing at the sanctuary, and those who do not participate. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Leviticus 23:29. As the Jews who failed to follow Christ into the heavenly sanctuary, were left in darkness, as the Protestant churches which failed to accept Christ's change of ministry in 1844 were left in darkness, so those within the church who fail to answer the call to enter the most holy place for the last great cleansing will be left in perfect darkness.

A terrible time of separation is here brought to view. The final test of the beast and his image is contemporary with the judgment of the living. Many forsake the truth and join the enemies of God's people. Chaff like a cloud is borne away from even the most flourishing sections of the church. Many stars amongst God's people go out in darkness. Company after company abandon the third angel's message. The great majority even of those who now appear genuine Adventists prove to be base metal.²

"The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths."³

Thus the church of God is purified, each member filled with the fullness of the Spirit, and all ready to sound the loud cry of the third angel.

1. "Early Writings," pages 269, 270.
2. These remarks are based on Ellen G. White's "Testimonies for the Church, volume 5:80-82,136; volume 8:41; "The Great Controversy," page 608.
3. "Selected Messages," volume 2, page 380.

CONCLUSION—A CHALLENGE

Before God's people today there is an open door into the holy of holies which no man can shut. (Revelation 3:8). There the Bridegroom waits to apply the benefits of his final atonement. He cannot do this unless His people arouse from their lethargy, enter by faith into his work, and cooperate with Him.

Is it not time to "blow the trumpet in Zion," to "sanctify a fast" to "call a solemn assembly," to "sanctify the congregation," to "assemble the elders," and to "gather the children" (Joel 2:15,16) to the sanctuary of God in this Day of Atonement? Is it not "high time to awake out of sleep," and enter into the holiest by the blood of Jesus? Jesus is waiting to bestow an experience upon His church that will fit it to finish the work of God. There is much talk about finishing the work. Is it not then proper to enter the most holy place and finish the work? There is no other way to finish the work. Therefore to refuse to go into the holiest to receive the seal of God is to refuse to finish the work.

Then is it not proper for God's people to be called to go forth to meet the Bridegroom in the most holy place? We do not have to wait for the beast and his image to appear on the scene. God holds them back until His people move into line. Then let us gather at the sanctuary to receive the blessing that Jesus has so long waited to bestow. May the Holy Spirit, the only effective teacher of divine truth, call forth the sleeping virgins with the cry:

"BEHOLD THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM."

To heed this call will mean the seal of God. A failure to respond will mean the mark of the beast; for those who refuse to enter into the second apartment will become part of Babylon. They will be led on by Satan to persecute their former brethren. As the Jews who refused to follow the new sanctuary service persecuted the early church; as the Protestant Churches who refused to follow Christ's change of ministry in 1844 will set up the image to persecute God's people; so it is inevitable that those who do not go into the most holy by faith to meet the Bridegroom, will become persecutors of the saints of God.

No longer can God's people halt between two opinions. Either they must go into the most holy, or refuse to go in and be left to the delusions of Satan. The response to this call will determine whether they will receive the perfect righteousness of Christ for eternity, or be left without the final atonement, unsheltered in the day of God.

Reader, what is your response to the cry: **"BEHOLD THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM"?**

Chapter 21
**CHRIST IN THE MOST HOLY—THE GLORY
REVEALED**

A FINISHED PATTERN

When Moses built the earthly tabernacle, he was commanded to make all things according to the pattern shown to him in the mount.

“Thus did Moses: according to all the Lord commanded him, so did he . . .

“And he spread abroad the tent over the tabernacle . . . as the Lord commanded Moses . . .

“And he brought the ark into the tabernacle . . . as the Lord commanded Moses . . .

“And he set the bread in order upon it before the Lord; as the Lord commanded Moses . . .

“And he lighted the lamps before the Lord; as the Lord commanded Moses . . .

“And he burnt sweet incense thereon; as the Lord commanded Moses . . .

“And he put the altar of burnt offering by the door of the tabernacle . . . as the Lord commanded Moses . . .

“So Moses finished the work.”

“Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.” Exodus 40:16,19, 21,23,25,27,29,33,34.

Now we are to fashion our temples according to the Pattern which we see in the Mount of God. (Hebrews 12:22,24). That Pattern is Jesus—His sinless life and perfect character.¹ When we, through co-operating with divine grace, build our temples in all things as the Lord commanded by the Pattern shown us; when, like Moses, we “finish the work,” “the glory of the Lord” will fill “the tabernacle.” The angel of Revelation 18 will unite his voice with the third angel to swell his message into a loud cry.

