

THE SANCTUARY SERVICE

BY M. L. ANDREASON

1947

Contents

Preface

- 1. The Sacrificial System**
 - 2. God's Sanctuaries on Earth**
 - 3. The Priesthood**
 - 4. The High Priest**
 - 5. The Levites**
 - 6. Consecration and Dedication**
 - 7. Priests and Prophets**
 - 8. Burnt Offerings**
 - 9. Meat or Meal Offerings**
 - 10. Peace Offerings**
 - 11. Sin Offerings**
 - 12. Trespass Offerings**
 - 13. The Day of Atonement**
 - 14. The Scapegoat**
 - 15. Feasts and Holy Convocations**
 - 16. The Sanctuary in Heaven**
 - 17. Prayer**
 - 18. The Law**
 - 19. The Sabbath**
 - 20. The Last Conflict**
 - 21. The Last Generation**
 - 92. The Judgment**
- Appendix**
- Scripture Index**
- Subject Index**

Preface

FOR more than a millennium God's presence on earth was associated with the sanctuary in Israel. It was soon after the exodus that God commanded Moses, "Make Me a sanctuary; that I may dwell among them." Exodus 25:8. This sanctuary, also called the tabernacle, and later superseded by the temple, was God's dwelling place among men. "The tabernacle shall be sanctified by My glory," said God. "And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to Me in the priest's office. And I will dwell among the children of Israel, and will be their God." Exodus 29:43-45.

From the time of Moses until the time of Christ, God revealed Himself in the sanctuary, and there communicated with His people. Said God, "I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exodus 25:22. Besides this, God also talked with Moses "at the door of the tabernacle of the congregation before the Lord." Exodus 29:42.

As God's dwelling place, among men, the sanctuary must ever be of deep and abiding interest to the believing child of God. When, in addition, we understand that the tabernacle and its services were symbolic of "the true tabernacle, which the Lord pitched, and not man," the "greater and more perfect tabernacle, not made with hands," and that Christ is "a minister of the sanctuary" in heaven. When we also understand that the services of the tabernacle on earth were symbolic of the higher service above, that the entire ritual and all the sacrifices on the earthly altars pointed to the true Lamb of God, the sanctuary becomes of still more importance. In it the gospel is foreshadowed and some of the deep things of God revealed.

Christians would do well to study more diligently the sanctuary and its services. They contain precious lessons for the devout student. Too many have failed to give study to Christ's high priestly ministry and His session at the right hand of God. They are not acquainted with Him as High Priest, though this work is the very essence of Christianity, the heart of the atonement.

It is the hope and prayer of the author that this little volume may lead some, perhaps many, to a deeper appreciation of Christ as High Priest, Savior, and Redeemer, and that they may, through the new and living way which He has consecrated for them, enter with Him into the holy places of the sanctuary above.

THE AUTHOR.

1. The Sacrificial System

THE first picture we have of God after man had sinned is that of Him walking in the garden in the cool of the day, calling unto Adam, “Where art thou?” Genesis 3:9. This picture is both beautiful and significant. Man has sinned and disobeyed God's express command. But the Lord does not forsake Him. He is looking for Adam and calling, “Where ' art thou?” These are the first recorded words of God to man after the fall.

It is not without significance that we are thus introduced to God. He is portrayed as seeking Adam, a sinner who is hiding from Him. It is a picture similar to that in the parable of the prodigal son. Day after day the father watched for the son who had left home, 'and ran to meet him while he was yet “a great way off.” Luke 15:20. It is a picture similar to that of the shepherd who “rejoices more of that sheep, than of the ninety and nine which went not astray.” Matthew 18:13.

Adam did not fully comprehend the seriousness of his sin or the result of disobedience. God had told him not to eat of the tree of knowledge of good and evil, and said, For “in the day that thou eats thereof thou shall surely die.” Genesis 2:17. But Adam had never seen death and did not clearly understand what was involved. But when he saw the first sacrificial lamb lying still before him, its life blood oozing out, death suddenly took on a new and deeper meaning. He began to understand that his salvation was in some way connected with the death of the lamb, that if the lamb had not died he would have to die, and thus be without any hope for the future, without God, lost. He owed his life to the death of the lamb, and with the instruction given him, by faith he saw in the lamb lying dead at his feet a symbol of “the Lamb slain from the foundation of the world.” Revelation 13:8.

Great must have been the remorse of Adam as the full consequences of his sin dawned on him. Must the One with whom he had talked and communed in the garden eventually die for his transgression? That seemed too much., We may readily believe that Adam offered to give his life rather than that the Son of God should die. But neither man nor angel could assume the responsibility for sin. Only He who was in the bosom of the Father, who was equal with God, who was God, could effect atonement. Angels might be given a certain work to do in the plan for the redemption of man; man himself might be given the privilege of co-operating; but there was only One who could provide redemption. His name should be called Jesus. (Matthew 1:21)

“In the day that thou eats thereof thou shall surely die.” Genesis 2:17. This was the dictum of God. The evident meaning of these words is that Adam would die the day he sinned. Some accept the marginal rendering, “dying thou shall die” as meaning, not that they would die that day, but that death would then begin to work in them, and that eventually they would die. This, however, is neither the reading nor the meaning of the words. We are not denying that Adam began to die that day. He did, and in a very real way. But it is precarious for a believer in the inspired Word of God to contend that God did not mean just what He said, especially in view of the fact that the serpent made a similar charge.

But is it not a historical fact that Adam did not die that day, but lived for many hundreds of years? How, then, are we to explain God's statement? By the simple fact that as soon as Adam sinned, Christ stepped into the breach, took Adam's place, and promised to die for him, in his stead. We hold that Adam would have died that day had not Christ then and there become the second Adam., taken the burden of sin and its guilt upon Himself, and pledged His life for the life of the world. This would be in harmony with the plan laid from eternity and embraced in the everlasting covenant, and would make clear the statement that Christ is “the Lamb slain from the foundation of the world.” Revelation 13:8.

Garments of Skin

To impress more fully upon Adam and Eve the nature of sin and the consequences of transgression, as well as to demonstrate His love for them, God clothed them in the skins of the animals slain in sacrifice. (Genesis 3:21) Their garments thus became a continual reminder to them of their sins, but also, and more, of the One who had died for them, and whose love would save them. Their garments were symbolic of salvation.

That God should make coats of skins for His children about to be banished from their home, reveals both His severity and His love; severity, in sending them away; loving-kindness, in providing and caring for them even though they have sinned. As a mother wraps warm, protecting garments about her

little ones before sending them out in the bitter wind, so God lovingly clothed His two children before sending them forth. If He must send them away, they were to bear with them the tokens of His love, evidence that God still cared for them. They must not be left to struggle alone without hope and without the comforting assurance of the love of God.

Adam Leaves His Home

It must have been with unutterable sorrow of heart that Adam and Eve left their Eden home. Here they had lived in love and peace, conversed with angels, and communed, with God. Often they had heard His footsteps in the garden, had run to meet Him. They had talked with Him face to face. They had tasted of the powers of the world to come, had joined the celestial choir in ascribing praise to God, and had united in worship as the holy hours of the Sabbath drew on.

But now they were outside. No more would they walk with God and angels. The angels who had delighted to minister to them now barred their way to the tree of life. The future looked dark. They would have to battle with thorns and thistles, and in the end death awaited them. They were learning what all sinners learn: that the way of the transgressor is hard. They were learning that their repentance in no way abated the temporal results of transgression. God's commandments cannot be trifled with, and the safety of the universe demands that the dignity of the law be maintained even while mercy is extended.

But if we conceive of Adam and Eve with bowed heads and crushed hearts leaving their erstwhile home, what shall we say of God! He had created them. He had planned for them in love. He had rejoiced over them with singing. Their future had been bright with hope. But now all seemed lost.

Disobedience was the cause of all the misery that had come to our first parents. They had forsaken God and chosen another master. They had eaten of the forbidden fruit. "And now," said God, lest he put forth his hand, and take also-of the tree of life, and eat, and live for ever.... Therefore the Lord God sent him forth from the Garden of Eden.... So He drove out the man." Genesis 3:22-24.

How it must have pained the heart of God to drive out Adam. "Behold, and see if there be any sorrow like unto my sorrow" might well apply to this occasion. Man was alone outside, as God was alone in the garden inside. While we may not speak of the loneliness of God in terms of humanity, we may well believe that the Creator of the heavens and the earth felt His loss as the two sinners slowly left their familiar surroundings and the gate was shut behind them. Sorrow, not anger, filled His heart, and with heavy steps-we speak after the manner of men-He returned to the garden alone. Unless we think of God as not being touched with the feelings of our infirmities, unless we conceive of Him as being utterly unlike us, a sorrow passing the understanding of man must have been His.

"He drove out the man." Looking down through the ages, God saw what salvation would cost. He saw the long road man would travel, and He saw the still longer road which the Son must travel to bring man back. He saw men reject the messengers which He should send. He saw them spit upon His Son, scourge Him, revile and taunt Him, and at last drive the nails through His hands and feet. He saw Gethsemane, and He could even hear the heart-piercing cry from Golgotha as the Son in anguish and despair called out, "My God, My God, why has Thou forsaken Me?"

But there was no other way. Hard as it was to send Adam away, hard as it was to give His Son, there could be no hesitancy. Sin had entered-dread sin that would at last nail the Son of God to the cruel tree and there could be no compromise. The security of the whole universe was at stake. God already was passing through a Gethsemane that would last as long as sin should exist. There must be no hesitancy. God would save man at any cost to Himself.

God's First Promise

Though sin had made a barrier between God and man, and made necessary Adam's expulsion from Eden, God did not leave him in a state of despair. His first promise was one of courage and help. One would come who would bruise the serpent's head and destroy the enemy who had led man into sin and who was planning still further evil. Said God, 'I will put enmity between thee and the woman, and between thy seed and her seed.' Genesis 3:15. A paraphrase of this text, without doing violence to its meaning, would read, 'I will put hatred of sin into your heart.' This was a distinct promise of present help to Adam. God

would help him resist and conquer sin by placing enmity to it in his heart.

Hatred of sin is vital to full salvation. Humanly speaking, no man is safe until he has learned to hate sin as deeply as he formerly loved it. He may resist sin. He may even flee from it, but as long as there is a lingering love of sin in the heart, he is not on safe ground. As love of good is vital, so also is hatred of evil. It may truly be said that our capacity for love of the good is measured and balanced by our capacity for hatred of evil.

Of Christ it is said, "Thou has loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:9. In Christ, love of righteousness was accompanied by a hatred of evil. Because of these two attributes, He was anointed for His work by God.

This combination of love and hatred must be in every Christian. They are fundamental in Christianity. It is significant that the first promise of a Savior in the Bible is prefaced by the promise of God's help in conquering sin by giving man a capacity for hatred of evil. This hatred is a great factor in our struggle with evil and our eventual victory over it. Were it not for the fact that God implants in the heart of every Christian a hatred of evil as well as a love for the right, there would be little hope for us.

This principle is forcibly illustrated in the story of Cain and Abel. Cain was wroth, and his countenance had fallen. He had murdered in his heart and was ready to slay his brother. But God intervened—issued a warning and held out a promise. "If thou does well, shall thou not be accepted, and if thou does not well, sin lies at the door." Genesis 4:7.

The expression "sin lies at the door," is a most significant one. Sin is likened to a beast of prey ready to spring upon the man who allows it the opportunity. It "couched" as a tiger or lion couches when ready for the attack. In mercy God warns Cain that "sin couched at the door; . . . but do thou rule over it." Verse 7, A.R.V. But Cain need not despair; he need not be overcome. "Do thou rule over it," are God's words. This is more than a statement; it is a promise. Man need not be overcome. There is hope and hell in God. Sin is not to have dominion over us. We are to rule over it.

God Conceived a Plan

Originally it was God's intention that man should have free communion with his Maker. This was the plan He attempted to carry out in the Garden of Eden. But sin thwarted the original design of God. Man sinned, and God sent him forth from the garden. He was now separated from God, and henceforth sorrow would be his lot.

But God conceived a plan whereby He and His people might again be united. If they could not live in Paradise, where they could enjoy open communion with Him, why should not God go out and live with them? And so in the fullness of time God sent word to His people: "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8. Wonderful love! God could not bear to be separated from His own, and so His love devised a plan whereby He might live among them! He would go with them on their journeys to and fro in the wilderness, and at last lead them into the Promised Land. God would be with His people again. True, there was a separating wall now, for God dwelt in the sanctuary, and man could not approach Him directly. But God is as near as sin will permit. He is "among" His people.

