

Chapter 1 - What are You Worth?

"Judge, have you ever thought about what you mean to God?" I directed my question to a friend who had served as county judge for many years and whose wife had recently died. Our conversation had turned to the promises of the Bible and the message of comfort they bring. "Recently in Venezuela," I continued, "a father paid \$900,000 to ransom his thirteen-year-old boy who had been kidnapped. Was he worth it?"

"Sure," my friend assented, "he was worth it to his father."

"Yes," I agreed. "Now, Judge, tell me, has anyone ever paid a ransom for you?"

He nodded. He knew about the sacrifice of Calvary.

"Judge, are you worth it?"

He bowed his head. "No, Mr. Frazee, I'm afraid I'm not."

"Wait," I urged. "Does God know values? Does the One who made you know your worth? If He says you are worth what He paid for you, would you dispute it? After all, if you are not worth that much, then He cheated Himself, didn't He? Thank God, Judge, you are worth the ransom."

What makes a man valuable to God?

Suppose, when that father was looking everywhere for his kidnapped boy, someone had approached him with this offer:

"Sir, I hear that you are looking for your boy and will pay \$900,000 for his ransom."

"Yes, indeed! Can you help me find him?"

"Well, I think I can get you a boy who will cost you only a thousand dollars. It will save you a lot of money."

Would the father have shown interest? Not at all! He was not looking for a boy. He was looking for the boy, his own boy.

Why did God pay such an infinite ransom for man? To understand we must recognize God's purpose in creating him. God made man for fellowship with Himself. Concerning Israel of old, God said, "This people have I formed for myself" (Isaiah 43:21). Yes, "the Lord taketh pleasure in his people" (Psalm 149:4).

Each one is different, a new individual. Did you ever see anyone like you? Sometimes when I ask this question, someone retorts, "No, and it's a good thing!" Yes, it is a good thing. If you could find your duplicate, your value would drop at least 50 percent. But there is no danger. You are unique. God "needed" only one like you. But He "needed"

that one. "We were brought into existence because we were needed" (Ellen G. White, Signs of the Times, April 22, 1903).

One of the greatest needs in the human heart is to feel needed. To fill the need of one we love, to know that that one fills our need—this constitutes the basis of true fellowship. The husband and wife who have such an experience together enjoy a foretaste of heaven. When parents and children share this communion, there is no generation gap. The satisfactions of true friendship are possible because of mutual need and mutual fulfillment of need. And through all these human relationships God seeks to reveal Himself to us. He longs to have us understand not only what He means to us but what we mean to Him.

Many Biblical heroes gladdened their Creator by enjoying an intimate fellowship with Him. Enoch walked with God three hundred years. He meant so much to the Lord that He said, "Come home with Me, Enoch, and we will keep on walking together all through eternity." "Before his translation he had this testimony, that he pleased God" (Hebrews 11:5). Enoch made God happy. He met the heart need of the Infinite One, and there are Enochs today (COL 332).

Think of Abraham. While the Scriptures record his mistakes and failures, it also states that "he was called the Friend of God" (James 2:23). Who called him that? The Lord Himself. He speaks of him as "Abraham my friend" (Isaiah 41:8). Notice in the story of Genesis 18 the fellowship God enjoyed with His friend. Hear His expression of confidence: "I know him" (Genesis 18:19). Hear Him counseling with Abraham over the fate of Sodom. Listen as Abraham talks with God reverently, yet confidently, suggesting what he thinks would accord with divine justice and mercy.

Then consider Moses." The Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exodus 33:11). This intimacy, developed during Moses' years of solitude as a shepherd in Midian, continued unbroken (save for that moment of impatience at Kadesh) throughout his forty years as visible leader of Israel. Behold Moses in the mount, shut in with God in closest communion. Here the Lord reveals to him the plans for a sanctuary on earth, a miniature model of the heavenly temple.

But the consideration of these plans is interrupted as God tells Moses what is going on down in the camp. Apostasy demands stern measures, and God proposes to wipe out Israel and begin a new nation with Moses. Like Abraham, Moses dares humbly but boldly to intercede with God. He urges reasons why God should spare Israel. He offers to lay down his own life for his people. His pleas echo the deepest yearnings of the Most High; so God and Moses come to a united understanding, an agreement concerning Israel's future.

And where do you fit into the picture? God has formed you, too, to be His friend. You cannot take the place of Enoch, of Abraham, or of Moses, nor can they take your place. God has a place in His infinite heart that only you can fill. He "needs" you for His friend. He longs for your fellowship, your love, your understanding. To Him you are precious. For this reason He made you. For this reason He died for you. For this reason He went

back to heaven to prepare a place for you, leaving His parting promise, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

All my life I have known that I needed God. But it came as a wonderful revelation when I found out that He "needed" me, not just to run errands for Him, but to be His friend. I want to share the same good news with you in this book. For, no matter how much He loves me, remember that He values you as if you were the only one in the world. "The relations between God and each soul are as distinct and full as though there were not another soul upon the earth" (SC 100).

How can God really need one individual when He has millions of other friends? Imagine a family with eight children. As they come up into the teens and twenties, seven of them turn out to be good men and women who respect their parents and appreciate all that has been done for them. But one is a rascal, breaking the laws of God and of man. Does Father sit down with Mother and say, "Well, Mother, we've done pretty well. We have seven out of the eight, which is above the average. It's too bad about Harry. If he ever decides to come home, of course we will welcome him, but we must not let what he has done break our hearts. After all, we have seven loyal children. Let's be thankful and not worry."

Is that the way a father talks? If he did, would a mother listen to him?

In my imagination I see the family gather on Thanksgiving Day. George, the eldest son, has come home for the reunion. What joy he brings to the parents' hearts! And Mary, bless her, reveals a beautiful character! And similarly with the other five sitting around the table in happy union with Father and Mother. But a tear trickles down Mother's cheek. And another, for she is thinking about Harry, rebellious Harry, out in the world somewhere. And as I look into her tear-filled eyes, it dawns upon me—the fact that she has seven loyal, loving children only makes the hurt worse as she thinks of Harry. She has a place in her heart which nobody but Harry can fill.

Now, what about the One who made mothers? He, too, has a place in His heart which nobody but you can fill. And the love of millions of others which gladdens His heart cannot take the place of your love, your friendship, your fellowship.

Only one thing hinders. Sin separated man from God in Eden, and sin prolongs that separation today. "Your iniquities have separated between you and your God" (Isaiah 59:2).

Since sin makes the separation between God and those He loves, He hates it, cannot tolerate it, cannot live with it. He must eradicate it, but how can He do so without destroying those infected with sin?

In the sanctuary God reveals His wonderful plan to solve the sin problem—how to destroy sin without destroying those He loves, how to save sinners without perpetuating sin. It is an expensive plan. It has already cost Heaven long ages of sorrow and pain.

But you are so valuable that Christ would have paid the entire ransom just to save you alone.

Ransom is one thing, reunion is another, and Christ our Creator, Redeemer, and Intercessor has fully provided both.

Chapter 2 - Solving the Great Problem

Sin is the problem. The solution is in the sanctuary. What makes sin the great problem? It is the root cause of all other problems. War slays its millions, leaving weeping widows and orphans, and it all started with sin. There can be no peace until sin is eradicated.

Crime costs billions of dollars and fills the hearts of multitudes with fear. In large sections of many cities one does not dare to walk alone on the streets after dark. "Sin is the transgression of the law" (1 John 3:4). So until someone solves the sin problem, crime will continue. "Evil men and seducers shall wax worse and worse" (2 Timothy 3:13).

The wreckage of broken homes piles up on the rocks of human selfishness, and selfishness is sin. The only answer to security in the family lies in getting rid of sin. Then husband and wife, parents and children, can rejoice in unity.

Disease fills our hospitals and saps the vitality of many people who manage to "keep going." Fain-filled days and weary nights make life a burden. Directly or indirectly, sin causes it all. When God finally and completely solves the sin problem, "the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isaiah 33:24).

Worse than the strife and war around us, more painful than any physical disease, is the problem of the restless human heart suffering under the burden of guilt. These feelings of guilt are only the fruit; sin is the root. And the ax must be laid at the root of the tree.

Yes, sin is man's great problem, but it is also God's great problem. He longs to have us with Him in happy fellowship. Yet, since sin made the separation, sin must be removed for the separation to end.

Why should it be such a problem to get rid of sin? Why not burn it up, the sooner the better! God would like to destroy it at once. But look at His problem. Many of those He loves are infected with this deadly virus. The only solution which can satisfy God's heart of infinite love must separate sin from sinners. Can this be done? God says it can. Satan says, "Impossible!" Whom do you believe?

Only God can solve the sin problem. "I, even I, am the Lord; and beside me there is no saviour" (Isaiah 43:11). **He Himself provides the ransom that makes possible the reunion.** "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19). Through Christ all things will be reconciled, things in heaven as well as things on earth (see Colossians 1:20). "He was manifested to take away our sins" (1 John 3:5).

The center of the plan of salvation is God's temple in heaven. "A glorious high throne from the beginning is the place of our sanctuary" (Jeremiah 17:12). "The Lord is in his holy temple, the Lord's throne is in heaven" (Psalm 11:4). God's angels surround His throne—ten thousand times ten thousand, and thousands of thousands. And He has

enlisted all of them to help solve the sin problem; "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14).

To that temple God's people have turned their eyes and poured out their prayers in hope and faith. David sings, "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth" (Psalm 138:2). "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears" (Psalm 18:6).

God desires that we shall become well acquainted with the work going on in the heavenly sanctuary. "Of the tilings which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:1, 2). Because in that heavenly temple He "ever liveth to make intercession" for us, He invites us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 7:25; 4:16).

The most marvelous visual aid of the ages was prepared in order that we might become acquainted with God's heavenly temple. God planned a miniature model and gave Moses the directions for Israel: "Let them make me a sanctuary; that I may dwell among them" (Exodus 25:8). And He told Moses to make it like the pattern.

Paul says that the pattern which Moses saw on the mount was the heavenly sanctuary. The priests who ministered on earth served "unto the example and shadow of heavenly things" (Hebrews 8:4, 5). So by studying the earthly sanctuary and the services conducted here, we shall better understand the services of the heavenly sanctuary and thus shall be prepared to cooperate with Christ in solving the sin problem.

Detailed descriptions of the earthly tabernacle and its services fill many chapters in Exodus, Leviticus, and Numbers. Patriarchs and Prophets, in the chapter entitled "The Tabernacle and Its Services," presents a beautiful summary.

Let us in our imagination visit the camp of Israel and observe. In the center of the camp we see a tentlike structure surrounded by a large court, approximately 150 feet long and 75 feet wide. On the east side we enter between beautiful curtains and observe a large bronze altar, the place of sacrifice. Between the altar and the sanctuary a bronze laver provides water for the priests to wash their hands and feet before engaging in the sacred services.

The sanctuary itself has two apartments. At the entrance we see a magnificent veil of blue, purple, and scarlet. In the first room, called the holy place, the seven-branched golden candlestick sheds its light, which the gold-plated walls reflect. On the right stands the table of shewbread with its twelve loaves of bread. At the western end of the room we notice the golden altar of incense where the priest morning and evening burns incense. Its fragrant smoke ascends and fills the sanctuary, spreading out into the court.

Beyond the second veil is the most holy place. Here we notice a beautiful chest overlaid with gold, covered by the mercy seat. Golden figures of cherubim, one at either end, look down with reverent attention. Enshrined within this ark of the covenant lie the Ten Commandments, which point out sin. And the services carried on in the court, in the holy place, and in the most holy place, show how God deals with the sin problem.

The Book of Hebrews describes the tabernacle that Moses made and presents it as the sanctuary of the old covenant. In contrast it shows us the sanctuary of the new covenant, the temple of God in heaven (see Hebrews 9:1-5; 8:1-6). Moses made the one on earth; God made the one in heaven.

In vision John saw the heavenly temple and "seven lamps of fire burning before the throne" (Revelation 4:5). He saw incense offered "with the prayers of all saints upon the golden altar" (Revelation 8:3). Then he looked within the second veil and viewed the most holy place. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Revelation 11:19).

While God entrusted to human hands the building of the earthly sanctuary, instructing men to make every detail like the heavenly pattern, He reserved to Himself the work of writing the Decalogue. "He wrote upon the tables the words of the covenant, the ten commandments" (Exodus 34:28). "The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript." Those who understand "this important point" are "thus led to see the sacred, unchanging character of the divine law" (GC 434). They realize that from age to age "all his commandments are sure. They stand fast for ever and ever" (Psalm 111:7, 8).

The ancient sanctuary no longer functions. The shadow has given place to the substance. Jesus' ministry has opened a new and living way. God has provided an infinite ransom to effect eternal reunion. As we look through the telescope of divine revelation we will watch what is going on within that open door and will thus become acquainted with Christ's work as the Mediator of the new and better covenant. Thus we will be prepared to share with Him in the solution of the sin problem.

Chapter 3 - The Lamb that Dies

Basic in the plan of salvation is Christ's sacrifice for sin, which provides both ransom and reunion. " Christ. . . hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). The innocent must suffer for the guilty. The Sinless One must take the sinner's place.

From the day that man fell, God sought to reveal His wonderful plan. In the sacrificial system He showed that He would accept a substitute in the sinner's place. In His wisdom God gave man an opportunity to exercise both faith and choice by participating in the sacrificial ceremonies. When, through Moses, God instituted the sanctuary service in the wilderness, He more fully revealed the significance of the plan of salvation.

In our imagination let us visit the court and observe the worshipers as they enter, longing for freedom from their burden of sin. One man leads a bullock, another has a goat, a third brings a lamb. We watch the man with the lamb approach the altar and place his hand upon the lamb. Leviticus 4:33 makes the meaning clear: " And he shall lay his hand upon the head of the sin offering." The laying of his hand upon the lamb implies confession—and genuine confession is specific. (Leviticus 5:5 in its description of the trespass offering points this out: "He shall confess that he hath sinned in that thing.") In symbol his sin has thus been transferred from himself to the lamb. And so the lamb must die.

Who slays the sacrifice? The repentant sinner who has transferred his sin to the substitute. "And he shall. . .slay it for a sin offering in the place where they kill the burnt offering" (Leviticus 4:33).

Notice the steps involved. "Day by day the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain" (GC 418).

The next chapter will discuss the further steps in the service of atonement, but now let us note the lessons that this typical shadow has for you and me. "It is not possible that the blood of bulls and of goats should takeaway sins" (Hebrews 10:4). In all ages man's only hope has been Jesus Christ, the True Sacrifice. Hence, to every sinner the message comes, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

In the typical service when the contrite sinner transferred his sin to the innocent lamb, it became a sin bearer. So concerning Christ the Scriptures state, "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24). As the repentant sinner brought a substitute that died in his place, so every penitent person can come to Calvary and, looking at the crucified Son of God, say, He "loved me, and gave himself for me" (Galatians 2:20).

But there is more. The man who sought forgiveness slew the sacrifice. It was not enough that the penitent should confess his sins and transfer them to the substitute. He must raise his hand to take the lamb's life. So as we bring our sins to Jesus and lay them on His head we are to linger at Calvary and behold what our sins do to our Substitute. Here we can find true repentance.

"When they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn" (Zechariah 12:10, RSV). Whom do we see pierced? Yes, Jesus on the cross— His hands and feet pierced with nails, His brow pierced with thorns. "When they look on him whom they have pierced ..." Who will look? Those who pierced Him. And with what result? "They shall mourn for him, as one mourns for an only child."

Years ago, in a western city where I pastored, one of the saddest funerals I ever heard of took place. A tiny toddler lay in the casket, and on the front seats sat the mourning family. The father wept aloud, crushed with grief, for he had killed his own child. He had backed his car out of the garage to go to work, not realizing that the little fellow had left the breakfast table to follow Daddy, and so he had toddled into the path of the moving car. Brokenhearted father! He had killed his boy!