A GLORIFIED CHURCH

“I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.” Revelation 18:1.

“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.” Isaiah 60:1,2.

1. See pages 128-133.

The time when the glory of God’s last message breaks upon the earth is midnight—a time when there will exist in Christendom a state of spiritual declension similar to that which prevailed in the first centuries. We see from the prophecies that as God’s people move into line in obedience to God’s last awakening message to the church, the forces of evil gather for the last great conflict. “For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” Revelation 17:17. While God’s church has been gathering at the sanctuary, the apostate churches have been uniting with spiritualism and taking the strong arm of civil power. As the angel descends with the glory and power of God, the papal beast ascends with all its former power (Revelation 17:8). When the people of God partake of the glory of the angel of Revelation 18, the message against the beast, his image, and mark will be fully given. The message of Revelation 18, uniting with the third angel’s message, will proclaim:

“. . . Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:2-4.

The people of God are well equipped to deliver earth’s last message. They have entered into the most holy place, passed the judgment, and received the blotting out of all their sins. The sinners have been purged from the church. The purified and perfectly united body are glorified with the fullness of the Holy Spirit. “Clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict. ‘Fair as the moon, clear as the sun, and terrible as an army with banners,’ she is to go forth into all the world conquering and to conquer.”¹ A further description of the church at this time is given by the Spirit of Prophecy immediately following the account of the shaking:

“Said the angel, ‘Hst ye!’ Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet

1. “Prophets and Kings,” page 725.

and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armour from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

"I heard those clothed with the armour speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel!'"¹

In another place the servant of the Lord writes:

"The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The Advent Movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel."

"The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. "Then shall we know, if

1. "Early Writings," pages 270, 271.

we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.'

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment], when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.'

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."¹

THE FINAL GATHERING

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:1,2.

"In that day shall the branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely. . . . When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning." Isaiah 4:2-4.

"The desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing . . . they shall see the glory of the Lord and the excellency of our God . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped . . . And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it." Isaiah 35:1,2,5,8.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have re-

1. "The Great Controversy," pages 611, 612, old edition.

deemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel." "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee." Isaiah 44:22,23; 55:5.

"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." Isaiah 60:3-5.

These are encouraging prophecies for the church of God. Although persecution will rage, and the powers of evil will be mighty to deceive, thousands will be converted in a day under the loud cry of the third angel. The message of the Priesthood of Christ will be proclaimed in demonstration of the spirit and with power. Multitudes have never heard words like these before, and many lay hold of the truth. As they do, they will be sealed with the character of God, and their allegiance to Jehovah's rest day will be the sign of their place in the sealed church. Those who reject the last message will accept the token of rebellion against heaven (Sunday), and be marked with the character of Satan.

THE MYSTERY FINISHED

The light finally penetrates everywhere. All have taken their side for or against the light from heaven. In the final test all have either developed the character of God or the character of Satan. When the last soul is won to the kingdom of God, sealed through Christ's ministry in the most holy place, Jesus ceases his intercession in the sanctuary.

"Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, 'It is done.' And all the angelic host laid off their crowns as Jesus made the solemn declaration, '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.'"¹

The mystery of God is finished.

1. "Early Writings," pages 279, 280.

Chapter 22

GOD'S ETERNAL PURPOSE CONSUMMATED

"At that time shall Michael stand up [the close of probation], the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time shall they be delivered, every one that shall be found written in the book." Daniel 12:1.

On the one hand it is a time of trouble for the wicked—all those left without the seal of God. When Jesus ceases His intercession in the most holy place, they will be unsheltered by divine mercy. Heretofore they have abused the mercies of God and have been unmindful of the benefits of a Mediator between God and guilty men. But when Jesus steps out from between the wicked and a holy God, they will reap the harvest of their own transgression. As warned by the third angel, they drink "the wine of the wrath of God" in the seven last plagues (see Revelation 15:6; 16). They have chosen Satan as their leader; now he takes complete control of them, and they have no protection either from his satanic cruelty or the strife of their own uncontrolled passions. In a very short space, the earth becomes a vast sink of corruption. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24:5.