In the New Testament we are told, "They shall call His name Emmanuel, which being interpreted is, God with us." Matthew 1:23. The Christian ideal is fellowship with God, oneness with Him, no separation. "Enoch walked with God." Genesis 5:24. Moses talked with Him face to face. (Exodus 33:11) But Israel was not yet ready for such an experience. They needed to be taught lessons of reverence and holiness. They needed to learn that without holiness no man can see God. (Hebrews 12:14) It was to teach them this that God commanded them to make Him a sanctuary that He might dwell among them.

Israel's Failure

Before God asked them to build the sanctuary, however, He proclaimed to them the Ten Commandments. (Exodus 20) He gave them His law that they might know what was required of them. They stood before the mount that burned with fire. They heard the thunders and saw the lightning, and as

the Lord began speaking, “the whole mount quaked greatly,” and the people trembled. (Exodus 19:16-18) The manifestation was so impressive, and “so terrible was the sight, that Moses said, I exceedingly fear and quake,” and the people “entreated that the word should not be spoken to them any More.” Hebrews 12:21, 19. The people, however, could but see and acknowledge the justice of the requirements of the Lord, and both before and after the proclamation of the law answered: “All that the Lord hath said will we do, and be obedient.” Exodus 24:7. (Exodus 19:8; 24:3)

The people must have had little realization of their inability to do what they had promised, or they would never have essayed so tremendous an undertaking as to keep all that God commanded them. From past experience they might have known that without divine aid they could not keep the law. Yet they promised to do so; though not many days afterward they were dancing around the golden calf. The law forbade worshiping idols, and they had promised to keep the law; yet here they were worshiping one of their old idols! In their worship of the golden calf they gave a demonstration of their inability or unwillingness to do that which they had agreed to do. They had broken the law which they had promised to keep, and now it condemned them. It left them hopeless and discouraged.

God had a purpose in permitting this. He wanted Israel to know that in and of themselves there was no possible hope of their ever keeping the law of God. Yet commandment keeping was necessary for holiness, and without holiness no man can see God. This brought them face to face with the hopelessness of their own condition. The law which was given them for life only brought them condemnation and death. Without God they were without hope.

A Way of Escape

God did not leave them in this condition. Even as in the Garden of Eden the slain lamb prefigured Christ, so now through sacrifices and the ministration of blood God taught them that He had provided a way of escape. Abraham understood this when the ram caught in the thicket was accepted in the place of his son. Doubtless he had not fully grasped the significance of his own answer when Isaac inquired of him, “Behold the fire and the wood: but where is the lamb for a burnt offering?” Genesis 22:7. To this Abraham had answered, “My son, God will provide Himself a lamb.” Verse 8. When the knife was raised, God said, “Lay not your hand upon the lad, neither do thou anything unto him.” Verse 12. As Abraham looked about him he saw a ram caught in a thicket, “and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.” Verse 13. Of this Christ says, “Your father Abraham rejoiced to see My day: and he saw it, and was glad.” John 8:56. In the ram caught in the thicket, which died instead of his son, Abraham saw Christ. He rejoiced and was glad.

The lesson which Abraham, had learned God was now about to teach Israel. Through the slain lamb; through the bullock, the ram, the he-goat, the turtledoves, the pigeons; through the sprinkling of the blood upon the altar of burnt offering, upon the altar of incense, toward the veil, or upon the ark; through the teaching and mediation of the priesthood, Israel was to learn how to approach God. They were not to be left in hopelessness as they faced the condemnation of God's holy law. There was a way of escape. The Lamb of God would die for them. Through faith in His blood they might enter into communion with God. Through the mediation of the priest they might vicariously enter the sanctuary, and might, in the person of the high priest, even appear in the very audience chamber of the Most High. To the faithful in Israel this prefigured the time when God's people will with boldness “enter into the holiest by the blood of Jesus.” Hebrews 10:19.

All this God wanted to teach Israel through the sacrificial system. To them it was the way of salvation. It gave them hope and courage. Though the law of God, the Ten Commandments, condemned them because of their sins, the fact that the Lamb of God was to die for them gave them hope. The sacrificial system constituted the gospel for Israel. It pointed the way to communion and fellowship with God.

There are professed Christians who do not see much of importance or value in the God-ordained temple services; yet the gospel plan of salvation as revealed in the New Testament is made clearer by an understanding of the Old Testament. In fact, it may confidently be said that he who understands the Levitical system of the Old Testament can much better understand and appreciate the New Testament. The one foreshadows the other and is a type of it.

Sin Means Death

The first lesson God wanted to teach Israel through the sacrificial system was that sin means death. Again and again this lesson was impressed upon their hearts. Every morning and evening throughout the year a lamb was offered for the nation. Day after day the people brought their sin offerings, their burnt offerings, to the sanctuary. In each case an animal was slain and the blood ministered in the appointed place. On every ceremony and on every service was stamped the lesson: Sin means death.

This lesson is needed as much in our time as it was in the days of old. Some Christians hold sin too lightly. They think of it as a passing phase of life. Others consider sin which mankind will outgrow regrettable but unavoidable. All need the lesson impressed indelibly upon the mind, that sin means death. While the New Testament states that “the wages of sin is death” (Romans 6:23), many fail to grasp the importance of the statement. A more lively conception of sin and death as inseparably connected would help much in an appreciation and understanding of the gospel.

Another lesson which God wished to impress upon Israel was that forgiveness of sin can be obtained only through confession and the ministration of blood. This served to impress Israel deeply with the cost of forgiveness. Forgiveness of sin is more than merely overlooking faults. It costs something to forgive, and the cost is a life, even the life of the Son of God.

This lesson is important for us also. To some the death of Christ seems unnecessary. God could, or should, these think, forgive without Calvary. The cross does not seem to them an integral and vital part of the atonement. It would be well if Christians today contemplated more than they do the cost of their salvation. Forgiveness is not a simple matter. It costs something. Through the ceremonial system God taught Israel that forgiveness can be had only through the shedding of blood. We need that lesson now.

A study of the Old Testament regulations concerning the manner of approaching God will pay rich dividends. In the sacrificial system are found the fundamental principles of godliness and holiness, which find their complete fulfillment in Christ. Because some have not mastered these fundamental lessons, they are unable and unprepared to go on to the deeper things prepared for them of God. The Old Testament is fundamental. He who is thoroughly grounded in it will be enabled to construct a superstructure that will not fall when the rains descend and the winds blow. He will be “built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.” Ephesians 2:20.

2. God's Sanctuaries on Earth

IT WAS not long after the giving of the law on Mount Sinai that the Lord told Moses to “speak unto the children of Israel that they bring Me an offering: of every man that gives it willingly with his heart you shall take My offering.” Exodus 25:2. This offering was to consist of -gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate.” Verses 3-7. It was to be used mostly in the construction of the sanctuary, but also for the garments of the priesthood and for the upkeep of the service in general.

The Building Proper

The sanctuary here mentioned was a tent with wooden walls, the roof consisting of four layers of material, the inner being of fine-twisted linen, the outer, of “rams' skins dyed red, and a covering above of badgers' skins.” Exodus 26:14. The building itself was about fifteen by forty-five feet (on the basis of an eighteen-inch cubit), situated within an enclosure called the court, which was about seventy-five feet wide by one hundred and fifty feet long.

The tabernacle was so constructed that it could be taken apart and easily moved. The boards were not nailed together as in an ordinary structure, but were separate, each set upright in a silver socket. (Exodus 36:20-34) The curtains enclosing the court were suspended from pillars set in brazen sockets. (Exodus 38: 9-20) The furniture also was so made that it would be easily transported from place to place on their journeys in the wilderness. The whole construction of the tabernacle, while beautiful and even gorgeous in design, showed its temporary nature. It was intended to serve only until such time as Israel should settle in the Promised Land and a more permanent building could be erected.

The building was divided into two apartments: the first and larger one called the holy; the second apartment, called the most holy. Before the first apartment hung a curtain, or veil, and another, veil divided the holy from the most holy place. This latter veil was removed each year and another hung in its place. There were no windows in the building. In the first apartment, however, the lamps on the seven branched candlestick, or lamp stand, gave sufficient light for the priests to perform the daily service which the ritual demanded.

The Two Apartments

There were three articles of furniture in the first apartment: the table of show bread, the golden candlestick, and the altar of incense. Entering the apartment from the front of the building, which faced east, one would see near the opposite end of the room the altar of incense. To the right would be the table of show bread, and to the left the candlestick. On the table would be arranged in two piles the twelve cakes of the show bread, together -with the incense and the flagons for the drink offering. On it would also be the dishes, spoons, and bowls used in the daily service. (Exodus 37:16) The candlestick was made of pure gold. It had six branches, three branches on each side of the center one. The bowls containing the oil were made after the fashion of almonds. (Verse 19) Not only was the candlestick made of gold, but also the snuffers and the snuff dishes. (Verse 23) '

The most important article of furniture in this apartment was the altar of incense. It was about thirty-six inches in height, and its top was eighteen inches square. This altar was overlaid with pure gold, and around its top was a crown, or molding, of gold.

It was on this altar that the priest in the daily service placed the coals, of fire taken from the altar of burnt offering, and the incense. As he put the incense on the coals on the altar, the smoke would ascend, and as the veil between the holy and the most holy did not extend to the top of the building, the incense filled not only the holy place but also the most holy. In this way the altar of incense, although located in the first apartment, served the second apartment also. For this reason it was put “before the vail that is by the ark of the testimony before the mercy seat that is over the testimony,” where God was to meet with His

people. (Exodus 30:6)

In the second apartment, the most holy, there was only one piece of furniture—the ark. This ark was made in the form of a chest, about forty-five inches long and twenty-seven inches wide. The cover of this chest was called the mercy seat. Around the top of the mercy seat was a crown, or molding, of gold, the same as on the altar of incense. In this chest Moses placed the Ten Commandments, written on two tables of stone with God's own finger. (Deuteronomy 10:4,5) For a time, at least, the ark also contained the golden pot that had the manna, and Aaron's rod that budded. (Hebrews 9:4.) On the mercy seat were two cherubim of gold, of beaten work, one cherub on one end and the other cherub on the other. (Exodus 25:19) Of these cherubim it is said that they shall “stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be.” Verse 20. Here God would commune with His people. To Moses He said: “There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Verse 22.

In the Court

Outside in the court, immediately in front of the door of the tabernacle, was a laver, a large basin containing water. This laver was made of brass from the mirrors which the women had contributed for this purpose. At this laver the priests were to bathe their hands and feet before entering the tabernacle or beginning their service. (Exodus 30:17-21; 38:8)

In the court was also the altar of burnt offering, which had a most important part to serve in all sacrificial offerings. This altar was about five feet high and seven and a half feet square, hollow inside and overlaid with brass. (Exodus 27:1) On this altar the animals were placed when offered as burnt sacrifice. Here also the fat was consumed and the required part of the meal offering placed. At the four corners of the altar were horn-like projections. In certain sacrificial offerings the blood was placed on these horns or sprinkled on the altar. The blood not otherwise used was poured out at the base of the altar.

Solomon's Temple

When Solomon began to reign, the old tabernacle was in a dilapidated condition. It was several hundred years old and had been exposed to wind and weather for that long time. David had purposed to build the Lord a house, but had been told that because he was a man of blood he would not be permitted to do so. His son was to do the building. The temple which Solomon erected “was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.” 1 Kings 6:7.

The Building

The temple proper was about thirty feet wide by ninety feet long. At the front entrance, which faced east, was a porch some thirty feet long by fifteen feet wide. Around the other three sides of the temple, tiers of chambers were built, some of which were used as sleeping rooms for the priests and Levites officiating in the temple, and others as storerooms for money and other dedicated gifts. The temple was lined inside with cedar overlaid with gold and engraved with figures of cherubim, palms, and open flowers. (Verses 15,18,21, 22, 29) Of this is stated, “So Solomon built the house, and finished it. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling; and he covered them on the inside with wood, and covered the floor of the house with planks of fir.” Verses 14, 15.

The original tabernacle had no floor, but in the temple Solomon built “both the floor and the walls with boards of cedar, he even built them for it within, even for the oracle, even for the most holy place.” Verse 16. After having covered all the inside of the temple with cedar so that “there was no stone seen, . . .

Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house.” Verses 18-22.