But when you and I come to Calvary, we face an infinitely greater tragedy, for we see Jesus slain, not by an accident, but by our deliberate sin. We have broken God's holy law. And as we see Him die, the just for the unjust, the nature of sin begins to dawn on us. We confront a love so deep that God took our sins upon His innocent soul. No wonder Satan tries to keep us from looking at the cross!

Two hundred years ago John Newton, a drinking, swearing sailor, came face-to-face with the Christ of Calvary. He put down in verse what happened in his life:

In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopp'd my wild career:

I saw One hanging on a tree
In agonies and blood,
Who fix'd His languid eyes on me,
As near His Cross I stood.

Sure never till my latest breath
Can I forget that look:
It seem'd to charge me with His death,
Though not a word He spoke:

My conscience felt and own'd the guilt,
And plunged me in despair:
I saw my sins His Blood had spilt,
And help'd to nail Him there.

Alas! I knew not what I did!
But now my tears are vain:
Where shall my trembling soul be hid?
For I the Lord have slain!

—A second look He gave, which said,
"I freely all forgive;
This blood is for thy ransom paid;
I die that thou may'st live."

Thus while His death my sin displays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon too.

You see, people sin because they want to sin. Something must happen that will cause sin to lose its hold. If I put my finger on a hot stove, I pull it away at once. Why? It hurts me! But suppose I keep my hand on something while saying to you, "Oh! this is so hot it hurts me; it burns me!" You would think, "It must not hurt you very much or you would take your hand off!"

When we keep on losing our temper, when we continue going to places of worldly amusement, when immodest fashions hold us in their grasp, when we criticize and gossip again and again, it is simply because these things don't hurt us enough.

But if we will come to Calvary, we will see what those sins have done to Christ. "Sin, when it is finished, bringeth forth death" (James 1:15). And when we look at what sin did to Jesus, we see what it will do to us if we hang on to it. It will take us into the darkness of separation from God, where we will weep and wail and gnash our teeth.

Suppose while visiting your home I see a lovely vase on the table, pick it up to examine it, and carelessly drop it. It shatters into a hundred pieces at my feet. How do I feel? I am sorry, but I say to myself, "I will pay off. I wonder what that vase cost. Maybe five dollars, surely not more than ten." So I say to you, "Friend, I'm very sorry I broke your vase, but I will get you another one. Where did you buy it? I will get you one just like it."

But I notice your sad look as you answer, "That is no ordinary vase. It didn't come from a store downtown. It is a masterpiece, hundreds of years old. There's only one other vase like it in the world—in an antique shop at New York City, and it costs \$1,000."

Tell me, do I feel sorrier now than I did two minutes before? What made the difference? I found out what it cost! Do you see? Jesus longs to show us what sin costs. He seeks

to reveal to us what sin does to God's heart. In the dying lamb by the altar in the court, He wants us to see the dying Lamb hanging on Calvary. He wants us to understand that our sins nailed Him there.

"But," someone may reason, "I wasn't there. Roman soldiers drove the nails in His hands."

Granted, but nail wounds didn't kill Him. Jesus died of a broken heart, broken under the weight of sin, and unless it was your sin that broke His heart, where will you find forgiveness, cleansing, and deliverance? "It is the blood that maketh an atonement for the soul" (Leviticus 17:11).

If you and I want to have the power of sin broken in our lives, if we want sin taken out of our hearts, we must do in the antitype what repentant sinners did back there in the type. We must lay our sin on the innocent head of the Saviour. We must transfer our sin to Christ and then watch Him pay the price. We must 'behold the Lamb of God, which taketh away the sin of the world' (John 1:29).

Some things can be caught in a flash picture, but others take a time exposure. Have you seen the photographs of distant galaxies? Some of those photographic plates were exposed for hour after hour as light from the faraway stars accumulated on the plate. Similarly, we need more than a brief glimpse of Calvary. It would be well for us to spend a thoughtful period every day contemplating Jesus' life, especially the closing scenes of His life. Why? That we can see His love for us and thus realize how terrible sin is. Thank God, we have a place of deliverance.

If, as you look into the mirror of God's holy law, you see yourself a transgressor, will you not come and put your sins upon the Lamb? God has no other way to separate you from your sins. And no matter how little your sin may seem to you, it murdered the Son of God.

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

Chapter 4 - The Priest That Lives

Jesus is not only the Lamb that dies for us, but He is also the High Priest who lives for us. What does a priest do? He "is ordained to offer gifts and sacrifices" (Hebrews 8:3).

Cannot I present my own gifts? No, a sinner cannot approach God directly. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2). In the previous chapter we saw that sin can be atoned for and man brought back to God only by shedding the blood of an innocent substitute. But shed blood is not enough. It must be presented in the sanctuary. Yet the sinner cannot do this. Someone must act for him. "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Hebrews 5:1).

The prophet speaks to men for God. The priest speaks to God for men. Jesus came from heaven to represent God to men. He returned to heaven 'to appear in the presence of God for us' (Hebrews 9:24).

The priests who ministered in the earthly tabernacle served "unto the example and shadow of heavenly things" (Hebrews 8:5). As we observe their movements we discern in shadowy outline the ministry of our great High Priest above.

Leviticus 4 relates several important details concerning a priest's work in the ancient sanctuary. Notice the sequence outlined in verses 13-20. In case of transgression by the whole congregation, the elders brought a young bullock to the altar in the court. As they laid their hands upon the bullock's head, the sin was transferred in type from the people to the substitute. Now the bullock must be slain, but was this the end of the service? No! The work had just begun. Notice carefully the next step. "The priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation" (Leviticus 4:16-18).

Verse 20 makes the purpose of it all plain: "The priest shall make an atonement for them, and it shall be forgiven them." The shedding of the substitute's blood and the sprinkling of that blood before the inner veil and on the horns of the golden altar provided forgiveness. "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Romans 4:7).

When God forgives sin, He covers it with blood, and "the blood of it is for the life thereof" (Leviticus 17:14). Jesus' blood represents His perfect life, and the shed blood shows the life poured out in sacrifice. In the sprinkled blood at the sanctuary we can see the forgiveness of sin provided by a Saviour who laid down His life for us. Thus when the Father looks at you and me, He does not see the filthy garments of our own righteousness but, instead, the life of Jesus. So Wesley sings:

"Arise, my soul, arise; Shake off thy guilty fears:
The bleeding Sacrifice in my behalf appears:
Before the throne my Surety stands,
My name is written on His hands.

"He ever lives above, for me to intercede;
His all-redeeming love, His precious blood to plead;
His blood was shed for all our race,
And sprinkles now the throne of grace."

This service not only shows that the sin is forgiven and covered by the sprinkled blood, but also represents the transfer of sin from the sinner through the substitute into the sanctuary. Think carefully as we study it together.

When the sinner approached the sanctuary, he came bearing his own sin. As he placed his hand on the animal, his confessed sin was transferred to the substitute, and this transferred sin required the death of the substitute. The victim bore sin when it died. Then the priest carried that sin-bearing blood into the sanctuary and sprinkled it before the veil, thus transferring sin to the sanctuary.

In the great antitypical service, Jesus our Substitute died for us, bearing our sins. "The Lord hath laid on him the iniquity of us all" (Isaiah 53:6). He "bare our sins in his own body on the tree" (1 Peter 2:24). But Jesus is not only our Lamb, He is also our High Priest.

On the cross He died for us. In the sanctuary He lives for us. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:11, 12).

We see Jesus on Calvary dying for us with our sins on Him. Then we see Him rising from the dead and going to heaven as our High Priest. By His own blood He enters the temple of God there to cover our iniquities with His blood. Thus He transfers our sins from us to the sanctuary, from earth to heaven. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12).

Where are your sins just now? It is your privilege to know. For this the Saviour died. For this He lives. Either they remain with you (here on the earth), or through Jesus' blood God has transferred them to the heavenly sanctuary.

Guilt, fear, worry, concern over sin, are driving people sick. Millions suffer from ulcers, heart attacks, and nervous breakdowns. If the burden of guilt presses down on your soul, bring your sin to the sanctuary and put it on the Lamb of God. Confess it. Give it to Him. Let Him be your Sin Bearer. Let His death take the place of your death.

The only way sin can get into the sanctuary is for the priest to take it there, but Jesus will never take your sin unless you give it to Him. He will not grab it from you. If He ever puts it into the sanctuary and covers it with His blood, it will be because of your own free choice to confess that sin to Him. Then you will know personally that your sin has been "transferred, in fact, to the heavenly sanctuary" (GC421). "Blessed," indeed, "is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1).

Another wonderful lesson concerning the transfer of sin appears in Leviticus 4:27-35. Here God made provision for bringing a goat or a lamb when "one of the common people" had transgressed. After the sin had been transferred to the animal by confession, the substitute was slain, and the priest dipped his finger in the blood and dabbed it upon the horns of the altar of burnt offering. The promise of forgiveness applied in this case just as when the priest sprinkled the blood in the holy place: "The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (Leviticus 4:35).

How did this sin get into the sanctuary? When the priest did not sprinkle the blood in the holy place, he ate a portion of the sacrifice (see Leviticus 6:25, 26). Concerning this, Moses told the priests, "God hath given it [to] you to bear the iniquity of the congregation, to make atonement for them before the Lord" (Leviticus 10:17, 18).

Similarly, Christ bears our sins in His own body—not only on Calvary but in the heavenly sanctuary. He was "offered in sacrifice in order that He might bear the sins of many" (Hebrews 9:28, Weymouth*). On the cross He bore our sins as the Dying Lamb. In the sanctuary He bears them as the Living Priest. How long must He carry them? We will answer this question as we study further.

Chapter 5 - The Day of Atonement

"Apart from the shedding [outpouring] of blood there is no remission of sins. It was needful therefore that the copies of the things in heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices" (Hebrews 9:22, 23, Weymouth).

Here inspiration presents the cleansing of the sanctuary in shadowy type and heavenly reality. Whereas the earthly tabernacle was cleansed with the blood of animals, the temple above must be cleansed with better sacrifices, even Christ's precious blood. Notice that the apostle says it is "needful," or essential—it must be done, for this is the goal of the entire sanctuary service.

But how could anything in heaven need cleansing? As we study the types of the Mosaic tabernacle we can understand something of the answer. In our last chapter we learned that Jesus is not only the Lamb who died for us but also the Priest who lives for us. Having given His life on the cross as a sacrifice for sin, "by his own blood he entered in once into the holy place" (Hebrews 9:12).

In the type, the priest sprinkled the blood of the substitute on the horns of the golden altar. Thus the penitent found forgiveness as the priest symbolically transferred his sin to the sanctuary. That sprinkled blood spoke of pardon, of covering. But God desires not only to cover sin but also to blot it out, which He does in the services of the Day of Atonement, the climax in the round of ministration dealing with sin (see Leviticus 16; GC 418-420).

On the morning of the Day of Atonement two goats were presented at the door of the tabernacle. The priest cast lots, one for the Lord, the other for Azazel (Satan). After preliminary services, the high priest killed the Lord's goat and carried its blood into the most holy place. Covered with a cloud of fragrant incense, he approached the mercy seat and sprinkled the blood directly over the law which Israel had transgressed. Thus final atonement was made for the sins which had been brought into the sanctuary day by day in the services of the court and the holy place.

After sprinkling the blood on the mercy seat, the high priest touched the blood to the horns of the golden altar and of the brazen altar, thus completely cleansing the entire sanctuary. When he had made "an end of reconciling," the high priest placed his hands on the live goat and confessed Israel's sins, "putting them upon the head of the goat" (Leviticus 16:21). An appointed man led this goat far off into the desert, and at the close of the Day of Atonement God had a clean sanctuary and a clean people.

In the heavenly service Christ appears for us in the temple above, first in the holy place and finally in the most holy place. In the ancient tabernacle, the priests repeated the round of service year after year. But Christ's ministry is "once for all" (Hebrews 10:10). Once for all He died upon the cross. Once for all He carried on His priestly ministry in the holy place. Once for all He entered the most holy, there to remain until His purpose

is accomplished "to put away sin," "to do away with sin," "to abolish sin" (Hebrews 9:26, KJV, Weymouth, New English Bible*).

Certain questions come to mind: What is the difference between the sprinkled blood in the holy place and the sprinkled blood in the most holy place? The first provides for the covering of sin, the second for the blotting out of sin. What is the difference between covering and blotting out? Covering means a provisional pardon. Final pardon waits until the Day of Atonement.

Why does not God blot out sins as soon as sinners confess their transgressions? God has given us the power of choice, and He respects our exercise of this choice. If we choose to leave our sins in the sanctuary, Jesus will blot them out in the closing work of the judgment. On the other hand, if we wish to return to a life of sin, God will not forcibly prevent us. The sins we have given up we can take again if we choose.

My father began to chew tobacco when he was only nine years old. After he married, he surrendered his heart to the Saviour and gave up this tobacco. But he had a terrible battle! He gave it up again and again. Mother tells of seeing my father after breakfast take the plug of tobacco from his pocket and throw it into the cornfield as far as he could. He was through with it! But sometimes after dinner she would see Dad pacing through the corn looking for something. If you were in God's place, would you have let him find it?

Do you begin to see the difference between having sins covered and having them blotted out? My father meant it with all his heart when he threw the tobacco away in the morning, but some hours later he frantically tried to find it. Finally the day came when my father quit tobacco for the last time, and for over sixty years he lived without the defiling stuff in his mouth. Not long ago I laid him to rest, asleep in Jesus, and I know that when God calls his name in the judgment, Jesus will blot out all those sins of tobacco-using that His blood had covered. My father will never ask for the old plug of tobacco again. Through the grace of Christ he was not only forgiven, but he was also an overcomer.

Can Christ give a person victory over other things besides tobacco? Can He deliver from an evil temper, from lust, from covetousness, from indulgence of appetite? Yes, Christ's ministry in the sanctuary will accomplish it. "What was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary" (GC 420). At the close of the antitypical Day of Atonement, Jesus will have a clean sanctuary in heaven and a clean people on earth. Then He can close the sanctuary and come for His waiting people who welcome Him with joy. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28). Notice that He was offered once "in sacrifice in order that He might bear the sins of many" (Weymouth).

In an earlier chapter we discussed Jesus as the sin-bearing lamb. Then in the holy place we beheld Him as the sin-bearing priest. Now we understand that He must bear this burden until the final blotting out. But when He comes the second time, He no

longer bears sin. He appears "the second time without sin." His sacrifice has accomplished its purpose. His ministry as Priest is over. He has 'put away sin by the sacrifice of himself" (Hebrews 9:26).

Let us think of some practical implications. The sanctuary service will not run on forever. There will come an end to its ministry, and we call that event the close of probation. You can see that in order for sins to be brought out of the sanctuary they must first be carried into the sanctuary. Before God can blot out our sins, He must first pardon and cover them. The first work is to get the sins into the sanctuary. The second is to get them out. Let me illustrate.

Suppose in your community you have only one laundry. Day by day the work goes on, getting the clothes in and then getting them out. Now let me say it reverently: The sanctuary is God's laundry. "Christ. . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (Ephesians 5:25-27).

Now suppose the next time you take a load of clothes to your city laundry you see a big sign: "This laundry will close December 31." I can imagine people as they see the sign exclaiming, "What in the world will we do? We've always had a laundry. We've never known anything else! What will we do? There is no other laundry in town."

Then suppose we notice a second sign: "Classes are now being held daily in how to keep your clothes clean so that you won't need a laundry." Would you attend? You would if you believed the sign—unless you didn't care whether you had dirty clothes or not!

Sad to say, some people will never clean up. And concerning them God will soon have to declare, "He which is filthy, let him be filthy still" (Revelation 22:11). Yes, the laundry is going to close. But classes are now being held at the heavenly sanctuary. Jesus wants to teach us now how to get clean and keep clean. It can be done. It will be done. I would hate to think that our blessed Lord must stand there forever taking care of the sins that people keep sending in. There must come an end to the defiling stream if the sanctuary is ever cleansed.