On the other hand it is a time of trouble for the righteous. When the plagues begin to fall, the wicked are enraged. Led on by Satan, they conspire to blot the Sabbath-keepers from the earth. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:7. As Jacob wrestled with God for deliverance from the hand of Esau, God's people will plead to God for deliverance from their enemies. It is not for their own safety that they pray, but for God to be vindicated as the earth defies His government. The time of trouble is not a needless torture for God's people, but a needful time of preparation for eternity. Their characters, cleansed from every trace of sin through

the cleansing of the sanctuary, must now be matured and polished by affliction. Faith, patience and hope must be exercised. They will be sorely tested, yet they are eternally secure. They prove to the universe that fallen humanity may keep God's law perfectly. God's name and law are vindicated in His people.

When the character of Christ is perfectly reproduced in his people, it is time for Him to "present . . . to Himself a

Second Coming of Christ glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Ephesians 5:27. It is time also for Christ to reveal Himself as King of kings and Lord of lords, and put down rebellion. "It is time for thee, Lord, to work: for they have made void Thy law." Psalm 119:126. "The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:21.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be . . . And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Matthew 24:27,30; Revelation 1:7.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains, and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at

the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Thessalonians 4:16,18; 1 Corinthians 15:51-54.

At his coming Christ destroys the wicked from the face of the earth (Isaiah 26:21; Jeremiah 25:31-33; Isaiah 24:1,3,5,6). Then Satan is taken as the Scapegoat to bear the sins of God's people. When Jesus finished blotting out the records of the faithful in the holy of holies, He tarried a moment in the outer apartment; and in His character of a mediator, He bore the sins of God's people from the sanctuary.

"Now the event takes place, foreshadowed in the last solemn service of the day of atonement. When the ministrations 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

Sins Transferred to Satan 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."¹

While Satan is bound to the desolate earth for a thousand years to reflect upon the course of his apostasy, and to survey the ruin he has caused (**The 1000 Years** Revelation 20:1-3; Jeremiah 4:23-27; Isaiah 14:12-20), God's people, in union with Christ, are in heaven, judging the wicked, the devil and his angels. (1 Corinthians 4:5; Daniel 7:22; Revelation 20:4,6).

After the thousand years are expired, Christ and the redeemed return to the earth (Zechariah 14:4,5). The holy city, the New Jerusalem, comes down from God out of heaven (Revelation 21:2). Then, according to the word of

1. "The Great Controversy," page 658.

God, the wicked dead are raised to suffer with Satan and his angels the execution of the final judgment. (Isaiah 24:22; Revelation 22:5). Satan, no longer inactive, places himself in control of the risen hosts, and leads them to attack the holy city.

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sands of the sea.
Execution of Judgment And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them . . . And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” Revelation 20:7-9,14,15.

Thus will perish all sin and sinners in the cleansing fires of the last day. Each sinner will receive punishment according to his deeds. The wicked will be no more, and rebellion shall not rise up the second time (Obadiah 1:16; Nahum 1:9).

The time has arrived for God’s eternal purpose to be consummated. According to His glorious purpose which He planned in Christ, He fore-ordained His people to the adoption of children by Jesus Christ unto Himself, according to the delight of His will. (Ephesians 1:5). As His children, they bear His likeness—“holy, and without blame before Him in love.” Now God delights to give to them the eternal inheritance—the earth made new, freed from the curse of sin, and restored to its Edenic beauty.

“And I saw a new [renewed] heaven and a new [renewed] earth: for the first heaven and the first earth were passed away.” “Thus saith the Lord . . . that formed the earth and made it; He hath established it, He
The Saints’ Interitance created it not in vain, He formed it to be inhabited.” “The righteous shall inherit the land, and dwell therein forever.” “My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places.” “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.” “They shall build houses, and inhabit them; and shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat . . . mine elect shall long enjoy the work of their hands.” “There

shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away.” Revelation 21:1; Isaiah 45:18; Psalm 37:29; Isaiah 32:18; 60:18; 65:21,22; Revelation 21:4.

For the first time since the beginning of evil, the universe is clean. Now all things, animate and inanimate, bear the Creator’s name and display His glory. All things are gathered together in one in Christ
God’s Purpose Consummated “that God may be all and in all.” 1 Corinthians 15:28. “And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Revelation 5:13.

In the ages to come God shows unto His people the surpassing wealth of His favour in His kindness through Jesus Christ (Ephesians 2:7). They follow the Lamb and bask in the light of His face (Revelation 14:4; 22:3,4). Their immortal minds contemplate the wealth that God has lavished on them in the gift of Christ. As the years of eternity unfold, theirs is the joy of studying the unexplorable riches of God’s eternal purpose which He purposed in Christ Jesus our Lord.



Wholly set up and printed in Australia by
Jackson & O'Sullivan Pty. Ltd.
304-306 Queen Street, Brisbane