The Oracle

In the oracle, or the most holy place, the ark of the covenant of the Lord was placed. The original ark had two cherubim made of pure gold. Now, however, two more cherubim were added and set on the floor, and between these the ark was placed. They were made of olive wood, each about fifteen feet high. “Both the cherubims were of one measure and one size.” 1 Kings 6:25. “They stretched forth the wings of the cherubims, so that the wing of one touched the one wall, and the wing of the other touched the other wall; and their wings touched one another in the midst of the house.” Verse 27. This would give the two cherubim a combined wingspread of about thirty feet. These cherubim were also overlaid with gold, and on all the walls of the house round about were carved figures of cherubim and palm trees and flowers within and without. Even the floor was overlaid with gold. (Verses 29, 30)

In the first apartment of the temple some changes were made in the furniture. Before the oracle, and mentioned as belonging to it (verse 22, A.R.V.), stood the altar of incense the same as in the tabernacle. Instead of one candlestick, or lamp stand, there were now ten, five placed on one side and five on the other. These lamp stands were of pure gold, as were also the bowls, the snuffers, the basins, the spoons, and the censers. (1 Kings 7:49, 50) Instead of one table containing the show bread, there were ten, “five on the right side, and five on the left.” 2 Chronicles 4:8.

The Altar and the Laver

The altar of burnt offering, or the brazen altar as it is called, was considerably enlarged in Solomon's temple. The old tabernacle altar was about seven and one-half feet square, while Solomon's altar was thirty feet square, and fifteen feet high. The pots, shovels, flesh hooks, and basins used for the service of the altar were all of brass. (Verses 11, 16)

In the sanctuary there had been a laver for bathing purposes. This was now much enlarged. It was a basin of bronze, fifteen feet in diameter, seven and one-half feet high, with a capacity of nearly twenty thousand gallons of water, and was called the “molten sea.” (1 Kings 7:23-26) The bronze of which it was made was a hand's breadth in thickness. The brim was wrought like the brim of a cup with flowers of lilies. The whole sea rested upon twelve oxen, “three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.” Verse 25. It was placed in the court between the altar of burnt offering and the sanctuary.

Besides this large sea there were ten smaller lavers placed upon wheels so that they could be moved about from place to place as they were needed. (Verses 27-37) These lavers each contained about four hundred gallons of water and were used for washing those parts of the animals which were to be burned upon the altar of burnt offering. (2 Chronicles 4:6) Each of these lavers was put on a base of brass; the wheels were “like the work of a chariot wheel: their axle trees, and their naves, and their fellows, and their spokes, were all molten.” 1 Kings 7:33. The sides were ornamented with figures of lions, oxen, cherubim, and palm trees, with “certain additions made of thin work.” (Verses 29, 36) The court must have been considerably larger than the court of the old tabernacle.

The splendor of Solomon's temple can be seen from the spoil which Nebuchadnezzar took from Jerusalem. An enumeration in Ezra gives “thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred.” Ezra 1:9-11.

The Altar of Incense

An interesting statement is found in 1 Kings 6:22 concerning the altar of incense. The preceding verses describe the oracle, or the most holy. The ark containing the Ten Commandments is mentioned as being there, and in connection with this “the altar which was of cedar.” (Verses 19, 20) This altar, verse twenty two states, “belonged to the oracle.” (A.R.V.) This may have some bearing on the question raised by the wording of the ninth chapter of Hebrews, where the altar of incense is omitted in the description of the 'furniture in the first apartment, and a censer is mentioned as being in the second apartment. (Verses 2-4) The American Revised Version has “altar of incense” instead of censer, though the marginal reading retains censer. Whatever may be thought of this disputed reading, it is noteworthy that Hebrews 9:2 omits the altar of incense in the description of the holy place. The reading in 1 Kings 6:22 that the altar of incense, while located in the holy place, “belonged” to the most holy, is generally considered the correct rendering. We therefore understand the statement of Exodus 30:6 to be that the altar of incense was located before the veil in the holy place “before the mercy seat,” but that its use was such that it in a certain use “belonged” to the most holy. As it is a fact that the incense filled the most holy as well as the holy place, this seems, on the whole, the best view of the matter. (See Exodus 40:26)

Zerubbabel's Temple

The temple built by Solomon was destroyed in the invasions of Nebuchadnezzar in the sixth century BC. Rulers and people had gradually departed from the Lord and gone further and further into idolatry and sin. Despite all that God could do to correct evils, Israel persisted in apostasy. God sent His prophets to them with warnings and entreaties, “but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought unto them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age. He gave them all into his hand.” 2 Chronicles 36:16, 17.

In this destruction of Jerusalem, Nebuchadnezzar “burnt the house of God, brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.” Verse 19. “Them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.” Verse 20. Thus began what is called the seventy-year captivity “to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths, for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years.” Verse 21.

The Temple Rebuilt

When the days of captivity were fulfilled, permission was given Israel to return; but by that time many had been in Babylon so long that they preferred to stay. However, a remnant returned, and in due time the foundation of a new temple was laid. “And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.” Ezra 3: 11. However, it was not all joy, for “many of the priests and Levites and chief of the Israelites, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.” Verses 12, 13.

The temple thus built was called Zerubbabel's temple, after the name of the leader in the work. Not much is known concerning its structure, but it is supposed to have followed the lines of Solomon's temple. There was no ark in the most holy. That had disappeared at the time of Nebuchadnezzar's invasion. Tradition states that holy men took the ark and secreted it in the mountains to save it from falling into profane hands. In any event, the most holy place was vacant except for a stone, which served as a substitute for the ark on the Day of Atonement. This temple continued in use until near the time when Christ appeared. Then Herod's temple took its place.

Herod's Temple

Herod became king in 37 BC. One of the first things he did was to build a fortress, Antonia, north of the temple grounds, and connected with the temple court by an underground passage. A few years later he decided to rebuild the temple on a grander scale than ever before. The Jews were distrustful of him and would not let him proceed with the building until he had proved his good faith by collecting the material necessary for the structure before any of the old was taken down. This he willingly did. The priests also insisted that no common person should work on the temple, and that it would be necessary for the priests themselves to erect the temple structure. Because of this demand some years were spent in training a thousand priests to be masons and carpenters to work on the sanctuary. They did all the work connected with the two apartments of the temple. Altogether, ten thousand skilled workmen were employed in the course of construction.

Building operations began about 20 BC. The temple proper was finished in a year and a half, but it took eight more years to complete the court and the cloisters. John 2:20 states that the temple at the time of Christ had been forty and six years in building; in fact, it was not until about AD. 66, just before the destruction of Jerusalem by the Romans, that the temple was completely finished.

A Beautiful Structure

Herod's temple was a most beautiful structure. It was built of white marble covered with plates of gold, set on an eminence with steps leading up to it from every direction, constituting a series of terraces. It rose to a height of four hundred feet above the valley below and could be seen from a great distance. Josephus likens it to a snow-covered mountain. It was a thing of beauty, especially when seen from the Mount of Olives in the morning as the sun shone upon it. It was one of the wonders of the world.

Herod's temple was the same size as Solomon's temple; that is, the building proper was about ninety feet in length by thirty in width. The holy place was separated from the most holy by a partition about a foot and a half in thickness, with an opening before which hung the veil mentioned in Matthew 27:51, which was rent at the death of Jesus. There was no furniture in the most holy place, but only the stone Wt over from Zerubbabel's temple, upon which the high priest placed his censer on the Day of Atonement. The furniture in the holy place was probably the same as in Solomon's temple.

Directly above the holy and the most holy were chambers or halls where the priests met on stated occasions. The Sanhedrin also met there for a time. In the end of the room above the most holy were trap doors through which a cage could be let down into the most holy place below. This cage was large enough to hold one or more of the workmen who at times were needed repair the temple. The cage was open only toward wall, so that the workmen could work on the walls out stepping out of the cage, or, in fact, without touching anything but that part of the wall on which were working. As only the high priest could enter most holy place, this plan provided for making sacred repairs without having the workmen enter, or in the most holy place as such.

On the sides of the temple proper were rooms for storage purposes, the same as in Solomon's temple. There was also a porch in front ending thirty-six feet beyond each side of the length, making the total length of the porch about one hundred and sixty feet.

In the Court

The outside court in Herod's temple was a large closure, not entirely square, about a thousand feet each way. This court was divided into smaller courts, such as the court of the Gentiles, the court of the women, and the court of the priests. In one part of the court, on an immense trellis, or grill, rested a golden vine, of which the bunches of grapes, according to Josephus (who, however, cannot always be trusted), were the height of a man. According to him, the vine extended about forty feet north to south, and its top was more than a hundred feet from the ground. Here Herod also placed a colossal golden eagle, much to the distress and displeasure of the Jews. He was at last compelled to remove the eagle from the sacred precincts.

About thirty-three feet in front of the porch of the temple stood the altar of burnt offering. This altar was larger than the one in Solomon's temple. According to the Mishnah it was forty-eight feet square. It was built of unhewn stones, and was about fifteen feet high. An incline, also built of stone, led up to within a few feet of the top of the altar. Around the altar, near the top, was a walk on which the priests stood in ministering the prescribed sacrifices.

In the pavement near the altar were rings to which sacrificial animals could be tied. There were also tables containing vessels, knives, and bowls used in the sacrificing. The altar was connected with a kind of sewage system so the blood poured out at the foot of the altar was carried into the stream below. Everything was kept scrupulously clean, even the sewage system being washed out at stated times.

Inside the walls surrounding the court were porticoes, or cloisters, also called porches. The one on the east side was called Solomon's porch. The north, west, and east sides had double porticoes with two rows of columns, and a roof of carved cedar. On the south side was the royal porch with one hundred and sixty-two columns. These columns were so arranged as to form three aisles, the two outer ones being each thirty feet wide, the middle one, forty-five. In these porches public meetings could be held. It was here the early church gathered when they went to the temple to pray. It was the usual meeting place of Israel whenever they went to the temple.

The part of the court nearest its entrance was called the court of the Gentiles. A stone parapet separated this court from the rest of the enclosure. No Gentile might go beyond its confines. On the parapet was the inscription, "No stranger is to enter within the balustrade and embankment around the sacred place. Whoever is caught will be answerable for his death which will ensue." It was because the Jews thought Paul had transgressed this temple ordinance that he was seized and arrested by the Romans. (Acts 21:28) In 1880 one plaque was found bearing this inscription, and is now in a museum.

Herod's temple was one of the most beautiful structures the world has ever seen. It was the pride of the Jews. Yet the time came when it was destroyed. "There shall not be left here one stone upon another, that shall not be thrown down," were the words of Christ. Matthew 24:2. This prophecy was literally fulfilled. Not one stone was left.

The original* sanctuary and the three temples here mentioned had certain things in common, though they differed in some details. They all had two apartments, the holy and the most holy. All had an altar of incense, an altar of burnt offering, a laver, a table of show bread, and a candlestick. The first two had an ark, which disappeared about 600 BC. The priesthood was the same throughout, as were also the sacrificial offerings.

For more than a thousand years Israel gathered about the sanctuary. What a blessing might have come to them had they discerned in their sacrifices the One promised in the Garden of Eden, the Lamb that takes away the sin of the world! Let us fear lest a promise being left us we likewise should seem to come short of it! (Hebrews 4: 1.)

3. The Priesthood

MOSES was given directions not only for the construction of the tabernacle but also for the selection and instruction of the priesthood. God commanded Moses, “Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Itharnar, Aaron’s sons.” Exodus 28:1. To Aaron He said, “Thou and thy sons with thee shall keep your priest’s office for every thing of the altar, and within the vail; and you shall serve: I have given your priest’s office unto you as a service of gift.” Numbers 18:7.

The priests in Israel occupied a high and honorable position in the nation. Their responsibilities were great, and their prerogative’s equally so. They were the guardians of the law of God, and also of the morals of the people. There was scarcely any phase of life or activity in which the priest did not play a prominent part.

Aaron and his sons were chosen by God to this high office, and throughout almost the entire history of the nation the priests were confined to the line of Aaronic descent. Only in the latter part of Israel’s national history were others admitted to priestly office, and then only because of pressure from the civil authorities. It appears that the privileges of the priestly office were originally designed for life, but there are grounds for believing that later this provision was disregarded.

When the Aaronic priests grew in number so that all were needed at the same time for the services of the temple, they were divided into twenty-four courses, each of which took turns in officiating at the services. Each served one week at Jerusalem twice a year, the rest of the time being spent in the home districts helping and teaching the people. At first strict order was maintained in the rotation of these courses; but when corruption later came in, the order of the courses was disarranged, and in the time of Christ the Biblical rotation was no longer followed.