In the type, while Aaron ministered in the most holy place making the final atonement, the people gathered at the sanctuary to search their hearts and to pray. And what Israel did in type we are called to do today. As our High Priest engages in His last mediatorial work, shall we send Him the word that we are heart to heart with Him in His longing to make an end of sins? Shall we by faith come to the sanctuary, where He lifts His wounded hands for us at the mercy seat? Our response will cheer His heart.

'Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.

'Lord Jesus, for this I most humbly entreat;
I wait, blessed Lord, at Thy crucified feet,
By faith, for my cleansing; I see Thy blood flow;
Now wash me, and I shall be whiter than snow.'

Chapter 6 - The Cure for Sin

It is Friday afternoon, and everyone scurries about getting ready for Sabbath. Just now Mother is mopping the kitchen floor. She is nearly finished when Mary comes in with muddy feet and runs across the floor. What will Mother do now? Some more mopping—if she wants a clean kitchen.

Just as she gets almost through again, Johnny bursts in with muddy feet too! Now what will Mother have to do? Some more mopping. When will she get through? That depends on how long the family will keep tracking in mud.

Ever remember that the thing which keeps Jesus in the sanctuary and delays the finishing of His work in the most holy place is not the iniquity of infidels and pagans. The stream of sin that defiles the sanctuary comes from God's people. If we really want Jesus to come, we will confess every past sin so that He can pardon, and then we will learn from Him how to quit our habitual lawbreaking. Somebody may say, "That will never be in this world!" Then the sanctuary will have to stay open—unless you have found some other way to deal with the sin problem. But thank God, His plan will succeed. There will come a time when the sanctuary is cleansed and when Christ will demonstrate to all the universe that He has "put away sin by the sacrifice of himself" (Hebrews 9:26).

The Epistle to the Hebrews contrasts the earthly sanctuary with the heavenly, showing the weakness of the first and the effectual power of the second. Chapter 9 closes with a glorious climax: What the high priest did in type once a year, Jesus does in reality once for all. He puts an end to sin, thus making it possible for Him to "appear the second time without sin" (Hebrews 9:28). "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins" (Hebrews 10:1,2).

Notice that if those animal sacrifices could have taken away sin, if they could have perfected the worshipers, then they would "have ceased to be offered." In other words, their continual repetition showed their inefficacy. "It is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4).

God intended that in looking at a bleeding bullock or dying lamb the sinner should behold the suffering of the promised Messiah. But many saw in it only the death of an animal, and some even came to look upon those sacrifices as the way to pay for their transgressions. If a man wanted to sin badly enough, he would be willing to lose a lamb or a bullock, wouldn't he? So the stream of sin continued, and the rivers of blood flowed on.

You are acquainted with a great organization that calls itself The Church. In its confessionals a man can kneel down before another man, recite his sins, and hear the

words "I absolve you." Then the priest gives him a penance to perform. But all this cheapens the concept of sin. People get the idea that sin is not so terrible after all. But there is a Protestant version, not very much better. Multitudes, who day after day and week after week transgress knowingly, ask God to forgive them but then keep right on sinning. What is the matter? If the sacrifice of the cross and Christ's ministry in the heavenly sanctuary cannot take away sin, if they only offer a repeated program of sinning and repenting, is the new covenant really better than the old?

Let us read on and find how Jesus solves the sin problem: "When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:5-10).

When Jesus came into the world, He said, "Father, I know that You don't desire all these sacrifices of animals. I know that You don't require the blood of bulls and goats. That isn't what You want, Father."

Someone may ask, "Why, then, was it done?" Notice that God didn't require it. The people required it. They needed it to help them understand something. But do you think that God took any pleasure in the death of a lamb? No! Every time a bullock was slain, every time a lamb died, God saw His own Son dying upon the cross of Calvary. Could that bring Him any pleasure? Of course not. It broke His heart. So when Jesus came into the world, He said, "Father, I know that You don't want those sacrifices to continue. They must come to an end."

And what plan did Jesus have to terminate the sacrificial system with all its pain and suffering? What did He say? "Father, I know that You don't want all these sacrifices, but I have come to do Your will. 'I delight to do thy will, O my God: yea, thy law is within my heart' " (Psalm 40:8). In other words, God doesn't want the payoff when men break the law. He wants us to keep the law. He is not looking for some sacrifice so that people can continue breaking the law, whether it is the bringing of a lamb or the doing of some penance or a careless prayer at night.

Christ longs for His children to get to the place where they do not keep on breaking His heart. His goal is not the repeated forgiveness of sin but the putting away of sin. He takes away the first—the continual offering of sacrifices—that He may establish the second—the doing of God's will (see Hebrews 10:9). In our human flesh He demonstrated that the law could be kept, and He used the same power available to us. Then this body in which He had fully manifested God's will He offered on Calvary as a complete atonement, providing abundant salvation for you and me. "By one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14).

What the blood of beasts could never do, the blood of Jesus will accomplish for all who yield themselves. And how? Let me make it simple and very practical. We must sense the pain that sin brings to God. When we realize what our sins did to Jesus and what they do to Him now, there will not be money enough in this world to bribe us to break God's law. No threat of punishment can scare us into transgression. We would rather die than sin. Soon the "remnant" must meet this test in the final issue over the seal of God and the mark of the beast. If we love Him, we will keep His commandments, for we cannot bear to break His heart by breaking His law.

To many people sin means fun, a way to have what they call a good time. Does it look that way to you? If so, then you must be born again (see John 3:3). You need a new nature. Perhaps somewhere in your past life you did something wrong, and then, as you looked into the face of your father or mother and saw their tears, you began to realize something of how your disobedience had hurt them. And whatever pleasure you had felt was spoiled.

Sin is not funny. Sin brings pain. You and I may not feel it instantly, but God does, and the pain never stops until the sin is gone. This is the message of the sanctuary. And this is the cure for sin. Sin brings separation between man and God, and this hurts God so much that it breaks His heart. God will never rest until sin is taken away so that man and God can be restored to perfect harmony, full unity, and complete fellowship.

' 'It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross" (DA 83).

Chapter 7 - Wounded Afresh

In a Midwestern city where we were holding evangelistic meetings, a woman with tears running down her face came to the front. As she grasped my hand she sobbed, "Pray for my boy!" What was the matter? Was he sick or injured or in the hospital? No, he was in the penitentiary. He had broken the laws of God and man and was suffering the consequences. Did I say to her, "Cheer up, Mother. You're not in prison"? Tell me, who was suffering more, the boy in jail or the mother out of jail?

Several years later while I was holding a meeting in California, the same woman came to the front, took my hand, and implored again, "Brother Frazee, pray for my boy!" What is the matter with that mother anyway? Can't she think of anything else? What is the matter with her? She loves her boy. That's all. If you could take the love from her heart, she would quit weeping, and the burden would lift.

What about the One that made mothers? What about His suffering, His pain? He no longer hangs on a cross of wood as He did for six hours nearly two millennia ago. However, for six thousand years sin has caused Him infinite grief and pain. Few think about it. Few understand it. The cross reveals to our dull senses the pain that began when sin began and can never stop until sin stops.

Speaking of those who keep on sinning when they know better, the Scriptures say, "They crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:6). In the sanctuary service when a man had broken the law and brought his lamb and confessed his sin, when the substitute was slain and the blood had been ministered, the man went free. Forgiven and covered, he returned to his home. Suppose the next week he broke the law again. He must bring another lamb, for the previous lamb was dead and couldn't die again. But in the heavenly reality God supplies the Lamb, and He has only one. "By every sin Jesus is wounded afresh" (DA 300).

"As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin" (ISM 343).

I am sure I do not understand all that is involved in this statement. But I can grasp enough to know that here we face a stupendous fact. 'Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world.' Although life and joy come from it, the sanctuary service is one of pain, of suffering, of death.

Do we still sin? Then something else continues. If God offers us the opportunity of forgiveness, an officiating priest must stand between us and the broken law, presenting the blood of His one all-sufficient atonement. "The atoning sacrifice through a mediator is essential because of the constant commission of sin."

How long, then, must the ministration of that sacrifice continue? As long as the sins continue. The sanctuary can never be cleansed as long as you and I keep breaking God's heart by breaking His holy law. When we truly understand this, we will rather die than transgress His commandments. Then we will be prepared to meet the test of the mark of the beast. When the decree goes forth that no man can buy or sell unless he breaks God's holy Sabbath, the saints will remain immovable. They would rather starve, rather be put into prison, rather suffer death, than disappoint the One who died for them and who must suffer yet if they should break His law. When we love Him enough, it won't be hard to keep His commandments.

The last book of the Bible opens glorious revelations of Christ's work in the temple above. In chapters 4 and 5 John sees a door opened in heaven. As the prophet looks in he views the seven lamps of fire burning before the throne. He observes the worship of the living creatures, the twenty-four elders, and the myriads of the angel host.

In the right hand of the King of the universe he notices a sealed book, and a strong angel proclaims with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" (Revelation 5:2). The prophet weeps because no one in heaven or on the earth can open the book. Then one of the elders comforts him, saying, "'Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Revelation 5:5).

Here comes a lion! He will open the book. John turns to look at the conquering lion. And what does he see? "I beheld, and, lo, in the midst of the throne and of the four beasts f "living creatures," RSV] and in the midst of the elders, stood a Lamb as it had been slain" (Revelation 5:6). A lamb? a dying lamb? in heaven? Yes. Here on the Isle of Patmos John looks through the prophetic telescope and sees the temple of God in heaven. He views the candlesticks and the altar with the incense ascending before the throne, and in the center of it all he sees "a Lamb as it had been slain."

Let us not misunderstand. As far as the pain of the spikes in His hands and feet—that was over long ago. But His personal suffering due to sin did not begin when they nailed Him to the tree nor did it stop when they took Him down. "The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him" (Ed 263).

Think how that very first sin in Eden must have pierced His heart! The beings He had made in His own image, those whom He had surrounded with everything beautiful, turned from their allegiance and joined with the great rebel. Oh, what sorrow filled heaven! Love sorrowed and suffered, and Love must find a way to ransom the lost and to remove the sin that had made the separation. "God so loved the world, that he gave

his only begotten Son" (John 3:16), and when He told Adam and Eve of the plan of salvation, when the first lamb was slain, that very evening there began a series of sacrifices to vividly represent the pain which sin brings to God's heart.

Is it really true that our repeated transgression means repeated grief on our Lord's part? Is it really true that the only way to end the continuous pain which sin causes Heaven is to stop sinning so that God can cleanse the sanctuary once for all?

If all this is not true, nothing matters. But if it is true, nothing else matters. This is what our time is for—to behold Him on the cross and in the sanctuary till we are heart to heart with Him in His solemn, closing work, till we hate sin as He hates it and love righteousness as He loves it. Then He can sprinkle the blood on the mercy seat so that He can blot out the iniquity of His people forever. With sin no longer a barrier, the reunion will be eternal.

Sorrow in Heaven

I did not know my Saviour sorrowed yet.
I thought His tears were spent long years ago
When, by the sepulcher of Lazarus,
He wept in sympathy with human woe;
Or when in agony of grief He mourned
Because His people had despised their King;
Or when, on Calv'ry's hill, in blood and shame,
He hung, an outcast from the universe—
Made sin for us, the One who knew no sin—
And bearing chastisement for every man,
The vengeance of eternal Justice bore
Against the vile and hideous monster, Sin.

So costly was the remedy for sin,
All heaven was emptied in one priceless Gift.
God gave Himself in Christ, to save mankind,
And by the symbol of the cross revealed
The sorrow that had broken His great heart.
For, as in agony a mother sees
The silent chill of death embrace her child,
So Love Eternal mourns a dying world,
And grieves the loss of every human soul.
And as a father calls a wayward son
And follows him through sorrow and through shame,
So Pity Infinite doth follow us,
Imploring us to seek our Father's home.

I did not know that there was grief in heaven.
I thought that gladness filled each angel heart,
That rapture wakened every song they sang,

And every heart responded to a joy
Unknown to mortals. Ah! I did not know
The sorrow that they feel, the yearning love,
For those who have not seen their glorious home—
The home they long to share with weary souls
Who little heed their beckoning to come
Where greed and selfishness can find no place.

But now I know their only joy to be
The cry for pardon from some sin-sick soul.
'Tis then, and only then, they touch their harps
And fill all heav'n with thankful, gladsome song,
Because the One whom they adore and love
Died not in vain for a rebellious world.
And now I know the only healing balm
For those deep wounds my sins so oft have probed
Are tears of penitence that often flow,
And praises that awake in other hearts
The vibrant chords of sorrow and of love.

And so, dear Saviour, may I share with Thee
Thy sorrow for the ruin sin hath made;
And may I work as Thou shalt show me how
To lift the burden Thou hast borne so long,
And gather in Thy lost ones to the fold,
And hasten that glad day when there shall be
No sin, no curse, nor memory of wrong—
That day when Thou shalt be well satisfied
For all the pain and travail of Thy soul.

—Ella M. Robinson

Chapter 8 - When Can the Sanctuary Close?

"For the law [that is, the Levitical law of the tabernacle] having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Hebrews 10:1).

The great message of Hebrews 10 is that Jesus in the sanctuary of the new covenant accomplishes that which the typical services could never do through the offering of bulls and goats.

What would have happened in the ancient service if those sacrifices had made "the comers thereunto perfect"? "Then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins" (verse 2). If the animal sacrifices had accomplished the work of thoroughly purging the worshippers from all iniquity, the sanctuary service would have ceased.

While giving some of these studies at Loma Linda, I had a conversation with the people that went something like this:

"You have a big hospital here. How often is it open?"

"All the time—day and night."

"Why?"

"Well, people get sick at all hours. And accidents happen all the time. We have to keep the hospital open twenty-four hours a day."

Now suppose it were possible to teach people how to drive so that they wouldn't have accidents and how to live so that they wouldn't get sick. What would they do with that hospital? They would close it. Why? Lack of business! Well, I bring you good news. The sanctuary in heaven will soon close for lack of business! And if you say this is impossible, remember that "the things which are impossible with men are possible with God" (Luke 18:27).

The weakness of the ancient service was that "it . . . [was] not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4). If sin is such a trivial thing that the blood of an animal could take it away, then the Son of God need never have left His throne and come to Bethlehem, to Nazareth, and to the cross.

But He had to come! He solved the problem of sin by dying on Calvary and then, still bearing our humanity, by ascending to the sanctuary above to plead His blood for the forgiveness of sins in the holy place. Finally at the end of the prophetic days we see Him go within the second veil to sprinkle His blood on the mercy seat in full and final atonement so that He may blot out sins forever. And when that work is finished, Jesus will come to take His people home.

God did not desire the continuance of sacrificial offerings. Instead He desired obedience to His law, and Jesus came to demonstrate this in human flesh. He said, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8). He could truly testify, "I have kept my Father's commandments" (John 15:10).

Now the question is, Can the life that Jesus lived in human flesh two thousand years ago be demonstrated in the lives of Christians today? Yes. What animal sacrifices could not do, Christ's death and ministration will accomplish. "By one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14).

To support this assurance Hebrews 10:16, 17 quotes the new covenant promise, "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." The logical conclusion follows, "Now where remission of these is, there is no more offering for sin" (Hebrews 10:18). When in the temple above the sins of God's children have been blotted out forever, no more to be remembered or come into mind, then the sanctuary can close. Its work will have been accomplished.

What does it mean to have the law written in the mind and heart? Perhaps we can think of the law written in the mind as knowing God's will. Let me illustrate. Here is a man who all his life has ignorantly transgressed the fourth commandment, observing a day that the Lord never sanctified. Through God's providence he hears the third angel's message. In an evangelistic sermon, through a tract or a truth-filled book, over the radio waves, or through a TV program, he comes face-to-face with the binding obligation of the Sabbath. As he studies his Bible the conviction deepens. What is happening in his mind? The law of God is being written there. The same hand that inscribed upon the tables of stone the precepts of the Decalogue traces the will of the Eternal in our minds.

But this is only one of the Ten Commandments. God intends that as we continue to behold His revelation of truth we shall become better and better acquainted with the details of His will. We should make the psalmist's prayer our own, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18).