The priests had control of the entire outward worship of the nation. They were the custodians of the temple, and they only could “draw near” to God, an expression which in Israel meant the privilege of officiating at the altar and entering the sanctuary to perform the services there. Only through them could the people have access to the blessings of the covenant symbolized by the sprinkling of the blood and the offering of incense. The priests alone could transact with God.

Aside from their strictly religious functions and temple ritual, the priests also had control of many civil and even personal matters. They determined when a man was ceremonially unclean, and had power to exclude him from the congregation. Leprosy was referred to them for examination, and upon their word hung the decision whether a man was to be banished from society, or an infected house was to be torn down. (Leviticus 13, 14) Said God, “Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so you shall observe to do. Remember what the Lord thy God did unto Abiram by the way, after that you were come forth out of Egypt.” Deuteronomy 24:8, 9.

The priests alone could restore a man to his family after he had been officially excluded. They also had jurisdiction in certain cases of suspected unfaithfulness. (Numbers 5:11-31) By their interpretation of the law they came to wield a great influence and authority in many matters affecting daily life. In difficult cases of law the priests were associated with the judge in making judicial decisions, not only in questions of religion, but also in purely civil “matters of controversy within thy gates.” (Deuteronomy 17:8-13) Decision in such cases was final. The man was admonished to do according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee. . . . And the man that will do presumptuously, and will not hearken unto the priest that stands to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shall put away the evil from Israel.” Verses 41, 42. (See also Deuteronomy 19:17)

It is easily conceivable that a body of men who had control of a nation’s worship, of the teaching and interpretation of law, of intimate personal relationships of the execution of legal decisions, would wield a powerful influence for good or evil upon the people. When to the prestige which was theirs because of the nature of their calling is added the liberal income which the emoluments of their office provided them, we can readily understand that the priesthood soon became a powerful as well as exclusive organization. The prerogatives of the priesthood were great, and its rights were most jealously guarded. As noted before, only Aaron and his descendants could officiate in sacrificial worship. (Exodus 28, 29; Leviticus 8-10; Numbers 16-18) No one could become a priest who was not born into the family. This put great stress upon

the matter of birth, and upon the genealogical record supporting that birth. It was incumbent upon each priest to prove his descent from Aaron by unimpeachable evidence. There must be no flaw in the succession. Each step must be clear.

To examine into the genealogy of each candidate became the task of certain priests. It was later taken over by the Sanhedrin, who spent part of their time in this work. If a priest successfully proved his genealogical right to the office and passed the physical test required-if he had not disqualifying deformity of body-he was dressed in white garments, and his name was inscribed on the official list of authorized priests. It may be that Revelation 3:5 is based on this custom. On the other hand, if he failed to satisfy the examiners, he was dressed in black.

Physical deformity-if the genealogical record was satisfactory-did not debar the priest from sharing in the support given to the temple priests. (Leviticus 21:21-23) If the defect was not too prominent, he could even serve in some minor capacity, such as caring for the wood used in the altar service, or as a watchman.

The priestly office being very sacred, regulations as to whom a priest might or might not marry were strictly enforced. A priest might not marry a woman whose husband had put her away or divorced her.

He might not marry a prostitute or a violated maid. (Verses 7, 8) He could marry only a virgin or a widow.

It was also demanded of the priests that they be careful as to ceremonial defilement. They might not touch a dead body except that of a very near relative. In every act of their lives the priests were to be conscious of their need of keeping away from anything that might defile. And this carefulness in regard to physical defilement was only emblematic of God's demand for great spiritual purity. "Holiness unto the Lord" was the watchword of the priesthood.

Support of the Priesthood

The priests had no inheritance in the land as did the other tribes. "They shall eat the offerings of the Lord made by fire, and His inheritance. Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as He hath said unto them." Deuteronomy 18:1, 2.

Instead of a portion of the land, God gave the priests certain parts of the sacrifices which the people brought. Of every animal sacrifice, except the burnt offering, which was wholly burned on the altar, and certain other sacrifices, the priests received the shoulders, cheeks and the maw. (Verse 3) The two priests also received the first fruits of grain, wine, oil, and wool of sheep. In addition, the priests were given flour and other meat offerings baked in the oven or in the frying pan, mingled with oil or dry. (Leviticus 2:1-10;

Of the burnt offerings they received the skin. (Leviticus 7:8) In case of war, a certain portion of the spoil also fell to the priesthood, both of men and cattle and gold. At times this amounted to no inconsiderable sum. (Numbers 31:25-54) All heave offerings and wave offerings were the priests'. (Numbers 18:8-11) All dedicatory offerings likewise belonged to them. (Verse 14)

All the first-born in Israel, both of man and beast, were the priests', but it was commanded that the firstborn of man be redeemed at the stipulated sum of five shekels for each child. (Numbers 18:15-19)

In the year of jubilee dedicated fields that were not redeemed reverted to the priests. (Leviticus 27:20, 21) In case of trespass that involved holy things, the transgressor not only was to pay the original estimated sum but was to add a fifth to it and give it to the priest. (Leviticus 5:16) In the case of harm done to a neighbor, where restitution to the injured party was not possible, the command was to "let the trespass be recompensed unto the Lord, even to the priest." Numbers 5:8. Besides the sources of income mentioned, there were other smaller ones, which need not here be discussed.

The gifts here enumerated were in addition to the tithe income received by the priests. All Israel was commanded to pay tithe. (Leviticus 27:30-34) This tithe was to be given to the Levites, and belonged to them. (Numbers 18:21-24) Of the tithe which the Levites thus received, they were to take a "heave offering of it for the Lord, even a tenth part of the tithe" and "give thereof the Lord's heave offering to Aaron the priest." (Verses 26-28) It appears that in later times tithes were paid directly to the priests. (Hebrews 7:5) Some have thought that this came about at the time of the second temple, when very few of the Levites returned from captivity and it became necessary to employ Nethinims in their stead; but this is not very clear. (Ezra 8:15-20) In any event, the priests received tithes directly or indirectly from the people,

and as the priests originally were but few in number, the income from this source was probably more than sufficient for their needs.

The priests were ministers of God divinely appointed as mediators between God and men, particularly authorized to officiate at the altar and in the service of the sanctuary. In times when books were not common they were not only interpreters of the law but in many cases the sole source of knowledge of God's requirements. Through them the people were instructed in the doctrine of sin and its expiation, in righteousness and holiness. Through their ministration the people were taught how to approach God, how forgiveness might be had, how prayer might be offered to God, how inexorable the law is, how love and mercy at last prevail. The whole plan of salvation was laid open to them as far as it could be revealed in types and offerings. Every ceremony tended to impress upon their minds the holiness of God and the results of sin. It also taught them the wonderful provision made through the death of the lamb. Although it was a ministration of death, it was glorious in its promise. It told of a redeemer, a sin bearer, a mediator. It was the gospel in embryo.

In the service of the priesthood three things stand out prominently: mediation, reconciliation, sanctification. Each of these deserves a special word of emphasis.

Mediation

The priests were, first of all, mediators. This was pre-eminently their work. Although the sinner might bring the offering, he could not sprinkle the blood. Neither could he eat the show bread nor offer the incense nor trim the lamps. All this someone else must do for him. Although he could approach the temple, he could not enter it; though he could supply the sacrifice, he could not offer it; though he could kill the lamb, he could not minister the blood. God was accessible to him only through the mediation of the priesthood. He could approach God only in the person of another. All this would strikingly bring to mind the fact that he needed someone to intercede for him, someone to intervene. This may be more vividly brought to mind by supposing an occurrence which might easily be true.

A heathen who sincerely desires to worship God hears that the God of Israel is the true God, and that He lives in the temple in Jerusalem. He starts on the long journey and at last arrives at the sacred place. He has heard that God dwells between the cherubim in the most holy, and decides to enter that place, that he may worship God. But he has not gone many steps into the court before he is stopped by a sign that says no stranger may pass this sign except at the peril of his life. He is perplexed. He wants to worship the true God of whom he has heard, and he has also been told that God desires worship. Yet now he is stopped. What is he to do? He inquires of one of the worshipers and is told that he must provide himself with a lamb before he can approach God. Immediately he furnishes himself with the required animal and appears again. Now may he see God? He is told again that he cannot enter.

"Why, then, the lamb?" he asks.

"That you must give to the priest to sacrifice."

"May I then enter?"

"No, there is no possible way by which you can ever enter the temple or see God."

"But why cannot I see your God? I want to worship Him."

"No man can see God and live. He is holy, and only he who is holy can see Him. The priest may go into the first apartment, but there is still a veil between him and God. The high priest only can enter the most holy. You cannot go in yourself. Your only hope is to have someone appear for you."

The man is deeply impressed. He is not permitted to enter the temple. Only he who is holy can do that. He must have someone to mediate for him. The lesson sinks deeply into his soul: He cannot see God; he must have a mediator. Only thus can sins be forgiven and reconciliation be effected. The whole sanctuary service is grounded in mediation. Even though the sinner brought the lamb, even though he killed it, the service could be made efficacious only through a mediator who would sprinkle the blood and make application of the sacrifice.

Reconciliation

The second prominent feature of the service was reconciliation. Sin separates from God. It is that

which hides His face from us, and causes Him not to hear. (Isaiah 59:2) But through the sacrificial offerings and in the prayers ascending with, the incense God could be approached, communion could be restored, reconciliation effected.

Even as mediation was the underlying purpose of the priesthood, so reconciliation was the intent of the sacrifices offered daily through the year. Through them, amicable relations between God and man were restored. Sin had separated; the blood united. This was accomplished through the ministry of forgiveness. The statement is made that when the whole congregation had sinned and brought their offering for sin' when the elders had placed their hands on the Offering and presumably confessed that sin, "it shall be forgiven them." (Leviticus 4:13, 20) Again, the fiat goes forth that when a ruler has committed a sin and has complied with the requirements, "it shall be forgiven him." (Verses 22, 26) The promise is likewise for any one of the common people: "It shall be forgiven him." (Verses 27, 35) Through sin estrangement had come in, but now all is forgiven.

We are reconciled to God by the death of His Son. (Romans 5:10.) Reconciliation is effected by blood. "And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel." 2 Chronicles 29:24. Into the first apartment of the sanctuary the priest entered day by day to commune with God. There was the holy incense reaching beyond the veil into the most holy; there was * the candlestick emblematic of Him who is the light of the world; there was the table of the Lord inviting communion; there was the sprinkling of the blood, the most important part of the service. It was a place of drawing near to God, of fellowship. Through the ministry of the priest forgiveness was extended, reconciliation effected, man brought into communion with God.

Sanctification

The third important feature of the sanctuary service was that of sanctification, or holiness. The amount of sin cherished in the heart measures our distance from God. The stranger might come into the temple

The court. The penitent soul might come to the altar mediating priest might enter the holy place. Only the high priest-and he but one day in the year, and only after extensive preparation-might enter the most holy. Clad in white, he might with trembling approach the throne of God. Even then incense must partially conceal him. Here he might minister, not merely as one seeking forgiveness of sins, but as one boldly asking .to have them blotted out.

The daily service throughout the year, symbolized by the ministration in the first apartment, was not complete in itself. It needed to be completed and complemented by that of the second apartment. Forgiveness operates after transgression, when the damage already has been done. True, God forgives the sin, but it would have been better had the sin not been committed. For this the keeping power of God is available. To forgive the transgression after it has been committed is wonderful; but it is not enough. There must be a power to keep from sinning. "Go, and sin no more" is a possibility of the gospel. But to "sin no more" is sanctification. This is the eventual goal of salvation. The gospel is not complete without it. We need to enter with Christ into the most holy. Some will do this. They will follow the Lamb whither so ever He goes. They will be without spot or wrinkle. "They are without fault before the throne of God." Revelation 14:5. By faith they enter the second apartment.

4. The High Priest

THE high priest occupied the most exalted place in Israel. He was the only one who could officiate on the Day of Atonement, and he alone could appear before God in the most holy place. By way of preeminence he was called the anointed priest, or high priest. (Leviticus 4:3; 21:10) As all lower offices are included in the higher, the high priest stood as the symbol of the whole priesthood. In him all offices centered. In the sanctuary he offered daily. (Hebrews 7:27; Leviticus 6:19-23) He cared for the lamps and lit them. (Leviticus 24:24; Exodus 30:8; Numbers 8:2) He burned incense. (Exodus 30:7, 8) It was his prerogative to officiate in any part of the ritual personally, and whatever service the priests did was done in behalf of Aaron and for Aaron. The priests were simply his helpers. They might serve at the altar; they might even enter the first apartment, but they did so as his substitute. What they did was counted as if done by Aaron.

The same rules which guided priests in their personal contact with the people as well as in their own lives, also applied to the high priest, and in some respects were even more strict. Thus while the priest might marry only a virgin or a widow, the high priest was forbidden to marry even a widow. (Leviticus 21:13, 14) While a priest might not touch a dead body except that of a near relative, the high priest might not even do this. (Verses 1, 2, 11)

This carefulness in all things extended even to the garments, which had symbolic significance. Of the dress which the high priest wore, is written this:

“These are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a miter, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office.” Exodus 28:4. They harmonized in color and material with the tabernacle, itself, and were adorned with precious stones.

The breastplate first mentioned was a “foursquare” garment suspended upon the breast by little chains. In this breastplate were four rows of precious stones of three each, with the names of the children of Israel engraved upon them, one name on each stone. (Verse 21) This garment was called the “breastplate of judgment,” and Aaron was to bear it “upon his heart when he went in unto the holy place. (Verse 29)

On the breastplate were also said to be the Urim and Thummim, those two mysterious stones which denoted the Lord's pleasure or displeasure when He was consulted in times of need. (Leviticus 8:8; Exodus 28:30; 1 Samuel 28:6) From the fact that they are said to be in the breastplate, some have supposed them to be in a pocket put there for that purpose. It seems better to believe, however, that they were placed prominently on the breastplate, as were the other stones, one on the left side, the other on the right, in full view.

The ephod was a short garment made “of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.” Exodus 28:6. It had no sleeves, and hung down on both breast and back. On the shoulder pieces were two onyx stones with the names of the children of Israel engraved upon them, six names on each stone. “And thou shall put the two stones upon the, shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.” Verse 12.

Underneath the ephod was a long robe made of blue linen, sleeveless and seamless. Around the hem of the skirt were “Pomegranates of blue, and of purple, and of scarlet . . . and bells of gold between them round about . . . And it shall be upon Aaron to minister: and his sound shall be heard when he goes in unto the holy place before the Lord, and when he comes out, that he die not.” Verses 33-35. Underneath the robe of the ephod were the ordinary white undergarments and the linen breeches.

The girdle of the high priest was made of gold, blue, purple, and scarlet, the same as the ephod. It was placed around the robe of the ephod, rather high up, and served to hold the garment in place. (Exodus 39:5; 29:5)

The Golden Garments

“They shall make the ephod of gold . . . The curious girdle of the ephod, which is upon it, shall be of the same . . . Thou shall make the breastplate of judgment . . . of gold.” “Thou shall make the robe of the ephod of blue . . . and bells of gold.” Exodus 28:6, 8, 15, 31, 33. While these garments were made of

different materials, gold formed a prominent part. If to the garments is added the crown of gold on the miter, on which was written “HOLINESS TO THE LORD,” the twelve precious stones with the names of Israel engraved upon them, and the two onyx stones also with Israel's name upon them, and lastly, Urim and Thummim, the whole effect must have been one of glory and beauty. As the high priest would slowly and with dignity move from place to place, the sun's light would be reflected in the sixteen precious jewels, the bells would give forth a musical sound, and the people would be deeply impressed with the solemnity and beauty of God's worship

These strictly high-priestly garments are generally referred to as golden garments, and were “for glory and for beauty.” (Verse 2) Besides these garments the high priest also had white linen garments which were worn only one day in the year for the expiatory work on the Day of Atonement. (Leviticus 16:4, 23)

The High Priest a Symbol

The high priest in his official capacity was not simply a man. He was an institution; he was a symbol; he was the embodiment of Israel. He bore the names of Israel in the two onyx stones “upon his two shoulders for a memorial”; he carried them in the twelve precious stones “in the breastplate of Judgment upon his heart”; he bore “the judgment of the children of Israel upon his heart before the Lord continually.” Exodus 28:12,29,30. He thus carried Israel both on his shoulders and on his heart. On his shoulders he carried the burden of Israel; in the breastplate, on his heart, the seat of affection and love-the mercy seat he carried Israel. In the Urim and the Thummim that is, the Lights and the Perfection (verse 30, A.R.V., Margin)-he bore “the judgment of the children of Israel upon his heart. In the golden crown upon the miter inscribed with “HOLINESS TO THE LORD,” he bore the “iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts,” and this that “they may be accepted before the Lord.” (Verses 36-38)

“The high priest was to act for men in things pertaining to God, 'to make propitiation for the sins of the people' (Hebrews 2:17). He was the mediator who ministered for the guilty. 'The high priest represented the whole people. All Israelites were reckoned as being in him. The prerogative held by him belonged to the whole of them (Exodus 19:6). That the high priest did represent the whole congregation appears, first from his bearing the tribal names on his shoulders in the onyx stones, and, second, in the tribal names engraved in the twelve gems of the breastplate. The divine explanation of this double representation of Israel in the dress of the high priest is, he 'shall bear their names before him upon his two shoulders for a memorial' (Exodus 28:12, 29). Moreover, his committing heinous sin involved the people in his guilt: 'If the anointed priest shall sin so as to bring guilt on the people' (Leviticus 4:3). The LXX reads, 'If the anointed priest shall sin so as to make the people sin.' The anointed priest, of course, is the high priest. When he sinned, the people sinned. His official action was reckoned as their action. The whole nation shared in the trespass of their representative. The converse appears to be just as true. What he did in his official capacity, as prescribed by the Lord, was reckoned as done by the whole congregation: 'Every high priest is appointed for men' (Hebrews 5:1).” - The National Standard Bible Encyclopedia, vol. 4, page 2439, art. “Priest.”

The representative character of the high priest should be stressed. Adam was the representative man. When he sinned, the world sinned, - and death passed upon all men. (Romans 5:12) “By one man's offence death reigned; . . . by one man's disobedience many were made sinners.” Verses 17-19.

So likewise Christ, being the second man and the last Adam, was the representative man. “It is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from heaven.” 1 Corinthians 15:45-47. “As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” Romans 5:18. “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Verse 19. “For as in Adam all die, even so in Christ shall all be made alive.” 1 Corinthians 15:22.

The high priest, being in a special sense a figure of Christ, was also the representative man. He stood for all Israel. He carried their burdens and sins. He bore the iniquity of all the holy things. He bore their judgment. When he sinned, Israel sinned. When he made atonement for himself, Israel was accepted.

5. The Levites

TO ASSIST Aaron and his sons in their work about the sanctuary, God selected the members of the tribe of Levi, which tribe on several occasions had shown its zeal for the Lord. Originally, all the first-born of man and beast belonged to the Lord, according to the specific command: “Sanctify unto Me all the firstborn, whatsoever opens the womb among the children of Israel, both of man and of beast: it is Mine.” Exodus 13:2. The further explanation is given: “It shall be when thy son asks thee in time to come, saying, What is this? that thou shall say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that opens the matrix, being males; but all the firstborn of my children I redeem.” Verses 14, 15.

God had graciously spared the first-born of the Israelites; yet He had slain those of Egypt. In view of this, God claimed as His, all first-born of man and beast. Those of the beasts were sacrificed to God, but those of man were dedicated to God, and a redemption sum of five shekels was paid. (Numbers 3: 46, 47)

This law of the first-born was later modified because of Israel's departure from God in dancing about and worshiping the golden calf. When Moses came down from the mount where he had received the two tables of the law containing the Ten Commandments, “he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.” Exodus 32:19, 20. He then made a call, “Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him.” Verse 26. He then commanded the Levites to slay all the unregenerate and -rebellious among the people, which was promptly done, “And there fell of the people that day about three thousand men.” Verse 28.

Because the tribe of Levi responded to God's call for consecration, the Lord chose them instead of the first born. “Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.” Numbers 3:45. As the Levites were numbered, they were found to be 22,000. (Verse 19) The first born were 273 more. (Verse 43) God asked that five shekels be given for each of these 273, a total sum of 1,365 shekels, which were given to Aaron and to his sons. (Verses 47-51) This constitutes an interesting lesson in God's keeping of accounts.

The work which the Levites were to do in the temple was to “execute the service of the Lord,” to “do the service of the tabernacle,” to “keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel.” Numbers 8:11; 3:7, 8. “Thou shall give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.” Present them before Aaron the priest, that they may minister unto him.” Numbers 3: 9, 6. The Levites used for this service were to be “from twenty and five years old and upward . . . : and from the age of fifty years they shall cease waiting upon the service thereof, and they shall serve no more.” Numbers 8:24, 25. After the age of fifty they could still do certain work, but no “hard duty” as is the meaning of “service” in verses 24 to 26.

The public ceremony at which God exchanged the first-born for the Levites was a beautiful and impressive one. Moses was commanded to take all the Levites “to cleanse them: sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.” Verse 7. Then they were brought before the whole assembly of Israel, who were gathered at the tabernacle. Here the children of Israel were to “put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel that they may execute the service of the Lord.” Verses 10, 11. After that Moses offered a sin and a burnt offering “unto the Lord to make an atonement for the Levites.” Verse 12.

These instructions given to Moses were carried out as commanded. “And Moses, and Aaron, and all the congregation of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did, the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.” Verses 20-22.

The words offer and offering in the verses quoted are wave” and “wave offering” in the original. Certain offerings were waved “before the Lord” before they were used by the people. The offerer would take a sheaf of barley or part of the meal offering or the right shoulder of an animal, and, standing before the altar of burnt offering, present it to the Lord for His approval, slowly moving it from side to side or up and down, thereby dedicating it to the Lord.

In like manner the Israelites presented the Levites to the Lord, asking Him to accept them as their offering on their own behalf. The American Revised Version reads: “Aaron shall offer the Levites before Jehovah for a wave-offering, on the behalf of the children of Israel.” Numbers 8: 11, A.R.V. In this offering the Israelites said in effect. “We have sinned and broken Thy covenant. We did not repent or take our stand on Thy side when the call was made. We are sorry now, and humbly beg Thy pardon. We acknowledge Thy justice in choosing the Levites instead of our firstborn. We are not worthy to serve Thee or to minister in Thy Tabernacle. We present the Levites on our behalf. Accept them, O Lord, as our offering.”

God had wanted to make Israel a “kingdom of priests, and an holy nation.” Exodus 19:6. The special prerogative of priests is that they may “draw near” to God. When God spoke to them, the people “removed, and stood afar off.” Exodus 20:18. In thus separating themselves from God, in asking Moses to speak to them instead of the Lord, in dancing before the golden calf, they had rejected the offer of God to make them a kingdom of priests, and had broken the covenant. Now God rejected them, and instead of the whole nation's being a kingdom of priests, the tribe of Levi was chosen for that honor.

But God did not forsake His people. In accepting the Levites “on the behalf” of the people, He accepted Israel. Henceforth Israel might approach God through the ministration of those whom God had appointed for the service. Aaron and his sons were of the tribe of Levi. So, of course, were the Levites. God would now deal with the men of the tribe of Levi. No one else might come before Him in the sanctuary. But Israel was not excluded from God. He would accept them as in penitence they brought their offerings to His court. There the priests would minister for them; they would take the blood and place it on the horns of the altar; they would appear in the holy place and offer up prayers as the sacred incense ascended. They would take upon themselves the sin of the penitent and make atonement for it; and in the person of the high priest they would even appear before the mercy seat of God to have sins blotted out. All this they accepted as they placed their hands upon the Levites and offered them before God on their own behalf. Through the sacrificial service and the ministration of the priests, they were restored to communion with God as in faith they offered their sacrifices, denoting trust in a Redeemer to come who could take away sin.

6. Consecration and Dedication

AFTER God had selected Aaron and his sons for the priesthood, it became necessary for them to pass through a period of preparation and training for their new duties, which culminated in their public installation in office. Every step in this process was outlined by God Himself and communicated to Moses, who faithfully executed God's command.

This consecration was a most solemn occasion, which occupied seven days. During this time the candidates were not permitted to leave the sanctuary grounds. (Leviticus 8:33) Sacrifices, purifying, and anointing were the order of each day.

The Washing

The first ceremony was that of washing.

“The Lord spoke unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread. And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water.” Verses 1-6.

As this washing was a symbolic act, a symbol of regeneration (Titus 3:5), the priests were not permitted to wash themselves. God was teaching them that the purity which He required was not something

they themselves could provide. Someone else must provide it for them.