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment" (Ecclesiastes 12:13, 14). When He measures our lives in the most holy place, the measuring line is the Ten Commandment law (see James 2: 10-12).

God inspired the entire Bible to magnify the law and bring out its full meaning. Just as some of us need glasses in order to read common print, so in both the Old and New Testaments we have a pair of lenses designed to magnify the law that we may discover everything in our lives displeasing to God. Then we can bring those sins to the sanctuary so that God can cover them by the blood and finally blot them out.

"By the law is the knowledge of sin" (Romans 3:20), and Paul says, 'I had not known sin, but by the law' (Romans 7:7). If I want to discover hidden sins in my life so that I can ask Jesus to take them away, what should I study? The law. And the Bible, as a pair

of glasses, helps us see wondrous things out of the law. Let us consider a few examples.

In His Sermon on the Mount, Jesus commented on some of the commandments. He quoted the sixth precept, "Thou shalt not kill," and then put the magnifying glass on it. He showed that the man who gets angry with his brother has broken that commandment (see Matthew 5:21, 22).

First John 3:15 provides the same magnification of the sixth commandment: 'Whosoever hateth his brother is a murderer.' Notice that Jesus does not merely say that hate leads to murder. Instead He insists that whoever hates his brother « a murderer. Now you and I might not know that unless we read it in the Bible, but inspiration says it is all in the law. Through the magnifying glass we see it clearly.

In the Sermon on the Mount Jesus also quoted the seventh commandment, "Thou shalt not commit adultery." Then He focused the magnifying glass. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). Now we see that the law goes beyond the outward action and reaches to the inner thoughts.

Today filthy literature and impure pictures abound, but God will have a remnant who, like Enoch, walk with Him. "They are without fault before the throne of God" (Revelation 14:5). The Christian will exemplify the seventh commandment as magnified by Jesus.

Now I ask an important question: If God brings into judgment the man who looks on a woman with lustful interest, what will He do with the woman who follows the fashions designed with the express purpose of provoking lust? God will provide forgiveness if we come to the sanctuary and with weeping confess our transgression of the seventh commandment.

We have seen how the Bible magnifies the sixth and seventh commandments. We should fall to our knees and in humility bring the magnifying glass of the Inspired Word to each precept of the Decalogue. Such study will bring rich rewards and will reveal privileges and duties we have never thought of.

Classes are now being held daily. Shall we come to the sanctuary and by faith look in through the open door? Shall we behold the holy law shining with God's glory? The Saviour waits to fulfill His new covenant promise. He will write His law into our minds.

Chapter 9 - When It's Easy to Do Right

We have seen that the sanctuary cannot close until the sins of God's children are blotted out, and this cannot happen until we allow Him to write His law in our minds and hearts. If the law written in the mind suggests knowing God's will, the law written in the heart may stand for the experience of loving His will. Then obedience becomes not a burden but a joy. The true Christian sings, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8).

For example, suppose I ask a mother with a crying baby, "Why don't you kill that child?"

Would she answer, "Why, don't you know there is a law in this state against that? If I should kill the baby, the police would arrest me, and I might have to spend my whole life in prison. So I'm quite careful how I treat the little fellow. At times I wonder if I can control myself, but when I think of that jail, I don't dare give in to my feelings."

Or suppose she answers, "Don't you know that the law in the heavenly temple says, 'Thou shalt not kill'? If I were to kill the child, I would burn in the lake of fire—and I don't want that! Sometimes I have to pray hard to control myself, but when I think of those burning flames ..."

Do you think the baby is safe?

Is there a law in the statehouse against murder? Yes. Is there a law in the heavenly sanctuary against murder? Yes. But where is the law written that protects the little child? In the mother's heart.

Wouldn't it be wonderful if all the commandments were written in your heart the same way? Can they be? If they can't, the sanctuary will have to stay open. But when we allow God to write His law in our minds and hearts so that we not only know but love His will, Jesus can sprinkle the blood on the mercy seat and will close the sanctuary.

You see, if parents love their children, it isn't hard to keep from killing them. When husbands love their wives, it isn't hard to keep from committing adultery, either in outward act or inward thought. And children who love their parents don't find it hard to obey them. The Scriptures tell us, "Love is the fulfilling of the law" (Romans 13:10). How strange that anyone ever concluded that if he had enough love he didn't need to obey the law! Jesus urges, "If you love me, you will keep my commandments" (John 14:15, RSV).

Why make it hard? Christ says, "My yoke is easy, and my burden is light" (Matthew 11:30). Must a mother try hard to keep from killing her baby? No, indeed, love makes it easy. And love is all we need to do all that God has said in every one of His commandments. To know His will and to love His will result when God writes His law in our minds and hearts.

Unfortunately some people would like to find a Xerox machine through which they can run their minds and hearts and in five minutes have it all done, but Jesus offers no such program.

True, Jesus will forgive our sins as soon as we confess them, but "sanctification is not the work of a moment, an hour, a day, but of a lifetime" (AA 560). And this doesn't mean that if you wait long enough, either death or translation will take care of everything. Mere passing of time will not sanctify. Mere passing of time will not write God's law in the mind and heart. But if you and I will come to the sanctuary, Jesus not only will forgive our past sins but also will write His law in our very souls so that we will love righteousness and hate iniquity. If we believe He can do it, we will give Him time every day to accomplish this blessed work in our hearts.

And now we come to a very interesting and important point. To introduce it let me ask, "Did you ever know someone who at one time enjoyed eating pork but later on loathed even the smell of ham and bacon?" Perhaps this has been your own experience. "Why, then, did you quit eating pork when you enjoyed it so much?"

You answer, "I read in Leviticus 11:7 and 8 concerning the swine, 'He is unclean to you. Of their flesh shall ye not eat.' So I quit."

"You mean you quit something you liked very much just because the Bible said not to eat it?"

"Yes, indeed!"

' Which came first, losing your taste for the pork or giving it up?"

"I gave it up because God said to. And gradually as time went on I found my taste changing, and what I once loved I can say truly I now hate."

Here we come face-to-face with the important principle of cooperation. If we want God to write His law in our minds and hearts, we shall not wait to obey Him until we feel like it and it seems easy. As soon as we find out something in our lives that God wants changed, we shall give it up immediately.

Perhaps you are thinking, "Didn't you say that Christ's yoke is easy?" I did, but to change our hearts so that we enjoy only the good things and despise all wickedness is a gradual process. God can start the work in a moment, but its completion requires a lifetime.

Do you know what will hasten the process? "It is by beholding that we become changed" (GC 478). Looking into the perfect law, we discern what sin is. Looking at Calvary, we see what it has cost Jesus to redeem us. Looking to our great High Priest in the sanctuary, we shall more and more harmonize with His longing to perfect His people

Chapter 10 - The Way to the Holiest

We would think it a high honor to receive an invitation to visit the President of the United States or the Queen of England, but a far greater privilege beckons you and me: "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" (Hebrews 10:19-22).

We may "enter into the holiest"* through the "new and living way" that Jesus has opened for us. In the ancient tabernacle no one but a priest could enter the holy place, and only the high priest could appear in the most holy place. But Hebrews 10:19-22 invites all of us to go in. How can what was possible to only a few be accessible now to every child of God? "A new and living way" has been opened for us, and we can enter by Jesus' blood. Looking into the court, we see blood on the horns of the brazen altar. In the holy place we see blood on the golden horns of the altar of incense. Within the second veil we behold the sprinkled blood on the mercy seat. Jesus' blood prepares the way at every step.

This gives us hope, for the sinner can have reunion with God only as his sins are pardoned and finally blotted out. The mercy of God is infinite, but so is His justice. And justice cannot accept Christ's sacrifice as atonement for our transgressions unless Jesus guarantees first to forgive our sins and second to blot them out. Our acceptance at the throne depends on His fulfillment of that promise. But Christ can do that only as we daily choose Him. His blood must cover our past sins and His Spirit must reveal further changes in our lives so that at last we can join Him in the inner circle. Those He ransoms from this earth will enjoy a closer communion with God than even the angels who have never sinned.

Hebrews 10:19 says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Rather than the boldness of presumption, we have, instead, the assurance of faith as we present Christ's blood and the incense of His merits. His robe of righteousness can cover us if we so choose.

We enter by the new and living way which He has opened for us "through the veil, that is to say, his flesh" (verse 20). You remember that when Jesus died on the cross, an unseen hand tore the inner veil of the temple in Jerusalem from top to bottom (see Matthew 27:51). Thus God announced the transition from the earthly to the heavenly temple. However, there was more to the message of the torn curtain. No longer need a veil stand between God and man, for Jesus had opened up a new and living way.

Notice the expression, "through the veil, that is to say, his flesh." Jesus came as a human being not only to tell us how to live but to show us how to live. As man He obeyed the commandments that He Himself had written on the stone. "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). Whenever Satan tempted Jesus, He answered, "No! No!" Instead of consulting His feelings He ordered His life by the Word.' 'In all points tempted like as we are" (Hebrews 4:15), He developed a character that completely revealed His Father's will, and Gethsemane and Calvary provided the crowning demonstration of obedience even unto death.

The Saviour promises the Christians in Laodicea, "To him that overcometh will I grant to sit with me in my throne" (Revelation 3:21). As the judgment proceeds in the most holy place, Christ sends this special invitation to join with Him in the throne room. Some day soon we shall enter the New Jerusalem and walk those golden streets. When we visit the temple where the plan of salvation was unfolded, we expect to see the candlestick, the table, the altar, and the ark with the tables of stone. Then Jesus will take your hand and seat you on the throne with Him.

As I think about it I am sure it is not so much that He wants us to reign as that He wants us to be with Him. I'm a father, and I know it means a lot to a father's heart to have somebody sitting on his knee; this helps me understand a little of how God feels. He wants me with Him, up close, sitting right with Him on His throne. This is the fellowship that He has offered to us through the sanctuary. I propose to give Him what He wants. What do you say?

When the prodigal son in the pigpen decided to return home, he had no idea of the welcome awaiting him. He reckoned that he could offer his services as a hired hand, but when the father saw him, he ran to meet him, threw his own robe around him, ordered a banquet, and accepted him as an honored son. Do you know why? Because there was love in the father's heart and repentance in the son's heart. The son left a lot of things in the far country. Do you think he brought home with him the wine and the harlots? Do you imagine he brought the music of Sodom, its literature and its pictures?

A spirit of permissiveness pervading the world has crept into the church. Everyone must be made to feel accepted, to feel at home. Such a view comes from Babylon, not from the heavenly sanctuary. The Lord has no message of comfort for the rebel. The sword of the Spirit newly edged with power and bathed in the lightnings of heaven must cut its way through unbelief. As the sinner approaches the cross he feels pained by his sinfulness. He weeps as he beholds the uplifted Saviour, dying for his transgressions. Only as he recognizes that his sins killed Jesus can the Lord comfort him with forgiveness and acceptance.

Yes, the prodigal son came home with confession upon his lips: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15:21). But the father didn't even give him a chance to ask for a servant's job. Once he had repented, there was no question about acceptance, reinstatement. Although God's justice cannot accept the smallest sin if someone persists in hanging on to it, His mercy has found a way to remove the biggest sin if that person will give it up. It is that simple.

In Hebrews 10:19 our Saviour invites us into the most holy place. He says, "Through faith I want you to join Me in a ministry designed to finish the work of salvation. I want you to share with Me My longing that sins may be not merely forgiven but taken away forever, not only covered but blotted out."

In *The Great Controversy*, page 489, Ellen G. White comments on Hebrews 10:19: "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.' . . . There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven."

Note the words, "We must by faith enter within the veil." What does this mean? Speaking of God's children after 1844. Ellen G. White wrote, "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 in" (*ibid.*, All). To enter within the veil, then, includes understanding His work and following Him by faith. While our feet walk the paths of earth our hearts can be with Jesus in the most holy place. Doubtless you have had the experience of walking along a city street, absorbed in thought and hardly noticing the passersby or the goods displayed in the store windows because your mind was somewhere else. In our thoughts we can be where we choose.

Similarly, although I have never been in the heavenly sanctuary, I can picture it in my imagination. By faith I can see my great High Priest standing at the mercy seat for me. In my imagination I can view the myriads of angels assisting Him. I can see Moses, Enoch, and Elijah there. I can see the twenty-four elders around God's throne. Yes, you and I can enter in our imaginations. Our thoughts can abide with Jesus at the mercy seat.

The nearer astronauts get to the moon, the bigger it appears and the smaller the earth looks. Which way are you moving? Is the sanctuary in heaven becoming larger, more real? If it is, the things of this world are getting smaller and more dim—and you are becoming one with Him in heart and mind.

"It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary. We should take it point by point and let the imagination [note that word imagination] vividly grasp each scene, especially the closing ones of His earthly life. By thus contemplating His teachings and sufferings, and the infinite sacrifice made by Him for the redemption of the race, we may strengthen our faith, quicken our love, and become more deeply imbued with the spirit which sustained our Saviour. If we would be saved at last we must all learn the lesson of penitence and faith at the foot of the cross" (4T 374).

Unless we can learn to contemplate and meditate, mere facts about the sanctuary will have no lasting influence in our lives. Ellen G. White has counseled us to study the Bible on our knees (see 5T 214). There is nothing wrong, of course, with reading the

Scriptures while sitting in a comfortable chair. But there is something special about getting down by that chair or by your bed, opening your Bible, and letting Jesus speak to you through its pages. Then as you close your eyes you can picture in your imagination what you have just read and can talk to God about it.

Thus day by day we can come to the sanctuary just as the penitent brought his lamb to the altar. By faith we can see Jesus, our Sacrificial Lamb, slain and by faith we can follow Him as our High Priest while He presents the incense and sprinkles the blood of the atonement. All the way through we are looking at Jesus, and the longer we do this, the more real He becomes. As we go about our work we can feel Christ's companionship. We can visit with Him while we wash the dishes or cultivate the garden. As we drive to work, instead of allowing the traffic to irritate us, we can fellowship with the Unseen One. Busy at our work in the factory or the office, we can still enjoy His divine companionship.

This is the new and living way which He has opened for us through the veil. If you learn the lesson of this chapter, you will eventually learn everything else you need to know. If you don't learn it, nothing else you learn will have any permanent value. Everything hinges on your personal fellowship with Christ our Lamb and High Priest.

Chapter 11 - "Let Us Draw Near"

In the ancient type, while Aaron ministered in the most holy place to cleanse the sanctuary the people assembled outside to share in the most solemn service of the year. So in this antitypical Day of Atonement, "having an high priest over the house of God; let us draw near" (Hebrews 10:21, 22). By beholding Aaron's ministry, we learn what Jesus is doing in heaven now. So by observing what the congregation did on that day, we can learn what duties God requires of His people in the final judgment hour.

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all: . . . For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:29, 30).

Two things stand out in the experience of Israel on the Day of Atonement: first, they were to do no work, and second, they were to afflict their souls. Leviticus 23:27 repeats the instruction with additional details: "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you." Convocation means coming together, and just as Israel gathered at the sanctuary then, so today God invites us to "draw near."

What was the purpose of this convocation? It was not for feasting but for fasting. "It shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord" (Leviticus 23:27). Afflicting the soul and presenting the offering go together. Afflicting the soul means having humiliation over our sins, sensing our great need. Who is the offering that is accepted in our behalf? Christ, our righteousness. The deeper we go into the vale of humiliation, the more we must cling by faith to Christ's righteousness. There will never come a time this side of Jesus' appearing when we will feel so secure in ourselves that we can say, "The struggle is all over. I am saved and have nothing more to be concerned about." All the way through, our hope and confidence rest in Jesus, for He makes the atonement. Remember the old gospel song?

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me pure within?
Nothing but the blood of Jesus."

Although we can't make the atonement, we can gather at the sanctuary and share in the intercession of the priest. "And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people" (verses 28-30). If they did not lay aside their ordinary work, come to the sanctuary, and afflict the soul, they were cut off. At the close

of the Day of Atonement God had a clean sanctuary and a clean people, and those who did not share in cleaning up were cleaned out.

So will it be with the remnant church. God's messenger saw the shaking, the sifting, and cried out, "Oh, that every lukewarm professor could realize the clean work that God is about to make among His professed people" (IT 190). "Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat" (5T 81). We don't have to be a part of that chaff. God desires to ripen us as wheat for His garner. What is the program to get us ready? While the high priest is in the most holy place making the final atonement and blotting out the sins of His people, Israel must gather at the sanctuary, bring an offering, afflict the soul, and lay aside everything that would hinder. In other words, you and I have just one business now—the one business that Jesus is engaged in—making an end of sins.

Someone may ask, "Is there really any difference between this and former times? Didn't God always want His people to fully clean up and reach maturity of Christian character?" Indeed He wanted this! And some entered into the full experience. Notice this significant statement from Ellen G. White: "Some few in every generation from Adam resisted his [Satan's] every artifice and stood forth as noble representatives of what it was in the power of man to do and to be—Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to Heaven" (RH, March 3, 1874).

How could people attain perfection prior to Christ's work in the most holy place? The same way they could get their sins forgiven before He died on the cross. For four thousand years men looked forward to the Redeemer's coming. By faith they placed their sins on the lamb and received forgiveness. As they went on in the experience of sanctification, some developed mature characters, fully ripe for the harvest. The wonderful thing today is that God will have an entire church which will reflect Jesus' image fully, and when He does, He can close the sanctuary and take us home.

Some of us remember when travel was largely by train. On a transcontinental journey, as mealtime approached, the steward would walk through the cars and announce, "First call to dinner." The passenger could go to dinner, or he could stay in his seat. By and by the steward returned saying, "Second call to dinner." Again, one could choose to remain in his seat or go to the dining car. But when the steward made his rounds the third time and warned, "Last call to dinner," no choice was left if the passenger wished to eat.

Today God is giving the last call, for we are living in the antitypical Day of Atonement. In the days of Moses a person might be convicted of sin in the spring or summer and bring his offering. Or he might put it off till the next day or the next week. But when the Day of Atonement came, he knew that was the last call. Unless he shared in the final work of cleansing, he would be cut off. Because you and I will be cut off unless we share today in the work of our great High Priest in the most holy place, there is an urgency in our

Lord's appeal to put everything else aside, come to the sanctuary, "afflict the soul," and "do no work."

Perhaps we wonder about the expression "Do no work." Someone might try to sweep it aside by insisting, "That can't mean that we are not to do any work since 1844." But wait.

That was the type. We live in the antitype. And which is more important, what Aaron did at Sinai or what Jesus is doing in heaven? Then do you think it might be even more important for us to come to the sanctuary than for Israel?

God had a strategy in all these arrangements. He wanted everybody at the sanctuary. If He hadn't made the provisions He did, somebody would have excused himself with, "Really, I would like to go up to the sanctuary on the Day of Atonement, but I have my business to look after." So the Lord said, "We will take care of that. No business today." A farmer might comment, 'T wish I could go, but it's time for fall plowing, and the weather seems just right. I'm sorry, but I can't attend." But God said, "We will take care of that too. No plowing today." Even cooking couldn't excuse anyone, because the Lord said, "No eating today. It is a fast." Everything that could possibly be put aside was put aside in order to make time for the main thing, the vital thing.

Just as the ancient Israelites made coming to the sanctuary the important thing and put away every hindrance, so today we are to "seek . . . first the kingdom of God, and his righteousness" (Matthew 6:33). Jesus doesn't mean that you and I must not perform any manual labor. In order to have clear minds, we must exercise, and the best exercise is found in useful work. Jesus spent more time in the carpenter shop and in the daily work of the home than in all His teaching and healing put together. He is the only human being who has had the opportunity to plan His life pattern before He was born. He and the Father sat down in the councils of eternity and arranged every detail. Is it not significant, then, that Jesus devoted the majority of His life span to physical toil? He labored to help earn the family living, and it was hard work. And as you and I seek to be like Him, we will do well to behold Jesus in Nazareth as well as at Capernaum and Jerusalem.

The members of the remnant church have found many ways to make a living today. Sad to say, some of these activities are not helping them share in what Jesus is doing in the sanctuary. If the line of work you follow causes you to be sharp, competitive, and selfish, perhaps you should pray about making a change. If your daily work is not fitting you for the judgment, remember that the Israelites left their work on the Day of Atonement and came to the sanctuary. Don't allow your work to infect you with the fever of speculation so that you will miss your destiny. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

Another inspiring aspect to the expression "Do no work" on the Day of Atonement is that—as the glorious loud cry sounds all over this planet—some people will leave their ordinary vocations and put all their time, all their money, and all their effort into the finishing of the work. During the closing hour of human history the church will be more

active than ever before. Indeed, we are witnessing the beginning of it even now. Christian men and women are becoming more intent on finishing God's work than in piling up riches for consumption in the fires of the last day. God may call you to leave ordinary business and to spend the rest of your life giving God's last message. Let the Holy Spirit lead you.

Chapter 12 - "Blow the Trumpet in Zion"

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away" (GC 489, 490).

Paradoxically, those who gather with Christ at the sanctuary and afflict their souls will have the deepest peace, the greatest joy in all the world. God gives us this experience as we gather at the sanctuary, as we behold the cross, and as we meditate on what our great High Priest is doing.

"We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study. We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character"(5T 520). God's call for solemnity isn't just for the old folks. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children" (Joel 2:15, 16). Youth must share in the experience.

"The ministers of the Lord [must] weep between the porch and the altar," saying, 'Spare thy people, O Lord" (Joel 2:17). And in answer to the intercession and humbling of soul, He sends the latter rain from the most holy place. "The Lord will do great things" (verse 21) if we will meet the conditions. Marvelous experiences await those who will pay the price. Isn't it worthwhile focusing everything on what Heaven is focused on—getting rid of sin?

On the typical Day of Atonement, the Lord commanded a complete fast. "The whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart" (GC 419,420). What is the lesson for us? Let us not brush it aside, saying, "Of course, we can't go without eating since 1844." Perhaps we shall find a key in this inspired statement: "The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance" (CD 90).

God presents no stinted, over-strict program. He has provided good food in abundance and wants us to select wisely, enjoying those things which will give us the best health, for "the condition of the body affects the condition of the soul" (Ev 261). Clearly, our habits of eating and drinking affect our ability to comprehend spiritual truth and to make the proper response. That's why we have health reform. Its purpose is not merely to

save us from lung cancer and coronary attacks, but to make ready a people prepared for the Lord. It "is a part of the third angel's message" (IT 486).

"Those who are slaves to appetite will fail in perfecting Christian character" (3T 492). Israel on the Day of Atonement exhibited complete control of appetite in a total fast, but it may require more self-control to eat only proper foods in proper amounts day by day than to abstain from food entirely for one day. Blessed indeed are those who have learned to "eat in due season, for strength, and not for drunkenness!" (Ecclesiastes 10:17).

But man's soul, as well as his body, must be nourished. As the people of Israel gathered at the sanctuary on the Day of Atonement, what do you think they would have done with the TV and the radio? While Aaron ministered in the most holy place sprinkling the blood on the mercy seat, can you imagine a group gathered in one of the tents listening to a comedian cracking jokes?

As we were eating breakfast at one of our junior camps the director said to me, "It takes half the week that the juniors are here to get them quieted down from what they have learned on TV so that we can do a little with them before they go home." He added, "We have discovered that the average SDA junior watches almost as much TV as the average non-Adventist his age."

And what are they learning? Not very much that will point the way into the sanctuary. The average sixteen-year-old in America has already witnessed 20,000 homicides—20,000 times he has seen human life snuffed out! "Oh," somebody retorts, "almost all that is just fiction. Everybody knows it is make-believe."

One of the professors at Loma Linda University handed me a newspaper from a nearby city with the headline about a three-year-old boy who had just shot his mother. When the sheriff came to investigate, he couldn't believe that a three-year-old would know how to handle a gun. So he took the weapon, made sure that all the shells were out of it, and put it within reach of the little fellow. At once he picked it up and aimed it at the sheriff. Where do you think he learned that? "By beholding we become changed" (COL 355).

I cannot tell you what to do with your TV, your radio, your newspaper, but I can assure you that the more time you spend with them, the less time you will have with Jesus at the most holy place. Truly, the more time we devote to communion with the Saviour the less time we will want to spend keeping up with the world's trash, trivia, and trouble.

Thank God, many of our people are spending time with the Bible and the spirit of prophecy. I rejoice when our leaders call for revival and reformation. Let us respond and find Jesus at the mercy seat.

Many wonder how they can find time for personal devotions. Isn't it strange that although labor- and time-saving devices surround us, it seems harder than ever before to find time to be alone with God? Perhaps I can point out a secret that will solve the problem. Did you ever try to pay tithe from the money that was left after you had met all

your expenses? Did it work? Probably not. The best method is to pay the tithe first. God blesses, and nine tenths with His blessing goes farther than ten tenths without it.

Why not try the same plan in budgeting your time? Make the hour of personal devotion first—first in importance, first in the day. Then you will have enough time with the Bible, The Desire of Ages, The Great Controversy, and the other inspired volumes. Yes, "seek ye first the kingdom of God, and his righteousness" (Matthew 6:33).

Chapter 13 - The Blood of Sprinkling

"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" (Hebrews 10:21, 22).

Did you know the Bible taught sprinkling? Here it is! What is to be sprinkled? Our hearts. And with what? Blood. Our bodies are to be washed with water. That is baptism. When the body is washed with water and the heart sprinkled with Jesus' blood, the result is freedom from an evil conscience.

What your conscience says to you depends upon who is using it. What you hear from a piano depends on who sits at the keyboard, doesn't it? Similarly, if Satan is playing on the keyboard of your conscience, he may give you an easy time when you should be having a hard time or he may hound and worry you when you ought to feel free and joyous in Christ.

Today, because of important research in the field of psychosomatic medicine, thousands of physicians and their helpers believe that religion—any brand, just so it gets results—is good for the sick. Thus whether the patient seeks help through a Catholic priest, a Buddhist priest, a modernistic Protestant minister who doesn't believe in Creation and the virgin birth, or some Pentecostal who speaks in tongues, it really doesn't make any great difference. If the patient experiences relief from his worries and fears so that he can recover from his ulcers or high blood pressure, religion has done its job.

I offer you no such program. Only a heart sprinkled with the blood of Jesus Christ is truly free from guilt. And the purpose of that blood of sprinkling is not to quiet the mind in rebellion but to take away sin and to deliver the soul from slavery to Satan.

Let us draw near to Christ' 'in full assurance of faith"—the assurance that comes from faith. Faith is believing God. "Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3). If we will simply believe what the Lord says as Abraham did, we can have the same assurance of righteousness by faith.

So when John declares, "Sin is the transgression of the law" (1 John 3:4), I accept his definition. When Jesus says that He has come to save His people from their sins, I respond, "Yes, dear Lord, I believe You can, and I want to be saved, not only from the death which is the end of sin, but from the sin which is the beginning of death. I desire to get rid of the root, not merely the fruit. I want to be delivered." And Jesus says, "My child, I am here to do that very thing. Come near."

We have already studied about the sprinkling of the blood on the horns of the brazen altar, on the golden altar, and on the mercy seat, but all that will be unavailing as far as you and I are concerned unless that same precious blood is sprinkled on us. Notice the lesson from the type. "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet

wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:19-22). Moses sprinkled not only the book of the covenant and the sanctuary but also the people.

You remember that in the final plague on Egypt at the time of the Exodus the angel of death passed through the land and killed the firstborn in every family. But God provided a way of escape for His people. "Through faith he [Moses] kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" (Hebrews 11:28). On that eventful evening the father of the believing household slew a lamb and sprinkled the blood on the lintel and on the doorposts. Through that night of judgment all the family stayed inside that blood-sprinkled home. The blood must be sprinkled on the door.

In Hebrews 12 the apostle referred to the terrors of Mount Sinai when God proclaimed His law amid thunders and lightning. But the Christian does not come to that mount. Instead "ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an unnumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 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). Can blood speak? Yes, indeed. You remember that God said to Cain, "The voice of thy brother's blood crieth unto me from the ground" (Genesis 4:10). Abel's blood cried for vengeance; Jesus' blood cries for mercy.

The sprinkled blood has a double message. First of all, it reveals to us sin's terribleness. As we approach the cross and see the blood dropping from the wounds in Jesus' head, hands, and feet we exclaim, "O Lord, what has happened? Why is this?" and He answers, "This is the fruit of sin."

Let us go back to the Garden of Eden and think of the first transgression. Eve wandered near the forbidden tree—curiosity leading her on—heard the serpent speak, put forth her hand, plucked the fruit, and ate it. Many people today would say, "What a little thing!" But sin is rebellion—choosing my way instead of God's way. That one sin opened the floodgates of woe upon our world.

Suppose that Adam's and Eve's eating of the forbidden fruit had been the only sin ever committed. Would Jesus have had to sacrifice His life in order to save them? Is sin that bad? When you lose your temper and mar the peace of your home with angry words, does it cost Jesus' death to forgive you? Do lustful imaginations harbored, selfish ambitions nurtured, covetous thoughts cultivated, make necessary the cross of Calvary? Then you agree that sin is not trivial.

More than one man has awakened from a drunken stupor and found himself in jail. As some of his besotted brain cells begin to function, he cries out, "Where am I? Why am I here? What happened?"

The guard responds, "Don't you know what happened? You murdered your wife!"

"Me? Murdered my wife? No, no! I love her! I wouldn't kill her."

"But you did. You choked her to death last night."

As the effects of the alcohol continue to wear off and full sobriety returns, how he cries out in anguish! "Me! I murdered my wife? I wish I hadn't taken that whiskey! I wish I hadn't taken that whiskey!"

We need to awaken from sin's stupor, because until we have sorrowed for our sin and have sensed that it has murdered the Son of God, we are not ready for the word of peace and reconciliation. Conviction and repentance come before pardon. As the message of the sprinkled blood changes my thoughts, sin no longer seems funny. It murdered my best Friend.

Look to Jesus on Calvary—hanging there in the blackness of despair. What is happening to Him? He is drinking the bitter cup. He is tasting death for every man. Watch while Satan lashes at Him, as he inspires the multitude to torment Him in His dying agonies. This is the nature of sin! If you stay with sin, it will do that to you. Let the blood from Jesus' wounds fall on you. As it cleanses your evil conscience you will cry, "O God, I don't want to follow the devil any more."

But the sprinkled blood holds a second message. It reveals not only the terrible character of sin but also the wonderful character of God." For God so loved the world, that he gave his only begotten Son" (John 3:16)—gave Him to die that cruel death for us. And the Son gave Himself. As He hung there in agony Satan tortured Him with the temptation that if He died in the sinner's place, He could never live again. There came a point in that tragedy when He could not see through the portals of the tomb, but He loved us so much that He was willing to be blotted out.

As His sprinkled blood drops upon your soul can you doubt that He will give you the pardon that He died to make possible? If you were in prison under \$10,000 bond and a friend should raise the money so that you could get out, would you question his desire to have you released? Looking at Calvary, we cannot doubt the Saviour's love, for the same cross that tells us how bad sin is tells us how good God is. Here we not only experience repentance, we can also find faith. Here we obtain sorrow for sin, and joy because of forgiveness.

"The sprinkled blood is speaking
Before the Father's throne,
The Spirit's pow'r is seeking
To make its virtues known;

The sprinkled blood is telling
Jehovah's love to man,
While heav'nly harps are swelling
Sweet notes to mercy's plan.

'The sprinkled blood is speaking
Forgiveness full and free,
Its wondrous pow'r is breaking
Each bond of guilt for me.

The sprinkled blood is pleading
Its virtue as my own,
And-there my soul is reading
Her title to Thy throne."

Chapter 14 - Why Three Places?

In the Mosaic tabernacle, which prefigured Christ's work for our salvation, the offering of the blood was central and vital. Every sacrifice, wherever offered and however ministered, pointed to the one offering of Calvary. Why then were there three places of ministration? For what reason was the blood sprinkled on the brazen altar in the court, on the golden altar in the holy place, and finally on the mercy seat beyond the inner veil?