It must have been a new experience for Aaron to be washed by Moses. It can easily be imagined that as the two brothers proceeded to the laver, their minds were occupied with the significance of that in which they were about to engage. Moses had his clear instructions from the Lord, and he informed Aaron of what must be done. It may be that Aaron mildly objected, thinking he was able to wash himself. This seems to be implied in Moses' rejoinder: "This is the thing which the Lord commanded to be done." Leviticus 8:5. From his intimate relationship with God he had a better understanding than Aaron of God's requirements. This was not an ordinary bath; it was a spiritual cleansing. Aaron could not cleanse himself from sin. Somebody must do that for him. Hence, the symbolic washing.

The Investiture

After the washing came the investiture of Aaron and his sons with the holy garments, the insignia of office. This also was a symbolic act; hence, they were not permitted to clothe themselves. Moses, as God's representative, put upon Aaron "the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon, him: also he put in the breastplate the Urim and the Thummim. And he put the miter upon his head; also upon the miter, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses." Verses 7-9. The same was done to Aaron's sons. "Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses." Verse 13.

By this time Aaron must have felt completely helpless. Was there nothing he could do for himself? Must everything be done for him? Would he not even be permitted to put on the miter himself? No, Aaron must submit himself to the command of God. He must be made to feel his own helplessness. He must learn that nothing he could do would be acceptable to God. He must learn the lesson of entire dependence. It is God who is fitting and preparing him. God is 'clothing him with His own righteousness. "Let Thy priests be clothed with righteousness; and let Thy saints shout for joy," says the psalmist. Psalm 132:9.

Aaron is now fully clothed. He has on the long blue robe, with the bells and the pomegranates. The ephod with the two beautiful onyx stones engraved with the names of the children of Israel; the breastplate with the twelve stones and Urim and Thummim, the miter and the golden crown with the inscription, "HOLINESS TO THE LORD." He is washed; he is clean, he is clothed.

Anointing of Aaron

The next act was the anointing. The holy oil was poured upon Aaron's head by Moses. God's command was, "Then shall thou take the anointing oil, and pour it upon his head, and anoint him." Exodus 29:7. "And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." Leviticus 8:12. As the investing of Aaron with the priestly garments was a recognition before men of the official position he was henceforth to hold, so the anointing was God's acceptance of him for his sacred office and His testimony of Aaron's fitness for it. "The crown of the anointing oil of his God is upon him," and he is fully accepted by God and dedicated to Him. (Leviticus 1: 12)

"God gives not the Spirit by measure" is the conclusion to which John comes as he contemplates the work of Christ. John 3:34. Symbolic of this is the anointing of Aaron, which was a superabundant out pouring of the holy oil. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Psalm 133:2. This fullness of the out pouring of the anointing oil was doubtless indicative of the fullness of the Spirit that should rest upon Aaron as he ministered -before God. (1 Samuel 10:1, 6; 16:13; Isaiah 61:1; Luke 4:18; Acts 10:38)

Anointing the Tabernacle

The account of the consecration and anointing of Aaron is closely interwoven with that of the

consecration and anointing of the tabernacle. When God gave directions to Moses, He told him to make a “holy anointing oil” and “anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and its foot.” And “sanctify them, that they may be most holy. whatsoever touches them shall be holy.” Exodus 30: 5-29. Pursuant to this command “Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and its foot, to sanctify them.” Leviticus 8:10, 11. It is of interest to note that both the holy and the most holy apartments were anointed at the time of the dedication before Aaron began his work of ministrations in either apartment. This anointing included ‘the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense,’ and, in fact, the whole “tabernacle and all that was therein.” Exodus 30:26, 27; Leviticus 8:10.

Two Offerings

The anointing being ended, a bullock was brought for a sin offering. “Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.” Leviticus 8:14, 15.

The blood of the bullock was not carried into the sanctuary, as was this blood ordinarily, but was put upon the horns of the altar of burnt offering, and the rest poured out at its foot. This act purified and sanctified the altar, “to make reconciliation upon it.” Verse 15. It needs to be emphasized that this offering was not for Aaron or for his sons. It was for the altar. Up to this time there had been no sacrifice made on it. Yet it needed purification and sanctification that reconciliation might be made on it. This sin offering did not transfer sin to the altar, as was done on other occasions. It cleansed the altar-not of any specific sin, but of sin in general.

Customarily a burnt offering was accompanied by a sin offering, and so it was here. Aaron and his sons laid their hands upon the ram for a burnt offering, it was slain, and Moses sprinkled the blood upon the altar round about. (Verses 18, 19) The ram was then burned on the altar for a sweet savor, in contrast to the bullock, which was taken without the camp and burned. (Verses 21, 17)

Both the priesthood and the tabernacle were consecrated and anointed in preparation for service. Aaron and his sons were subjected to a ceremonial washing; then they were clothed, and Aaron received a special anointing. The tabernacle was also anointed, both the holy and the most holy place, with all the articles of furniture, including the ark itself. For the altar of burnt offering a special sin offering was made, to purify and sanctify it, that reconciliation might be made upon it.

The Ram of Consecration

The ceremony of the ram of consecration was the last act in the consecration and dedication of Aaron and his sons and the tabernacle. With it the dedication was completed, and Aaron and his sons were empowered to perform the mediatorial services connected with their priesthood.

In the account given by Moses, the ram of consecration is called “the other ram,” as one ram had already been used in the burnt offering. (Leviticus 8:22, 18) Aaron and his sons placed their hands upon the ram. Which was then killed. Moses then took of the blood and put it upon the tip of Aaron's right ear, upon the thumb of his right hand, and upon the great toe of his right foot. He did the same to the sons of Aaron, and then sprinkled the blood upon the altar of burnt Offering round about. (Verses 23, 24)

The application of the blood to the ear of Aaron, doubtless signified the consecration of this member to the service of God. Henceforth Aaron must hearken diligently to God's commandments, and must close his ears to evil. This lesson is for all and for all time-is profitable for ministers and laymen alike. Well would it be if it were heeded. “To obey is better than sacrifice, and to hearken than the fat of rams.” 1 Samuel 15:22.

This placing of the blood on the thumb of the right hand of Aaron signified that he should henceforth do righteousness. Just as hearing has to do with the mind, so the hand has to do with bodily

activity. It stands for the life forces, the outward act, the doing of righteousness. Of Christ it is written, "Lo, I come . . . to do Thy will, O God." Hebrews 10:7. "My meat," Christ said, "is to do the will of Him that sent Me, and to finish His work." John 4:34. Touching the hand with the blood means the consecration of the life and service to God-entire dedication.

Placing the blood on the toe has a similar meaning. It signifies walking in the right way, running God's errands, standing for truth and uprightness. It, signifies treading the path of obedience, having one's steps ordered by the Lord. Every faculty of the being is to be dedicated to God and consecrated to His service.

Having thus applied the blood to Aaron and his sons, Moses sprinkled the altar of burnt offering with the blood of the ram of consecration. The altar had already been anointed with oil; and the blood of the sin offering and the blood of the burnt offering had also been applied to it. (Leviticus 8:10, 15, 19, 24) Now it was sprinkled with the blood of the ram of consecration.

Having finished this part of the service, Moses took the right shoulder of the ram, together with the fat and other parts of the animal, added to this one unleavened cake, a cake of oiled bread, and one wafer, and put these things upon the hands of Aaron and upon the hands of his sons, who waved them for a wave offering before the Lord. After this, they were burned upon the altar for a sweet savor. Moses then took the breast of the ram the part given to him- and waved it before the Lord. (Verses 25-29)

Sprinkling the Oil and Blood

After this Moses "took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." Leviticus 8:30.

The tabernacle had already been anointed with the holy oil, as had also Aaron. (Verses 10-12) Now blood and oil are sprinkled upon Aaron and his sons, 'and also upon their garments. This sprinkling "sanctified Aaron, and his garments, and his sons, and his sons' garments with him."

As the final act in this ceremony of consecration, Moses told Aaron and his sons to take the flesh which remained of the wave offering and prepare it for eating. "Boil the flesh at the door of the tabernacle of the congregation," God commanded, "and there cat it 'with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remains of the flesh and of the I read shall you burn with fire." Verses 31, 32. This was in harmony with the command recorded in Exodus 29:33: "They shall cat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not cat thereof, because they are holy."

This eating of, the flesh of the ram of consecration Is to be noted in contrast with the eating of the flesh 'of the sin offering. The eating of the flesh of the ram of consecration was to "consecrate and to sanctify them," whereas the eating of the flesh of the goat of the sin offering was for the purpose of bearing sin, to "bear the iniquity of the congregation, to make atonement for them before the Lord." Leviticus 10:17. These two ceremonies with these two distinct purposes should not be confused.

Aaron at the Altar

During the seven days of consecration neither Aaron nor his sons performed any priestly service connected with the ministration of the blood, nor did they enter the sanctuary. The anointing of the tabernacle and the vessels, the sprinkling of Aaron and his sons with the blood and with the oil, the ministration of the blood of the sin offering, the burnt offering, the ram of consecration-all were done by Moses. It was he who entered the most holy and sprinkled the ark; it was he who "sprinkled with blood both the tabernacle, and all the vessels of the ministry." Hebrews 9:21.

Not until the end of the seven-day period of consecration and dedication could Aaron and his sons begin their service as priests.

"It came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel: and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shall speak, saying, Take you a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a

burnt offering. Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for to day the Lord will appear unto you.” Leviticus 9:14.

Aaron was now to begin the service to and for which he had been dedicated. He offered his own sin and burnt offering; then he offered the sin offering with the burnt and meal offering for the people; and lastly he offered the bullock and the ram for the peace offering. All this he did “according to the manner,” that is, according to the directions and instructions given by the Lord through Moses. (Verse 16) The blood of the sin offering was put on the horns of the altar of burnt offering, and the blood of the burnt offering was sprinkled upon the altar “rounding”, (Verses 9, 12.) The blood of the peace offering as disposed of in the same manner as the blood of the burnt offering. (Verse 18.)

Of all this, Moses was an interested observer. He as the one to whom the Lord communicated His will. He was the one who had instructed Aaron and his sons, and he was now watching to see that everything was done “according to the manner!” It would, for example, be a serious mistake for Aaron to sprinkle blood of the sin offering upon the altar round out. That must never be done. The blood of the offering must be put on the horns of the altar. Again, it would be a serious mistake to put the blood the burnt offering upon the horns of the altar. That must never be done. It must be sprinkled upon the altar round about. The symbolism demanded that be done exactly the way God commanded Moses.

In so far Aaron made no mistake. It was all done as Moses commanded! (Verse 21.)

Aaron in the Sanctuary

While Aaron still stood on the elevation of the altar burnt offering, after having finished his work there, lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.” Verse 22. So far he had officiated only at the altar of burnt offering in the court, and had not entered the tabernacle. As Moses hitherto had instructed him in what he was to do, so now Moses went with Aaron into the first apartment of the sanctuary for the purpose of instruction. “Moses and Aaron went into the tabernacle of the congregation,” ordinarily called the holy place. Verse 23. What took place there we are not informed, but we shall not be far wrong in assuming that Moses instructed Aaron with reference to the lighting of the lamps, the placing of the show bread. The offering of incense, and the placing of blood upon the horns of the altar of incense.

As stated, it was the first time that Aaron had ever been inside the tabernacle. What must have been his feelings as he stood face to face with the altar, the candlestick, the table of show bread, and most of all, that mysterious veil, behind which was the very presence of God! What responsibility was thenceforth to be his!

Moses and Aaron “came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” Verses 23, 24. God had fulfilled His promise: “To day the Lord will appear unto you.” Verse 4.

God had accepted man's work. The sanctuary was now consecrated and dedicated. So were the priests. All was now ready to begin the service for Israel.

7. Priests and Prophets

THE temple and the temple service constituted a wonderful object lesson for Israel. It was intended to teach man God's holiness, his own sinfulness, and the way to God. One of the important lessons of the sacrificial system was to teach priest and people to abhor sin and to shun it. When a man sinned inadvertently or through error, he was expected to bring a sin offering to the temple. The first requirement in the sacrificial ritual was the placing of the hands upon the animal and the confession of sin by the sinner. Then with his own hand he was to slay the animal. After this the priest was to take of the blood and put it upon the horns of the altar of burnt offering. The inwards were then burned with the fat on the altar, and a part of the flesh was eaten by the priests in the holy place.