Multitudes have a meager view of the plan of salvation, its goals, and its methods of operation. Let me illustrate. Suppose a wealthy philanthropist conceives a plan to help people who have broken the law. One project he sets up is a large fund to pay for traffic violations. Anyone convicted in the courts can appeal to the agent of the fund, who will pay the fine. Notice that he does not set aside the law, but while recognizing its authority, he provides a way to meet its penalty.

Let's watch the plan in operation. The state police stop a man driving ninety miles an hour and bring him into court. The judge lectures the offender and imposes a stiff fine. The speeder turns his ticket over to the agent of the philanthropic fund, the agent pays off, and the man goes free. As the "good news" gets out, more and more speeders gratefully avail themselves of the millionaire's provision. This is about all that multitudes see at Calvary—Somebody has paid off, thus they don't have to pay. They are "free from the law."

Back to our illustration. We visit the court again, and a state trooper brings in a traffic violator charged with driving one hundred miles an hour. The judge asks, "Aren't you the man who was in here last week for doing ninety?"

"Yes, Your Honor."

"I shall double your fine," the judge says. Again the agent for the fund pays off, and more "good news" spreads.

Now tell me, if the millionaire keeps paying for all the speeders who appeal to him, what is he doing to the law? Of course, making a mockery of it! If the judge continues to accept that program, is he not making the law of no effect? Someone might say, "The fines are all paid." But the purpose of a penalty is to enforce the law so that people will stop breaking it. If Christ's death were to pay for my sins so that I could keep sinning, then He would be an accomplice to my sin. If God as Judge would accept that, He would be annulling His own law. But neither Jesus nor His Father are in any such business. That is why the blood is sprinkled in three places.

The slaying of the sacrifice took place in the court. Here the penalty was paid in full for everyone—those who lived before the cross and those who have lived afterward. Christ died for all men. Why? So everyone can have the opportunity to repent, receive

forgiveness, and be saved. Sin is so heinous that men can't even have the opportunity for salvation unless Jesus pays in full for their transgressions.

But Justice cannot accept that offering unless Christ promises to do more than give them a second chance. And here we come to another part of the plan of salvation represented by the blood sprinkled in the holy place. Justice says that the blood cannot be applied to anyone's debt unless and until he surrenders his sin. You notice that in the illustration the judge did not say to the generous millionaire, "Unless the accused is willing to quit his speeding, I will not accept your payment. Instead, I will put him in jail." That is what he ought to say, isn't it? That is what justice demands.

And that is what God requires, and He does so for the peace and order of the universe. Every time a speeder races down the highway he endangers the lives of hundreds of people. His example teaches disrespect of law, leading others to break it. The law must be upheld. Thus, Justice has something to say before the atoning blood can be applied to the sinner's record in the books of heaven. Justice asks, "Has this sinner repented? Is he sorry for the sins that he has acknowledged, sorry enough to give them up?" If so, Justice concurs with Mercy, and the blood is sprinkled in the holy place to cover the sins.

"Praise the Lord," the penitent exclaims, "I am free! The Sinless One has taken my place and suffered my death. He has removed my transgressions to the temple above, and there He intercedes for me."

But why is it necessary to sprinkle the blood in the most holy place? Justice demands that the final forgiveness of sin must wait until the man who has begun to quit sin is completely finished with it. Someone may say, "I don't like to be on probation. I want everything settled forever right now!" Everything is settled as long as you stay under Jesus. But what will happen to sins that have been transferred to the sanctuary through the blood of forgiveness in cases where people don't continue with Christ until their transgressions are blotted out? All their sins will return upon them.

Some people dislike this doctrine. They say that since Jesus died on the cross for everybody, everybody is saved and merely needs to hear the good news. "Come to the altar and confess Christ, believe that He died for you, and it is all settled—settled for eternity," they insist. "Now of course it would show your appreciation of His love if you would keep His precepts, but that has nothing to do with your salvation. You have been saved. And once saved, always saved. You can know you have eternal life right now and cannot lose it, because Jesus died in your place."

However, the sprinkled blood on the mercy seat tells us that no man's sins are finally pardoned and blotted out until they are out of his life. Somebody says, "That looks hard!" But think it through. Which sins would you like to have Christ overlook and take to heaven?

Would you want a person smoking under the tree of life? How about allowing someone to get drunk every Saturday night? Unthinkable, isn't it—people staggering down the

golden streets? "Oh," you say, "nothing like that will ever happen!" Tell me, then, when are people going to quit smoking cigarettes and drinking alcohol—on the trip to heaven?

We expect people to quit some things down here in this world. Can a robber be saved? Yes. The thief on the cross was saved. He quit stealing, didn't he? True, his experience didn't last very long, but it lasted all the rest of his life! For (don't miss this) sin is not so much an act as an attitude of rebellion. Our rebellion must be cured before Christ can blot out the record of our transgressions in heaven's books.

A person may avoid some outward sins because he doesn't want to suffer the consequences or because he desires others to think well of him. But all that doesn't give him a place in heaven. The selfish heart will always find something to rebel about. So the Scriptures say that to offend in one point is to be guilty of all. He who willfully transgresses one commandment shows he would break all ten if he wanted to. His attitude is rebellion.

Someone asks, "What about it when I fail again and again?" That is why the blood has not been sprinkled yet in the most holy place. With all my faults and failures I can come again and again and ask God to forgive me, and He will sprinkle His blood to cover me. But someday He will sprinkle the blood on the mercy seat, and the sanctuary will close. He does not intend this to scare me into obedience. Jesus will wait till the last one has come with his burden of sin. Don't think He will get impatient and say, "I have waited long enough." The fact that He has tarried so long shows that He would wait forever if it would do any good.

The reason that He finally makes the atonement on the mercy seat, blots out the sins of His people, and puts the sins that haven't been overcome back on those who continue with them is that the righteous have reached the point where they will remain righteous forever. But he who is filthy has reached the point where He will continue filthy still. Because the saints have parted with their sins forever and the sinners have no desire for cleansing, probation closes.

Then comes the period of demonstration, the great time of trouble. God's children reveal the power of His grace by loyally obeying even to the point of threatened death. The wicked exhibit their rebellion, finally attempting to murder every saint. Then the whole universe will say, "Enough!" Christ will come to destroy the impenitent and take His people home.

Chapter 15 - All to Help Us

When Moses made the earthly copy of the heavenly temple, he filled it with angels. Figures of cherubim were embroidered in the gorgeous curtain which formed the ceiling, in the veil at the entrance to the sanctuary, and in the second veil. Above the mercy seat two golden angels stood with bowed heads. Wherever the priest ministered, angels surrounded him.

When John saw the temple above, he "heard the voice of many angels round about the throne" (Revelation 5:11). As Daniel beheld the judgment in session he observed angel ministers in attendance, "ten thousand times ten thousand" (Daniel 7:10). References in Hebrews 12:22 and 1:14 describe them as "an innumerable company of angels" and "ministering spirits, sent forth to minister for them who shall be heirs of salvation." The expressions "for them" and "for us" recur frequently in Hebrews (see 6:20; 7:25; 9:12, 24; 10:20).

The love of the Father, the gift of the Son, and the ministry of the Spirit—all are working in our behalf. The Saviour's incarnation, His sacrifice on the cross, and His mediatorial work in the heavenly sanctuary—all are in our behalf. Now we see that God's host of angels are all working in our behalf too. These messengers form the channel of communication between heaven and earth. You remember the dream at Bethel in which Jacob saw the mystic ladder with the angels of God ascending and descending. The ladder represented Jesus, who links heaven and earth together, and under His direction the angels work constantly to bring us blessings from the upper world.

At the head of His army of angels God has placed two special leaders who stand at either side of His throne. In the ancient sanctuary the golden cherubim above the mercy seat represented them. Gabriel is on the right hand, filling the position from which Lucifer fell. Christ calls him His angel (see Revelation 1:1; DA 99). As a token of His special love, He appoints Gabriel to bring the messages to His people. "I Jesus have sent mine angel to testify unto you these things in the churches" (Revelation 22:16). If the Saviour were to appear personally on earth as He did two thousand years ago, we would treasure His every word. The Scriptures insist that the message Gabriel brings is "the testimony of Jesus."

The same process is also called "the spirit of prophecy," because the angel appears to the prophet in vision and the prophet writes out the message for the church. Note each link in the wonderful chain of communication: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" (Revelation 1:1, 2).

As John beheld the glorious vision he fell at Gabriel's feet. But the angel reminded him that he and John were fellow servants in communicating the "testimony of Jesus," which "is the spirit of prophecy" (Revelation 19:10). Gabriel had served with the former

prophets, and now he had brought to John a message for the church (see Revelation 22:8, 9).

"When he ascended up on high, he led captivity captive, and gave gifts unto men" (Ephesians 4:8). Enthroned as Priest and King in the temple above, Jesus poured upon the early church the gift of the Holy Spirit, through whose guidance the New Testament was written. The same angel that had brought messages to Isaiah and Daniel now appeared to Peter, Paul, and John with messages direct from Jesus. So the New Testament as well as the Old is the Word of God, the testimony of Jesus, the spirit of prophecy.

Both the Old and New Testaments promise the special manifestation of the gift of prophecy in the last days (see Joel 2:28-32; Acts 2:17, 18; Revelation 12:17; 19:10). God sent the manifestation of the spirit of prophecy in the great Advent movement to make ready a people prepared for the Lord—a people who can stand without an intercessor after the sanctuary closes.

James White presents this clearly in the old book *Life Sketches of James and Ellen White* (1888 edition), pages 430, 431: " 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be' (Revelation 22:11, 12).

"This proves that probation will close, that every case will be decided and fixed, before the Lord comes to give rewards. And so it surely must be, for as his priesthood is entirely on the throne of his Father, it must close before his coming in his kingdom. But no one could be saved if the advocacy of Christ were closed before the Judgment were decided in favor of the saints.

"And what a thought! Probation closed; the priestly work of Christ forever ended; and the time of trouble to be passed through! The mass of the people think that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying, and standing alive to meet the Lord at his appearing. It is one thing to die in Christ, to yield our spirits to him while he is pleading for us before his Father's throne, and quite a different thing to stand in the time of trouble, after Jesus has ceased to plead in man's behalf; after his priesthood is closed, and he is preparing to come to redeem his own, and to take vengeance on his foes.

"They who now realize these things will bless Heaven that means has been devised in the mercy of God for the perfecting of the saints, and that we are not left without direct help from on high to carry on such a work as that which lies before us."

Now I'd like to discuss the relation of this gift to the Bible and to the Ten Commandments. In earlier chapters we studied God's new covenant promise to write His law in our minds and in our hearts, for the law contains the whole duty of man, everything that God requires. In the Old and New Testaments God has given us a pair

of glasses which, properly focused, magnify the law so that we can understand God's will in its broad applications to the problems of human life.

Did you ever see someone reading a book, using not only a pair of glasses but also a reading glass? Why? His eyes needed special help. Similarly, in these last days when the result of six thousand years of sin has impaired our vision, Heaven has sent us special help—the writings of Ellen G. White. Her books magnify the Bible, which, in turn, magnifies the Ten Commandments.

If someone says, "Why do I need the 'spirit of prophecy' when I have the Bible?" I would remind him that if everyone had fully kept the Ten Commandments, we wouldn't need the detailed instruction in the Old and New Testaments. But if I were lost in a wilderness and someone should point out a guide who knew the way home, I don't think I would say, "If I had only stayed on the path, I wouldn't have needed the guide; so I will not listen to him now!" I need all the assistance I can get from Jesus at the mercy seat. He has sent special help because I need it.

Very soon after His entrance into the most holy place, Jesus sent His angel to Portland, Maine, where He gave to young Ellen Harmon a vision of the remnant traveling the pathway of light from 1844 to the city of God. That message gave many of the early Adventists assurance and hope. In a later vision God revealed that she was to receive His messages and deliver them for the Master. The thought overwhelmed her. How could she, a frail girl of seventeen with limited education and poor health, undertake such a work? But Jesus assured her, "I will be with you."

In obedience to His command, she took up the pen and for seventy years wrote out the messages Gabriel brought from heaven. Those messages do not take the place of the Bible. Rather, they magnify God's Word. Hence, those who know Ellen G. White's books the best love the Bible the most, for in all these pages they hear Jesus speaking in words of love, reproof, instruction, and comfort.

In our world where every wind of doctrine blows, all kinds of ideas abound regarding how to be saved. But in the writings of Ellen G. White we find broad, balanced counsels leading us away from a cold legalism on the one hand and from an extreme emphasis on faith without works on the other hand. Steps to Christ has helped millions understand and experience righteousness by faith. Indeed, all her inspired volumes shed rays of light on the practical problems of victorious living.

Early Writings and The Great Controversy floodlight the work of Jesus in the heavenly sanctuary, particularly His closing ministry in the most holy place. Especially Early Writings, pages 250-261, and The Great Controversy, pages 409-435, 479-491, make these truths crystal clear. The angel who comes from the most holy place directs us to the most holy place.

Another of the great blessings that have come through this gift is health reform. Many of the concepts revealed over a century ago have now been confirmed by scientific research. Outstanding men and women in the world around us have marveled as they

have read such books as *The Ministry of Healing* and *Counsels on Diet and Foods*. Recent studies indicate that Seventh-day Adventists in general enjoy better health and longer life than those who do not know and follow these counsels.

Truly we are a rich people if this gift is "confirmed" in us—if we are assured of its authority and delight in following its counsels. We should avail ourselves of the help Jesus has provided through special messages of love to His remnant church. Thus, we shall 'come behind in no gift; waiting for the coming of our Lord Jesus Christ' (1 Corinthians 1:7).

Chapter 16 - The Two Temples

A close friend must spend several years in a distant land; so he asks you to look after his palatial estate in his absence, even supplying the necessary means. Doubtless you think it over quite seriously, because a large investment will be under your control. Your friend has shown great confidence in you, and you would hate to disappoint him.

Now suppose that after you have taken charge, you discover that the property is worth ten times more than you had originally thought. I'm sure not only your appreciation of the owner's confidence would multiply but also your feeling of responsibility.

The King of the universe has asked you to look after a building of immense value to Him. "Your body is the temple of the Holy Ghost" (1 Corinthians 6:19). The more you ponder what He paid for its redemption, the more you appreciate the high honor He has bestowed upon caretakers of the temple. This concept lifts the study and practice of health habits to a holy level.

The temple in heaven and the temple of our bodies closely parallel each other.

1. Each temple has been formed by the Creator for a special purpose—to be His dwelling place. Chapter 8, verse 2, of Hebrews calls the heavenly sanctuary "the true tabernacle, which the Lord pitched, and not man." Concerning the body temple, David says, "Thy hands have made me and fashioned me" (Psalm 119:73). "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Psalm 139:14).

He who abides "in the high and holy place" (Isaiah 57:15) desires to live in us. "Ye are the temple of God, and ... the Spirit of God dwelleth in you" (1 Corinthians 3:16).

2. Each temple enshrines a law written by God's finger. "Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone" (GC 434). "The laws of nature are the laws of God—as truly divine as are the precepts of the Decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body" (Ed 196).

The mouth provides an example of the laws written in the body. What do you find in the teeth? The law of mastication. Every tooth testifies I am made to cut or chew food. The taste buds add their testimony, telling us that God desires us to enjoy eating. And the salivary glands with their digestive enzymes give additional evidence concerning the importance of the law of mastication.

The knowledge that God has written His laws "upon every nerve, muscle, and fiber of the body" should lead us to study each organ. As we discover the Creator's laws, we should bring our lives into harmony with His wonderful plan. We are caretakers of the temple.

3. Both temples contain a record of sin. Speaking from the temple above God says, "Behold, it is written before me: . . . your iniquities, and the iniquities of your fathers together" (Isaiah 65:6, 7). Angels record not only our good deeds, thoughts, and words but also every idle word, sinful act, unholy thought, and impure motive. So men are 'judged out of those things which were written in the books, according to their works" (Revelation 20:12).

Here on earth the violation of physical law leaves its imprint on the body. The poisons of tobacco write their dark story in the lungs, and by and by cancer often develops. Alcohol can destroy thousands of brain cells, and brain cells cannot be replaced. Lack of exercise, overwork, overeating, lack of sleep, anxiety, and guilt—all leave their impressions like the picture on photographic film.

4. Both temples require cleansing. The Scriptures recount concerning the temple above, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:14).

While Christ is cleansing the temple in heaven we are to work in harmony with Him in our body temples on earth. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1). He wants us to clean up inside and out. We need to search out every defiling habit and remove it from our lives during the hour of the cleansing of the sanctuary.

5. Only the blood of Jesus can truly cleanse both temples. Hebrews 9:22-26 points out that although the earthly tabernacle was purified with the blood of animals, it is necessary that the heavenly things should be purified with better sacrifices—Jesus' blood.

So it is in our minds and bodies. We all come face-to-face with habits the unaided human will cannot break. In addition, the effects of our past sins hinder us. What shall we do? We must come to Christ and ask Him to forgive our past sins and to write His law in our hearts so that in His power we can live as He would. 'The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). There is no other way.

6. In these great truths concerning the sanctuary we find the foundation of our faith. "Of the things which we have spoken this is the sum: We have such a 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" (Hebrews 8:1, 2).

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith" (Ev 221). Jesus told a story about the man who built his house without a foundation, only to have it swept away in the storm. He wants us to be like the wise man who "dugged deep, and laid the foundation on a rock" (Luke 6:48). The fierce winds of the coming crisis will not move those who understand and appreciate the work of Jesus in the heavenly sanctuary.

Is there something fundamental about understanding the body temple? Yes, indeed. "A knowledge of physiology and hygiene should be the basis of all educational effort" (Ed 195). Physiology tells us how the body works. Hygiene explains how to care for it. What does basis mean? The foundation. As the true understanding of the heavenly sanctuary constitutes the foundation of our faith doctrinally, so a knowledge of physiology and hygiene forms the foundation of our training as caretakers of the body temple.

7. The light on these two temples came through the same channel. Moses beheld the heavenly sanctuary on Mount Sinai and was instructed to make the earthly tabernacle like the pattern shown him (see Exodus 25:40). On rocky Patmos John in vision repeatedly saw the temple of God (see Revelation 11:19; 14:15, 17; 15:5; 16:17).

When the temple of God was opened in heaven in 1844, how did men find out about it? By revelation. On the morning of October 23, 1844, at Port Gibson, New York, Hiram Edson stopped midway in a cornfield, where a divine revelation impelled him to further Bible study which opened the great sanctuary truths to our pioneers. A few weeks later Ellen Harmon saw in vision Jesus rise from the holy place and go into the most holy where He began His closing work. Light concerning the heavenly sanctuary has come by revelation.

What about the light on the earthly temple, the human body? How did the knowledge of health reform come to this people? Ellen G. White writes, "It was at the house of Brother A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision" (CD 481). Although a study of science will teach us about the body and how it works, we must never forget that we received the light on health reform through divine revelation.

8. Now what is the purpose of all this? Why has God given us the light on the sanctuary above? Why has He directed our attention to the care of the temple below? He wants to prepare us for His appearing.

God is developing a people who will triumphantly go through the great time of trouble. Not one will fail. "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill" (GC 488). To go through the time of trouble ahead we need to understand Christ's work in the most holy place.

Now another quotation with that word impossible: "To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord. . . . God . . . designs that the great subject of health reform shall be agitated and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-ennervating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory" (3T 161, 162).

Without a knowledge of our great High Priest's work it would be impossible for us to exercise the faith we need at this time. So with the body temple—it is impossible for us to develop the character that God has called for in this closing hour if we continue to befog the mind and destroy the body. God wants to live with us and to prepare us to live with Him.

Chapter 17 - The Kingdom, the Spirit, and the Sanctuary

Both before and after Christ's sacrificial death He sought to impress His disciples with the importance of their work to witness for Him. To qualify them for the task He would pour out the gift of the Holy Spirit. His parting words "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. . . . For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

But the disciples still had their minds on a kingdom to be established in Jerusalem. "They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (verse 6).

Long had the Jewish people looked for the Deliverer, Messiah the Prince. At the hour appointed in Daniel's prophecy, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand" (Mark 1:14, 15). Multitudes thrilled with the bright prospect, although the announcement of the kingdom impressed them more than did the preparatory experience. But Christ linked the two. When He said, "The time is fulfilled, and the kingdom of God is at hand," He also exhorted, "repent ye, and believe the gospel." He knew that the kingdom could never be restored to Israel until the plowshare of repentance went deep into human hearts.

During Jesus' three years of public ministry and His training of the Twelve, He labored earnestly to lead His disciples to appreciate the need of righteousness in the personal life. He wanted them to understand that this could not be accomplished without the sacrifice of the cross as an atonement for sin. He longed that they should enter into His purpose "to make an end of sins, and to make reconciliation for iniquity, and bring in everlasting righteousness" (Daniel 9:24).

Because of their failure to comprehend His plans, Calvary greatly disappointed the disciples. After His resurrection Jesus opened to them the Scriptures. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations" (Luke 24:46, 47).

But as we have seen in Acts 1, their hearts were still set on an earthly kingdom. Doubtless they thought, "Yes, Lord, we were mistaken at Passover. It is clear that You had to die. But now that You have made the sacrifice, isn't it time to set up the kingdom?" Just as they had not understood the necessity for the cross, so now they failed to understand the need for Christ to enter upon His mediatorial work in the temple above and pour out the gift of the Spirit.

Could it be that we, too, are in danger of fixing our minds on times and seasons, wondering when the kingdom will be set up, and failing to sense our need of the Spirit? Might Jesus say to us as He did to the apostles, "It is not for you to know the times or

the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:7, 8).

Only when sin has been eradicated can the kingdom in all its glorious fullness be established. The Master taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10). The plan of salvation, which contemplates restoring man to harmony with God's will, includes Christ's sacrifice on the cross and His priestly ministry in both apartments of the heavenly sanctuary. In connection with the judgment scene in the most holy place, Daniel saw "one like the Son of man" come "to the Ancient of days. . . . And there was given him dominion, and glory, and a kingdom" (Daniel 7:13, 14). This "kingdom . . . will be given Him at the close of His work as a mediator" (GC 480). The kingdom waits for the blotting out of sin in the sanctuary above and in the church below. Until Jesus can accomplish this, the announcement of the kingdom must always focus on the call to repentance, for "repentance includes sorrow for sin and a turning away from it" (SC 23).

For this reason Christ sought to impress the hearts of His disciples with the importance of their mission to preach in His name "repentance and remission of sins" among all nations (Luke 24:47). But He knew that mere preaching would be ineffectual. Infinite power was waiting—waiting for the intercession of the church on earth—and for an event in heaven of supreme importance.

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He has with the Father from all eternity. The pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people" (AA 38, 39).

Under the Spirit's mighty influence, the apostles' preaching brought such conviction that thousands cried out, "What shall we do?" The answer came clear, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The apostle directed the minds of the new converts to the temple above where the Crucified One, exalted as Priest and King, poured infinite blessings upon His church. "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" (EW 260).

The church on the earth was one with the church in heaven, linked by the marvelous gift of the Spirit which Jesus' intercession in the holy place made possible. Under divine

leadership "the gospel . . . was preached to every creature . . . under heaven" in one generation (Colossians 1:23).

Now let us look again at Daniel's great prophecy. As in AD 27 to 31 the disciples expected the inauguration of the kingdom because of their understanding of Daniel's prediction that Messiah the Prince would come, so at the end of the 2300 days the Adventists believed that Christ would set up His kingdom on October 22, 1844. After their disappointment they learned that there still remained an essential part of Christ's ministry in the temple above and in His church below. He must complete His mission "to put away sin" (Hebrews 9:26). As Jesus led the minds of His disappointed disciples from the earthly sanctuary to the heavenly, so in 1844 He directed the attention of His people to the most holy place and the work He had entered upon within the second veil. He intended it to be a short one. If all His people had entered in with Him, He could have accomplished it quickly.

Turning to Acts 3:19, let us focus on the work that must be done here on earth before Jesus can finish His work in the heavenly sanctuary. Notice also the promise of the great outpouring of the Spirit in connection with the blotting out of sins in the most holy place: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus" (Acts 3:19, 20).

Before Jesus can come, the blotting out of sins must be completed. And in order for this to be done, a deep work of repentance must take place. "Repent ye therefore, and be converted." Repent? Yes. This was John the Baptist's message. This was Jesus' message in Galilee at the beginning of His ministry. This was Peter's message at Pentecost as Christ began His work in the holy place. And still the message comes, Repent. We must be sorry for sin—sorry enough to quit it. Whenever my repentance is so shallow that I go back the next day or the next week and do the same thing over again, I need a deeper repentance. Jesus can never blot out my sins from the records in heaven until they are blotted out of my life and practice here below.

Now what will happen when we enter this experience of deep, lasting repentance? Christ sends from the most holy place the same Holy Spirit He sent from the holy place on the day of Pentecost. As the outpouring of the early rain on the day of Pentecost signaled that Christ had entered upon His priestly work, so the outpouring of the latter rain from the most holy place will show that Christ is closing His mediatorial ministry.

"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, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus' " (GC 611).

Yes, right here at the time of the loud cry; here during Jesus' closing work in the most holy place—here are the times of refreshing. And what holds all this back? Just one thing. Christ can't blot out sins in heaven as long as we keep doing them here on earth. The law enshrined in the ark above must be enshrined in the hearts of His people.

Those who "with strong faith and agonizing cries" plead for victory, obtain it. They "exalt the standard and pour forth the straight truth" (EW 269, 270). Some in the church cannot endure the straight testimony. They continue in their lukewarm condition and finally are shaken out. But as the latter rain falls upon those who are heart to heart with Jesus a multitude join God's people to take the places of those who apostatize.

Thank God for the trumpet call coming at this time from the leaders of God's church. They know, and you and I know, that there can be no latter-rain power in its fullness until we enter a deeper experience of repentance and revival and reformation. Where shall it begin? It must begin in the church here below. Closer yet, it must begin in your heart and mine. "Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come. . . . We must enter upon the work individually. We must pray more, and talk less" (ISM 122).

The Saviour is lo
But hearts must be opened and emptied of sin;
Revival is needed within.

Lord, send a revival,
And let it begin with me.
Fill me, I pray; take all self away
That others Thy beauty may see.
Cleanse me now, blessed Saviour,
O Lord, hear my heartfelt plea.
Send a revival from heaven,
And let it begin with me.

—Eulene Owens Borton

Chapter 18 - "An Anchor...Sure"

A physician friend of mine shared the results of some interesting research. In the experiment they placed a lamb in an enclosure and supplied it with food, water, and straw. They arranged it so that they could give the lamb an electric shock when they wished. As the lamb was quietly feeding, the scientist gave it a shock. At once he ran all around the pen. Finally, he calmed down and started eating again, but they noticed he never went back to that spot where he had been shocked. Presently they shocked him the second time. Again he ran. Now he had two places to avoid. And they kept it up until finally the lamb had no place left to run. The lamb just huddled in fear.

As I heard the story, the picture that Jesus paints of our time came vividly to mind: "Distress of nations, with perplexity;. . . men's hearts failing them for fear" (Luke 21:25, 26).

But let me share with you the rest of the doctor's story. In a similar arrangement they placed the twin brother of the lamb, but with him they put his mother. When he was shocked, he ran to his mother. I don't know what she told him, but it must have been something nice. By and by as he was feeding he received another shock. Again he ran! Yes, to his mother. They kept it up until finally when the shock came, he would just twitch a little and go right on feeding. No nervous breakdown for him! He knew where to run.

Thank God, we "have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever" (Hebrews 6:18-20).

Yes, hope is an anchor to those who have fled for refuge. Ahead of us lies a terrible storm. Many a ship will crash upon the rocks. But "we have an anchor that keeps the soul/Steadfast and sure while the billows roll."

There is one thing worse than not having any anchor, and that is having your anchor fixed in something unreliable. The world today largely consists of two classes—those who have no hope and those who have a false hope. But thank God, we don't have to be in either class. Our anchor is fastened to the Rock which cannot move. It is 'both sure and stedfast, and . . . entereth into that within the veil.'" This is sanctuary language. Does it make any difference in our hope whether we know where Jesus is and what He is doing? As our great High Priest stands before the ark engaged in His closing mediatorial work, He has invited us to "send up our petitions in faith within the second veil" (EW 72).

Something important happened October 22, 1844. Jesus not only opened the door of the second apartment of the heavenly temple, but He also shut the door of the first apartment. And things have never been the same since. In one of the earliest visions given to Ellen G. White, she saw the transfer of Christ's ministry from the holy to the

most holy place. She observed that those who followed the Saviour and sent up their prayers to Him in the holiest received the true Spirit of God, bringing love, joy, and peace. On the other hand, those who failed to follow Jesus seemingly received answers to their prayers from the enemy (see *ibid.*, 54-56).

Yes, Satan can bestow power that results in "many wonderful works" (Matthew 7:22). He "deceiveth them that dwell on the earth by the means of those miracles" (Revelation 13:14). In the religious world today we witness a great interest in "the baptism of the Spirit." Multitudes seek for an experience of miraculous power. Years ago Ellen G. White warned that just before the time for the latter rain and the loud cry, Satan would seek to introduce a counterfeit. "In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world" (GC 464).

If it were possible, the very elect would be deceived, so subtle are the deceptions, so close the counterfeit. What preserves the true people of God? What keeps them from being caught in the snare that takes the whole world captive?

"My dear Brethren and Sisters. This is a very important hour with us. Satan has come down with great power, and we must strive hard, and press our way to the kingdom. We have a mighty foe to contend with; but an Almighty Friend to protect and strengthen us in the conflict. If we are firmly fixed upon the present truth, and have our hope, like an anchor of the soul, cast within the second veil, the various winds of false doctrine and error cannot move us. The excitements and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will 'go with their flocks,' 'to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second veil) from them.' The Lord has shown me that the power which is with them is a mere human influence, and not the power of God" (PT, March, 1850).

If our anchor is "within the second veil," we will not be deceived by false revivals and miracle-working movements.

What is up there within the second veil? "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Revelation 11:19). We see the ark with the Ten Commandments, and that law is just what the wicked world with all its "religion" does not want.

This is the setting for the proclamation of the Sabbath in the third angel's message (see GC 433-438). In this final judgment hour we must measure up to the divine standard. The third angel closes his message thus, "Here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12). "As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession" (EW 254).

The spotlight focuses on three great pillars:

1. "The earthly sanctuary was a figure or pattern of the heavenly."
2. "The law deposited in the ark on earth was an exact transcript of the law in the ark in heaven."
3. And "an acceptance of the truth concerning the heavenly sanctuary" involves "an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment" (GC 435).

And here is "the secret of the bitter and determined opposition" to the message revealing "the ministration of Christ in the heavenly sanctuary" (ibid.).

Soon all of Earth's inhabitants will be divided into two classes—those who are anchored within the second veil, beholding their great High Priest and clinging to His Sabbath, and those who follow the beast and his partners in their rebellion against God's law and their persecution of His church. Will your anchor hold? Is it cast within the second veil?

Satan's masterpiece of deception is the great counterfeit system of the Papacy. It has a priesthood, but it is on the earth. It has a sanctuary, but it is on the earth. It offers forgiveness of sins, but through a human priesthood. And it has its law, but it is a substitute for God's law in the ark in the temple in heaven. The Papacy "is prepared for two classes of mankind, embracing nearly the whole world—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power" (ibid., 572).

However, God's message in the sanctuary protects against these two perversions. Consider this matter of "those who would be saved in their sins." The sanctuary clearly shows that if a sinner desires salvation, he must repent, give up his transgressions, and put them on the lamb. Then on the Day of Atonement, he joins in heart-searching and affliction of soul while the high priest sprinkles the blood on the mercy seat. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:30).