This was to teach abhorrence for sin. God intended this abhorrence for sin to be so great that men would “go and sin no more.” No normal person likes to kill an innocent animal, especially if he realizes that it is because of his sins that the animal has to die. A normal priest would certainly not delight in the service of blood which he was compelled to perform because of sin. To stand all day, working with dead animals, dipping the finger in the blood, and sprinkling it on the altar, could not be very attractive or pleasant. God Himself says He delights not “in the blood of bullocks, or of lambs, or of he goats.” Isaiah 1:11. Neither would the true priest.

The sacrificial system afforded the priests an excellent opportunity to teach the plan of salvation to offenders. As a sinner brought his offering the priest might say, “I am sorry that you have sinned, as I am sure you are sorry. God, however, has made provision for the forgiveness of sin. You have brought an offering. Place your hand on that offering and confess your sin to God. Then kill the innocent lamb, and I will take the blood and make atonement for you. The lamb you are killing is symbolic of the Lamb of God which takes away the sin of the world. The Messiah is to come and give His life for the sin of the people. Through His blood you are forgiven. God accepts your penitence. Go, and sin no more.”

Through this solemn ritual the man would be deeply impressed with the heinousness of sin, and would go away from the temple with a firm determination not to sin again. The fact that he had killed an animal would teach him as nothing else could do that sin means death and that when anyone sins, the lamb must die.

Paying for Sin

Beautiful and impressive as was this service, it was capable of perversion. If the sinner should conceive the idea that his offering paid for the sin that he had committed, and that if he only brought an offering every time he sinned all would be well, he had an entirely wrong conception of God's intent. Yet that is how many came to consider the ordinances. They felt that their sacrifices paid for their sins, and that should they sin again, another sacrifice would atone for it.

Repentance and true sorrow were minimized. The people came to believe that whatever their sin might it could be atoned for by a gift. With the presentation of their offering, they considered the transaction finished. Many of the priests encouraged the people in this attitude. Sin was not as abhorrent in their sight as intended it should be. It was something that could be paid for with the gift of a lamb, which at most cost a small sum. The result was that “thousands of rams” and “ten thousands of rivers of oil” were bought to be pleasing to God. (Micah 6:7)

Perversion of the Symbol

The remuneration of the priests was in large part derived from the sacrifices offered by the people. Thus priests came to look upon the sacrifices as a means income to them. In addition to the tithes they received, the priests retained a part of most of the sacrifices offered. They also received part of the meal offerings and peace offerings—flour, oil, corn, wine, money, and salt—as well as offerings for special occasions.

These ordinances, therefore, easily became perverted. Some of the corrupt priests saw clearly that more the people sinned, the more sin and trespass rings they brought, the greater would be the portion coming to them. They went so far as to encourage the people to sin. Of the corrupt priests it is written: “They eat up the sin of My people, and they set their heart on their iniquity.” Hosea 4:8. This text affirms that the priests, instead of admonishing the people and urging them to abstain from sin, “set their heart on”

the people's iniquity, and hoped they would sin again and come back with another offering. It was to the financial advantage of the priests to have many offerings brought, for each offering added to their income. As the priesthood became more corrupt, the tendency toward encouraging the people to bring offerings increased.

An interesting commentary on the length to which some priests perverted the ordinances is given in the second chapter of First Samuel: "And the priests' custom was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh hook of three teeth in his hand. And he struck it into the pan, or kettle or caldron, or pot; all that the flesh hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desires; then he would answer him, Nay; but thou shall give it me now: and if not, I will take it by force." 1 Samuel 2:13-16.

This shows the degradation of the priesthood even at that early period. God had commanded that the fat should be burned on the altar, and that if the flesh were eaten, it should be boiled. The priests, however, wished to get their meat raw with the fat, so that they could roast it. To them it had ceased to be a sacrificial meal, and had become, instead, a gluttonous feast. The following comment is made: "The sin of the young men was very great before the Lord: for men abhorred the offering of the Lord." Verse 17.

This tendency of the priests to encourage the people 'bring sin offerings rather than to abstain from sin became more pronounced as the years went by. In the tabernacle as first erected by Moses, the altar of burnt offering was quite small, being only five cubits square. Solomon's temple the altar was enlarged to twenty bits, or about thirty feet on each side. In Herod's temple it was still larger. It appears that the altar of burnt offering was made larger and larger to accommodate the offerings placed upon it.

Increasing Degradation

The time finally came when God had to do something or the whole temple service would become corrupt. He therefore permitted the temple to be destroyed, and many of the people were carried into captivity to Babylon. With the temple gone, the practices would naturally cease. The minds of the people would be called to the spiritual significance of the ordinances which they had so often witnessed, but which now were no more. In Babylon there was neither burnt offering nor sin offering, nor the solemn feast of the Day of Atonement. Israel hung their harps on the willows.

After seventy years in captivity they were permitted God to return to their homeland and to build the temple again. He hoped that they had learned their son. But they had not. The altar of burnt offering as made even larger than before. The people became ore firmly settled in their regard for the mere form and ritual of the temple and its sacrificial service, and they failed to heed the prophetic message that "to obey is better than sacrifice." 1 Samuel 15:22. The income of the priests from offerings became large; so large, indeed, that the money accumulated in the temple constituted one of the largest collections of wealth in antiquity, and the priests became money lenders.

At feasts such as the Passover, Jerusalem was filled with visiting Jews from Palestine as well as from other lands. Josephus tells us that as many as one million visitors were in the city at one time. Israel was commanded by God not to appear empty handed before the Lord, so all these pilgrims brought offerings. (Deuteronomy 16:16) It was a physical impossibility for the priests to offer as many sacrifices as would be required to accommodate all the people. They were therefore encouraged to convert their offerings into cash and leave this cash as temple money with the priests, who would at their convenience offer the sacrifice which t he money called for. It was soon found that it was easier and safer not to bring the sacrificial animal from home. The offerer ran the risk not only of having the animal rejected by the priest for some defect, real or supposed, but of incurring an additional loss. For to sell an animal that had been rejected by the priests was not easy, especially when a thousand others were trying to do the same thing. For some purposes only temple money could be used, and on this an exchange was charged. This changing of common money into temple money was another source of large income to the priesthood.

As noted before, the priests were divided into twenty-four courses, each one of which was to serve

one week at a time, twice a year. When the office of the high priest became a political one, and he was appointed by the government, corruption became widespread. Since it was a very lucrative position, men began to bid for the office of high priest, and it was actually sold to the highest bidder. To get this money back, the high priest took control of the selection of the courses; and only such priests were called to serve at Jerusalem at the time of the feasts as could be depended upon to share with the officials the large revenues contributed at that time. Corruption came again to prevail, and many were the priests who were called to serve at the temple at the great feasts only because they were willing to divide the spoil with the higher officials. The order in which the priests were to serve was changed, and the entire plan of God corrupted. Christ's later designation, "a den of thieves," was not a mere poetic expression; it was literally true.

A Corrupt Priesthood

"The priesthood had become so corrupt that the priests had no scruples in engaging in the most dishonest and criminal acts to accomplish their designs. Those who assumed the office of high priest prior to, and at, the time of Christ's first advent, were not men divinely appointed to the sacred work. They had eagerly aspired to the office through love of power and show. They desired a position where they could have authority, and practice fraud under a garb of piety, and thereby escape detection. The high priest held a position of power and importance. He was not only counselor and mediator, but judge, there was no appeal from his decision. The priests were held in restraint by the authority of the Romans, and were not allowed the power of legally putting anyone to death.

This power rested with those who bore rule over the Jews. Men of corrupt hearts sought the distinguished office of high priest, and frequently obtained it by bribery and assassination." - Spirit of Prophecy, vol. 2, page 13, 14.

"As Jesus entered, He was indignant to find the court of the temple arranged as a cattle market and a place of general traffic. There were not only stalls for the beasts, but there were tables where the priests themselves acted as money brokers and exchangers. It was customary for each person who attended the Passover to bring a piece of money, which was paid to the priests upon entering the temple.

"From the changing of foreign coins and different denominations of money to accommodate strangers, this matter of receiving their offerings had grown into a disgraceful traffic, and a source of great profit to the priests. Many came from a great distance and could not bring their sacrificial offerings. Under the plea of accommodating such persons, in the outer court were cattle, sheep, doves, and sparrows for sale at exorbitant prices. The consequent confusion indicated a noisy cattle market, rather than the sacred temple of God. There could be heard sharp bargaining, buying and selling, the lowing of cattle, the bleating of sheep, and cooing of doves, mingled with the chinking of coin, and angry disputation. A great number of beasts were annually sacrificed at the Passover, which made the sales at the temple immense. The dealers realized a large profit, which was shared with the avaricious priesthood and men of authority among the Jews, These hypocritical speculators, under cover of their holy profession, practiced all manner of extortion, and made their sacred office a source of personal revenue." -Ibid., page 115, 116.

These conditions, of course, did not exist originally. It was only after centuries of transgression that corruption reached the heights here depicted. It was comparatively early, however, that abuses began to creep in, as evidenced in the quotation from the book of Samuel in the earlier part of this chapter.

As the priests thus lost sight of the original intent of offerings, and perverted God's plan in the sacrifices, it became necessary to send warnings to them. To do this, God used the prophets. From the very first the prophets' message to His people was: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Samuel 15:22. To some of the apostatizing priests it seemed a calamity that the people should stop sinning, for in that case sin offerings would cease. To this the writer of Hebrews refers when he says: "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 overcomers there unto 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.

The Prophet Recalls From Apostasy

The Old Testament can be better comprehended when the struggle between priest and prophet is understood. It was a tragic struggle, which ended in many cases with victory for the priests. The prophet is God's mouthpiece. The people may go wrong, and the priests may go wrong. God, however, is not left without a witness. Under such circumstances He sends a prophet to His people to bring them back to the right way.

It may easily be imagined that the prophets were not popular with the priests. As the priests served in the temple from day to day, inviting the people to bring their sacrifices, the prophets would be commanded by God to take their position near the temple gate and warn the people to bring no more offerings. This is written of Jeremiah: "The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all you of Judah, that enter in at these gates to worship the Lord. Thus said the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust you not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." Jeremiah 7:14.

After this follows further admonition by the prophets for the people to amend their ways and not trust in lying words. "Will you not steal, murder, and commit adultery, and swear falsely," says the Lord through the prophet, "and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?" Verses 9, 10. Then he adds significantly, "For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey My voice, and I will be your God, and you shall be My people: and walk you in all the ways that I have commanded you, that it may be well unto you." Verses 22, 23.

Obedience, Not Sacrifice

Hear what God has to say through Isaiah: "To what purpose is the multitude of your sacrifices unto Me? said the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When you come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hates: they are a trouble unto Me; I am weary to bear them. And when you spread forth your hands, I will hide Mine eyes from you: yea, when you make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah 1:11-17.

Note the strong expressions: "I am full of the burnt offerings of rams"; "I delight not in the blood of bullocks"; "who hath required this at your hand?" "bring no more vain oblations"; "incense is an abomination unto Me"; "your appointed feasts My soul hates"; "I am weary to bear them"; "I will not hear: your hands are full of blood."

Amos says: "I hate, I despise your feast days. . . . Though you offer Me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts." Amos 5:21, 22.

Micah, in like strain, asks, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Micah 6:6, 7. He answers the question in this wise: "He hath showed thee, O man, what is good, and what cloth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Verse 8.

The last prophet in the Old Testament says: "Now, O you priests, this commandment is for you." "You are departed out of the way; you have caused many to stumble at the law; you have corrupted the covenant of Levi, said the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as you have not kept My ways, but have been partial in the law." Mal. 2:1,8,9.

David had the right view when he said: “Thou desires not sacrifice; else would I give it: Thou delights not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.” Psalm 51:16, 17.

Priests Oppose Prophets

God could hardly have used stronger words than those used in rebuking both the priests and the people, but He was amply justified. The priests had corrupted the covenant. They had taught the people to sin, and had made them believe that an offering or a sacrifice would pay for the sin. They deserved the rebuke of the Lord which He sent through His prophets. The results were what might be expected under the circumstances. A bitter hatred against the prophets sprang up among many of the priests. They hated the men who were sent to rebuke them. Much of the persecution of the prophets in the Old Testament was carried on or instigated by the priests. It was not so much the people as the priests who opposed and persecuted the prophets.

It was the priests, the scribes, and the Pharisees who were the constant opposers of Christ. For them Christ reserved His most scathing rebuke: “Woe unto you, scribes and Pharisees, hypocrites because you build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you be witnesses unto yourselves, that you are the children of them which killed the prophets. Fill you up then the measure of your fathers. You serpents-you generation of vipers, how can you escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes. And some of them you shall kill and crucify; and some of them shall you scourge in your Synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom you slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.” Matthew 23:29-36.