Yes, the sanctuary shows that God intends to deliver His people from sin. The program that Rome offers—sinning and doing penance, sinning and doing penance—is not the gospel. Also we must beware of the idea which some Protestants hold—that all we must do is to keep our sins confessed.

From the most holy place Christ has sent His angel to warn us: "No man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul" (ISM 366).

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easy-going, accommodating, crossless religion" {ibid., 382}.

God provides more than pardon. He offers us power. "The gospel ... is the power of God unto salvation to every one that believeth" (Romans 1:16). But Babylon offers an easy religion. "Come to the altar, decide for Christ, claim that Jesus has accepted you, and go on your way. Don't worry. Just have peace." The sanctuary, however, contemplates our complete recovery from the power of sin. Our anchor reaches within the second veil.

The Papacy appeals not only to "those who would be saved in their sins" but also to "those who would be saved by their merits." Rome offers ceremony, penance, and ritual. And Protestantism has its counterpart. The enemy's lie—the idea that something we have done or can do will save us—can even creep right into our midst, into our own hearts. Luther struggled long with that burden. Finally when the glorious light of justification by faith broke upon his soul, he experienced peace. John Wesley went through a struggle, too, and joy filled his heart when he cast his helpless soul upon Jesus as his only hope!

To us today the warning comes: "There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him" {ibid., 353}.

Such individuals must have their prayers every day at a certain time and read a certain number of chapters in the Bible, or they have a guilt complex. "There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus" {ibid.}.

And how does the sanctuary free us from this bondage? Above the law we see the mercy seat. While we acknowledge the divine standard, we behold a great High Priest bearing our nature and the nature of the Deity, lifting His wounded hands and sprinkling His blood in our behalf. We know that our entrance is through His name. We do not scale down the standard to meet our poor attainments, but we trust in His all-sufficient merits, 'being confident of this very thing, that he which hath begun a good work in . . . [us]" will finish it (see Philippians 1:6, margin).

False revival will not move us as long as we keep our anchor within the second veil. There the Forerunner has entered with the pledge that He will complete what He has started and present us "faultless before the presence of his glory with exceeding joy" (Jude 24).

Chapter 19 - The Great Disappointment

As we view the plan of salvation, three great waymarks stand out as mountain peaks: AD 31, 1844, and the close of probation. Each one marks a fundamental change in Christ's ministry, involving both the church on the earth and the sanctuary in heaven.

The Scriptures speak of Christ as "the head of the church" (Ephesians 5:23), and "the church ... is his body" (Ephesians 1:22, 23). When the head is ready to move, what should the body do? Unless it is paralyzed, the body moves with the head.

Jesus longed for the fellowship of His disciples as He approached the hour of His great sacrifice. Again and again He sought to prepare them for the events clustering around the cross. On the journey to His last Passover, Jesus "took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him" (Matthew 20:17-19). He referred to the Scriptures, saying, "All things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 18:31).

Yet despite His repeated efforts, the Crucifixion surprised and disappointed His followers as though they had never heard anything about it. But the great Head of the church went ahead with His work, because He knew that salvation depended on His making Himself an offering for sin. Whether or not they understood it then, He knew that they would understand it later.

After His resurrection Christ spent many hours with His disciples, explaining the Old Testament prophecies and showing how His life and death had fulfilled these predictions. How significant Isaiah's description of the Suffering Servant appeared now (see Isaiah 53)! How precisely the mathematical prophecy of Daniel 9 had been fulfilled! No longer was His church to pray toward the earthly Jerusalem. Jesus directed all eyes now to the temple in heaven and to His intercession within the veil. Pentecost showed that the Head and the body were in full union, close communication. The disciples' great disappointment had been explained. Confidence and joy filled the hearts of His people, and they went forth to witness, filling the earth with the glory of His name.

Eighteen centuries later, the great Head of the church was again about to make a major move. The work in the holy place was to stop, and the work in the most holy place must begin. The same prophecy of Daniel 8 and 9 that had fixed the time for Christ's sacrificial death and the anointing of the heavenly sanctuary pointed to 1844 as the time for Christ to begin His work within the second veil: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:14). To prepare His church for this important move, God sent a special message.

As a result the cry sounded throughout the land: "The hour of his judgment is come" (Revelation 14:7), and thousands looked to the autumn of 1844 for the cleansing of the sanctuary. But like the first disciples, their minds were so filled with their ideas of

what it all meant that they missed the point. And when the day came and went, the day of His appointment became labeled as "the great disappointment"—so October 22, 1844, stands in human records. The church on earth did not know what its Divine Head was doing that day. The greatest event since Pentecost took place, and not a soul on earth was conscious of it. Disappointment? Yes, not only here but also undoubtedly in heaven. Jesus would have been pleased if His church had moved with Him by faith into the most holy place.

Just as after His resurrection He appeared to His sorrowing disciples, so now, having moved into the most holy place, He began at once to send messages to His church. He showed Hiram Edson the heavenly sanctuary and His change of ministry from the holy place to the most holy. Jesus indicated that as our great High Priest, He had done the preceding day exactly what prophecy had foretold. As the disappointed Millerites searched the Scriptures, the rays of light from the mercy seat shone brighter and brighter, explaining their disappointment and making clear the present truth. Confirmed by the visions of Ellen White, Adventists saw in the Biblical prophecies the present work of Jesus within the second veil of the heavenly sanctuary.

And what is the purpose of all this? Christ is seeking to ready His people for the blotting out of sins. As He sent the early rain from the holy place at the beginning of His ministry as High Priest, so He will send the latter rain from the most holy place as He closes His mediatorial work.

Will the church today be in step with its Divine Head as He makes that last move? Yes, without a doubt. Whether His people understood or not, He could go to the cross and make it plain later. Then in 1844 whether anyone on earth understood it or not, He could move from the holy to the most holy and explain it all later. But He can't close His work in the most holy place and explain it later, because later would be TOO LATE. Now we see why the Bridegroom has tarried, why time has continued on and on since 1844. Jesus has slowed His pace that He may walk with us.

In Washington when the final day of Congress comes and the hour of adjournment draws near, if there remain urgent bills which Congress feels it must pass, a man goes up to the big clock and turns back the hands so that the legislators can have more time to finish their agenda. He may do this several times, for they must complete their work during the last legislative day.

How often do you suppose God has turned back His great clock during our more than a century of waiting? Long ago He told us that He planned to finish things quickly so that He could come and take us all home. In AD 31 the prophetic clock struck the hour, and Jesus went to the cross and then entered His work in the holy place. Again, in 1844, the clock struck and Jesus moved. Everything was on time. But this time God predicted no date. The close of probation is not a matter of mathematical calculation. The last date on the prophetic chart is October 22, 1844. This should tell us in trumpet tones that time does not stand between us and the coming of Jesus. He is waiting for His church to move in with Him into the most holy place.

Before the turn of the century the Lord's messenger wrote: "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" (RH, February 25, 1890, p. 113).

Yes, the Head is waiting for the body to catch up. Jesus wants us with Him. "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" (Hebrews 10:19-22). To go in with Him means "to understand His work, and to follow Him by faith" (GC 427).

When I have been away on a long tour, I find that on the homeward flight my mind thinks less and less on where I have been and more and more on where I am going. Before the plane lands, I am already home in my thoughts. Similarly Jesus desires the thoughts of His people to be with Him in the most holy place. As we read the inspired descriptions in Early Writings and The Great Controversy His work will become more and more real to us. This is what our time is for, and we should fill our minds with these things. If we have less time for the radio, the TV, the newspaper, and popular magazines, so be it.

We have a work of character building to complete and a world to warn. We have a Saviour who long ago laid down His life for us, and that life is still laid down for you and me. Do you know what He is longing for? For us to be with Him. This yearning desire fills His soul, and He can never rest satisfied until ransom brings reunion. Listen to this poignant appeal sent to us many years ago:" Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description" (RH, December 15, 1904, p. 8).

Yes, here is the real disappointment, the great disappointment. Think of a bridegroom waiting for the wedding while year after year goes by. Don't His people want to be with Him? God's people have just one business—to make Jesus glad, to satisfy His heart-longing, to understand what He is doing in the sanctuary in the blotting out of sin, to measure our lives by that law in the ark, and to seek His cleansing blood that we may be purified from all iniquity.

The more we behold, the more we will understand and the more we will become like Him in mind and character. Shall we send Him the word that we want to move with Him? Remember, this can't be like the cross, when He went ahead without His church's understanding. This can't be like October 22, 1844, when He moved as the prophetic clock struck the hour. This time the clock will not strike until His church is ready.

We live now in the preparatory shaking time. All of us will be either cleaned up or cleaned out. But, thank God, He will present "to himself a glorious church, not having spot, or wrinkle, or any such thing" (Ephesians 5:27). The body and the Head will be

firmly united, fully united, intelligently united, as we approach the hour that ends human probation and that will mark the close of the sanctuary work.

Chapter 20 - Reunion Forever

The purpose of ransom is reunion. Without reunion, ransom has been poured out in vain. Concerning the One who paid the infinite price of His life for us it is written, "He shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:11).

John 17 records the prayer Christ offered just before Gethsemane. He had met with His disciples in the upper room, had washed their feet, and had given them the emblems of His sacrifice. Around the table He had talked with them about His going away and His plan to come again so that they could all live together forever. They walked through the streets of Jerusalem and down into the valley of the Kidron in the light of the Passover moon.

Before going into the Garden for His final struggle with the powers of darkness, He paused, and gathering around Him that little band of chosen ones, He poured out His heart in prayer. The climax comes in verse 24: "Father, I will that they also, whom thou hast given me, be with me where I am."

"Jesus pleaded, not for one only, but for all His disciples. . . . His eye pierced the dark veil of the future and read the life history of every son and daughter of Adam. He felt the burdens and sorrows of every tempest-tossed soul, and that earnest prayer included with His living disciples all His followers to the close of time. ' Neither pray I for these alone, but for them also which shall believe on Me through their word.' Yes; that prayer of Christ embraces even us" (4T 529, 530).

In all the host of the redeemed there are no duplicates. God "needs" only one of each kind, but He can't afford to lose that one—me. This is why He came to this world. He was saving me. This is why He died on the cross. He wanted me. And this is just as true as though I were the only one in all the world.

He came for me. He loves me. He wants me for His friend. Not only does He want me to follow Him as a sheep follows the shepherd or as a child his father, but also He wants me to sit with Him in counsel. He likes to know what I think of Him and the way He does things. It pleases Him when what He does pleases me. It pleases Him when I tell Him so. And it will bring joy to His heart all through eternity when He sees my face glow and my heart rejoice as He explains more and more of His wonderful works to me. From world to world He will take me with Him. And my reactions and responses will please Him as nobody else in the universe can please Him. He is an infinite God. He has infinite "needs." He "needs" me. And He thinks the price He has paid is worth it to get me.

In Florida a girl was kidnapped and held for ransom. Her father paid a half million dollars to get her back. He thought she was worth it. Suppose a few weeks later some of her friends come to visit her. One of them says, "Barbara, your father surely thinks you're important, doesn't he!" Wouldn't it be strange if she should hang her head and say, "I don't know. Sometimes I wonder."

Did you ever hear a Christian talk that way about Jesus? Were you ever tempted? Jesus wants you for His friend, He wants you so much that He paid your ransom. It cost Him everything. He gave His life because He wants you. Shall He have what He wants? Wouldn't it be a shame to keep it from Him? Listen again as He prays for you individually: "Father, I will that they also, whom thou hast given me, be with me where I am."

Why does He want me with Him? Love enjoys the presence of those it loves. Were you ever separated from someone dear to you? If you have shared the sorrow of separation, you will agree that when the one you love the most is far away, the happiest thing you can think of is to be where that one is. Did you know Jesus thinks that way about you?

Rising from the prayer season with His disciples, Jesus went into the shadows of Gethsemane and agonized until bloody sweat ran down His face. At midnight the mob hurried Him off to the judgment hall. Seven times He was arraigned before the priests and rulers; twice, tortured with the scourge. Then they led Him to Calvary and hung Him up between heaven and earth. There in the darkness, Satan tortured His soul with the terrible temptation that if He should go ahead and die for me, He would never live again. As the shadows gathered about Him, the light of hope flickered and went out, but His love grew stronger and stronger. He determined to die for me—even if it meant death forever.

At last the moment of death came, and friends laid Him in the tomb. Early on the morning of the first day of the week, the mighty angel came down the skies and rolled the stone away. "Son of God," he cried, "come forth. Thy Father calls Thee." He responded to the summons, but on His way to the Father's throne He paused to comfort poor weeping Mary. Recognizing her risen Lord, she sprang to embrace His feet in worship. But He said, "No, Mary, not yet. I have not yet ascended to My Father. Go tell My brethren that I am going to the Father." With gladness she ran to share the good news, and He ascended to the temple above (see 3SP 202, 203). Angels waited to welcome Him, but He waved them back. He could not accept their worship any more than He could Mary's worship. He had something on His heart. He went in to meet the Father, from whom He had been separated for three decades. But before He accepted His Father's embrace and the glad welcome home, He had a request. "Father, I will that they also, whom Thou hast given Me, be with Me where I am. Father, I died. I paid the price. Is it sufficient? Before I come back, I want to be assured that I can bring all My friends with Me." And He was thinking of me—and you.

The Father's heart agreed with the heart of the Son, and He granted Christ's prayer and embraced Him, assuring Him that He could bring you and me home with Him. Immediately Jesus returned to this world and met with His disciples that evening. After forty days of fellowship He led them out to Olivet, giving them the Gospel Commission and His parting blessing.

Again He was on His way heavenward (see DA 833, 834). This time the representatives from all the universe gathered for the official inauguration of Christ as Priest and King in the heavenly sanctuary. The escorting angels sang as they approached the city, "Open

the gates, 'and the King of glory shall come in!' " Back came the challenge, " 'Who is this King of glory?' " And the guard of honor answered, " 'The Lord of hosts; He is the King of glory.' " Again the angels wanted to worship Him. But again He waved them back. He wanted to see His Father. And there before the representatives of all the unfallen worlds Christ again asked, "May I bring with Me all My friends from that fallen planet? Father, I will that they also, whom Thou hast given Me, be with Me where I am."

Jesus would not accept the throne of the universe until He had the assurance from God Himself that He could bring me with Him to share that throne. Jesus wants me with Him there. The Father wants me there. All heaven wants me there. So Christ entered upon His intercessory work in the temple above. Have you ever wondered what He prays about there? Would you like to listen in as He presents His petitions to the Father? Ellen G. White tells us that this prayer of John 17 "is a lesson regarding the intercession that the Saviour would carry on within the veil," an "illustration of His ministration in the heavenly sanctuary" (5BC 1145). And what is the climactic request? ' 'Father, I will that they also, whom Thou hast given Me, be with Me where I am."

Now let us look ahead. The time of trouble has come, the plagues are falling, the death decree seems about to be executed, and the saints are agonizing in prayer. At midnight God's voice sounds down through the open space in Orion. The saints "look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: 'I will that they also, whom Thou hast given Me, be with Me where I am" (GC 636).

This was Jesus' prayer before Gethsemane. It moved Him in that hour of supreme sacrifice at Calvary. It filled His thoughts on the resurrection morning. It was His heart burden at the ascension. It has been His prayer throughout His mediatorial work. And it is His final request just before He returns. He wants us with Him. If you and I are willing, do you think He will get us there? Will ransom bring reunion? Yes! And it will be forever!

Reunion

"I will that they be with Me where I am,"
Thus prayed our Lord before Gethsemane.
'Tis still the one great longing of His heart,
'Tis still the burden of His earnest plea.

O let us feel the yearning love that seeks
Reunion with the ones He counts most dear;
No longer loiter on the lighted way,
Diverted by sin's favor or its fear.

The pain our sins have brought to His great heart,
The separation which those sins have made,
All shall be ended as His precious blood
Blots out all sin in those for whom He prayed.

O shall His prayer be answered?

Yea. Amen.

That we may be with Him

He comes again!

—W. D. F.