Sin No More

Christ was a prophet. As such He sounded the prophetic message: “To obey is better than sacrifice.” “Go, and sin, no more,” was the way He put it. (John 8:11) He annulled the sacrificial system in offering Himself upon Calvary. Christ personally did not offer any sacrifices. He did not sin, and by teaching men not to sin He struck at the very heart of this priestly perversion. Though Christ was careful not to offend needlessly, and though He sent the lepers to the priests for certification (Luke 17:14), it could not escape the attention of the officials that Christ was not seen in the temple with the customary offering. They felt that His message constituted a rebuke to their practices, and they were glad when they found an accusation against Him in His reported words concerning the temple. (Matthew 26:61) The priests hated Christ, and when the time came, He followed the long line of noble heroes among the prophets by giving His life. The priests rejected the prophetic message. It was they who in reality brought about the crucifixion of Christ. In that they filled up the measure of their iniquity. They believed in sacrifices for sins and that through this provision forgiveness might be had. The larger message of victory over sin-the prophetic message-many of the priests did not understand, or at least did not teach.

It is not to be thought, however, that all the priests were wicked. There were many faithful men among them. Some of the priests, indeed, were also prophets, as Ezekiel. It was God's intent that every priest should have the prophetic spirit and sound the prophetic message. In God's plan it is not enough to attempt to remedy matters after a wrong has been committed. It is far better to prevent evil than to attempt to heal it. Wonderful as it is to be lifted up from sin and degradation, it is still more wonderful to be kept from sinning. “Go, and sin no more” is the true prophetic message. It is better to obey than to sacrifice. Every servant of God should echo this message if he would fulfill the counsel of God. God has always had need of prophets. They are His messengers to correct wrong. When wrong tendencies appear among His people, God sends His prophets to correct these tendencies and admonish the people.

The lesson for this time should not be lost. The work of the prophet is not done until the Lord's work in the earth is finished. God wants His ministers to sound the prophetic message. When abuses creep in, a voice must be lifted, calling the people back to the right ways of the Lord. And back of every such

message must be the clarion call to abstinence from sin, to sanctification, to holiness. The prophets said, "To obey is better than sacrifice." Christ said, "Go, and sin no more." Every minister must exemplify this doctrine in his life and teach it with his lips. To the extent to which he fails to do this, he comes short of his high privilege. Of all times, now is the time to send the prophetic message to the ends of the earth. This was the command of Christ when He gave the great gospel commission to teach all nations and baptize them, "teaching them to observe all things whatsoever I have commanded." Matthew 28:20. This command to observe all things is parallel to the prophetic message that to obey is better than sacrifice. When this work is done, the end will come.

8. Burnt Offerings

OLAH is the Hebrew word ordinarily used for “burnt offering.” It means “that which goes up, or ascends..” Another word used at times is kallil, which means “whole.” The Douay Version has the word “holocaust,” that which is entirely burned up.

The chief source of information concerning the individual burnt offerings is found in the first chapter of the book of Leviticus. There is given the instruction: “When any man of you offers an oblation unto Jehovah, you shall offer your oblation of the cattle, even of the herd and of the flock. If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah. And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before Jehovah: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting.” Leviticus 1:2-5, AR.V.

The burnt offering was a voluntary offering (verse 3) in contrast to other offerings, which were mandatory. A man might bring not only a bullock, as in the above verses, but also a sheep, or goat, and even turtledoves or young pigeons. (Verses 10, 14) It must, however, be a clean animal, as in all offerings, and in the case of animals, a male. Bringing it to the place prepared for slaughtering sacrifices, near the door of the tabernacle, the offerer was to lay his hand on the head of the animal as it was “accepted for him to make atonement for him.” (Verse 4) He would then kill the sacrifice, flay it, and cut it into pieces. (Verses 5, 6) As the animal was killed, the priest caught the blood in a vessel and sprinkled it “round about upon the altar.” Verse 5. After the animal had been cut into pieces, the inwards and the legs were washed in water, then the pieces were reassembled and placed in order upon the altar and burned. (Verses 8, g.) The whole animal, including the head and the fat, was entirely consumed on the altar. This, however, did not include the skin, which was given to the officiating priest. (Leviticus 7:8)

In case turtledoves or young pigeons were used, the priest did the killing by wringing off the head and sprinkling or squeezing out the blood on the side of the altar. (Leviticus 1:15, A.R.V.) After this, the body of the bird was placed on the altar and was there consumed as the ordinary burnt offering, the feathers and the crop being first removed. (Leviticus 1:16)

Burnt offerings were the most characteristic of all offerings, containing, as they did, the essential qualities of the other sacrifices. Before Sinai all offerings were burnt offerings. They were not sin offerings; yet atonement was effected through them. (Verse 4) This is clearly indicated in the case of Job. He offered burnt offerings for his children, for, said he, “it may be that my sons have sinned, and cursed God in their hearts.” Job 1:5. Burnt offerings are singled out as ordained in Mount Sinai for a sweet savor, a sacrifice made by fire unto the Lord.” Numbers 28:1. In this they were like the meat and peace offerings, which were also sweet savor offerings. (Leviticus 2:2; 3:5) Whatever other sacrifice was made, it was appropriate to add to it a burnt offering as a matter of confirmation and dedication. It denoted complete consecration. It was offered wholly to God. Nothing was withheld by the offerer. It was wholly consumed on the altar. (Leviticus 1:9, 13, 17)

Burnt offerings could be offered by themselves, but the most common custom was to add them to sin or trespass offerings. In such cases the other offering was presented first, followed by the burnt offering. (Leviticus 9:7,15,16)

Complete Consecration

Burnt offerings were used on many occasions, such as the cleansing of lepers (Leviticus 14:19, 20), the cleansing of women after childbirth (Leviticus 12:6-8), and also for ceremonial defilement (Leviticus 15:15, 30). In these cases a sin offering was used as well as a burnt offering. The first atoned for sin; the second showed the offerer's attitude toward God in wholehearted consecration.

The burnt offering was prominent in the consecration of Aaron and his sons (Exodus 29:15-25; Leviticus 8:18), as well as in their induction into the ministry (Leviticus 9:12-14). It was also used in connection with the Nazarite vow. (Numbers 6:14) In all these instances it stood for complete consecration of the individual to God. The offerer placed himself symbolically on the altar, his life wholly devoted to God.

It is not hard to see the connection between these ceremonies and the statement made in Romans 12:1: “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” We are to be wholly dedicated to God. We are to be perfect. Only when all filth was removed from the burnt offering was it acceptable to God and was it permitted to come upon the altar, an “offering made by fire, of a sweet savor” unto the Lord. So with sin. All sin, all filthiness of the flesh and spirit, must be removed before we can be acceptable to God. (2 Corinthians 7:1.)

As an offering wholly consumed on the altar, the burnt sacrifice in a special sense represents Christ, who gave Himself fully, completely, to God's service. In thus representing Christ it constitutes an example for man to follow in His steps. It teaches complete consecration. It is rightly placed first in the list of offerings enumerated in Leviticus. It tells us in no uncertain tones that, to be a “sweet savor” unto God, a sacrifice must be one of entire surrender. All must be put on 'the altar. Nothing must be held back.

In the burnt sacrifice we are taught that God is no “respector of persons. The poor man who brings his two turtledoves is just as acceptable as the rich man who brings an ox, or as Solomon, who offered a thousand offerings. (1 Kings 3:15.) The two mites are as pleasing to God as the abundance of the wealthy. According to his ability each is accepted.

Another lesson from the burnt offering is that of order. God wants order in His work. He gives specific directions regarding this. The wood is to be laid “in order upon the fire,” not merely piled up. The pieces of the animal are to be laid “in order on the wood,” not just thrown somewhere on the fire. (Leviticus 1:7, 8, 12) Order is heaven's first law. “God is not the author of confusion.” He wants His people to do things decently and in order.” 1 Corinthians 14:33, 40.

Another important lesson is that of cleanliness. Before the pieces of the animal were burned on the altar, “his inwards and his legs” were to be washed in water. (Leviticus 1:9) This would seem unnecessary. These pieces were to be consumed on the altar. It was merely a waste of time to wash them before burning them. Such, however, is not God's reasoning. The command is, Wash each piece; nothing unclean must come upon the altar. And so the pieces were washed and carefully laid in order on the wood, which was laid in order on the altar.

Purification by Fire and Water

Three elements of purification were used in the service: fire, water, and blood. Fire, emblematic of the Holy Spirit, is a purifying agency. When Christ comes to His temple” He is “like a refiner's fire.” “He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. 3:2, 3. He shall purge His people by the “spirit of burning.” Isaiah 4:4.

The question is asked: “Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” Isaiah 33:14. “Our God is a consuming fire.” Hebrews 12:29. The fire is God's presence, which consumes or purifies.

The fire on the altar was not common fire. It came originally from God. “There came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat: which when all the people and they shouted, and fell on their faces.” Leviticus 9:24.

The had accepted their sacrifice. It was clean, washed, and “in order,” ready for the fire; and the fire came “out from before the Lord.” This fire on the altar was always kept burning and not permitted to go out; as it had come from God it was called sacred as opposed common fire, and was to be used only in the service. Water is emblematic both of baptism and of the Lord, two cleansing agencies. “Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word.” Ephesians 5:25, 26. “According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior.” Titus 3:5, 6. Paul was told to “be baptized, and wash away” his sins. (Acts 22:16) When the pieces of the animal used a burnt offering were washed before being put on the altar, it taught the people not only order and cleanliness but also the spiritual lesson that before anything is placed upon the altar, before it is accepted by God, it must be clean, washed, pure, holy.

Life in the Blood

In the burnt offering-as in all offerings-the blood as the vital, the important element. It is that which makes atonement for the soul. The classical passage dealing with this is found in Leviticus 17: 11: "The life of the flesh is in the blood; and I have given it to you -upon the altar to make atonement for your souls: for it is the blood that makes atonement by reason of the life." (A.R.V.)

The life of the flesh is in the blood. It is the blood that makes atonement "by reason of the life." When the blood was sprinkled on the altar and the fire came down and consumed the sacrifice, it indicated God's acceptance of the substitute. "It shall be accepted for him," or instead of him, "to make atonement for him." Leviticus 1:4. This atonement was made "by reason of the life" that was in the blood. But this blood, which represented the life, was efficacious only after the death of the victim. Had God intended to convey the idea that it was the blood as such that was useful without death, He would have so stated. A certain amount of blood could have been withdrawn from an animal without killing it-as is now done in blood transfusions. Blood could thus have been provided without death.

But this was not God's plan. The blood was not used until death had taken place. So with Christ. It was not until after His death that there flowed out blood and water. (John 19:34.) Christ "came by water and blood. . . . not by water only, but by water and blood." 1 John 5:6. It cannot be emphasized too strongly that it is "by means of death, for the redemption of the transgressions that were under the first testament," that they which are called receive the promise of eternal inheritance. (Hebrews 9:15)

It was Christ's atoning death that made possible our salvation. Thus the cross must always be central in Christianity. But the power in the blood to cleanse and save is dependent upon the life of the One who gave it. It is the blood that makes atonement by reason of the life which He lived who died for us. That life was a sinless life. In such a life there is power. No man is saved by law. No man is saved by good works. No man is saved merely by conforming to rules. "We were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:10.

Acceptable to God

The burnt sacrifice, "an offering made by fire," was "a sweet savor unto the Lord." Leviticus 1: 17. It pleased the Lord. It was acceptable to Him. Some of the reasons for this have been given. They will now be emphasized.

As the burnt sacrifice was, first and foremost, a type of the perfect offering of Christ, it is natural that it should be pleasing to God. As the sacrifice must be without blemish, perfect, so Christ was the "Lamb without blemish and without spot," who has loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor." 1 Peter 1:19; Ephesians 5:2. Christ, as portrayed in the burnt offering, stands for complete consecration, entire dedication, full surrender, a giving, of all, that He might save some.

The burnt sacrifice was pleasing to God because it revealed a desire in the heart of the offerer to dedicate himself to God. The offerer said in effect: "Lord, I want to serve Thee. I am placing myself unreservedly on the altar. I am holding nothing for myself. Accept me in the substitute." Such an attitude is a sweet savor unto the Lord.

The burnt sacrifice was a sweet savor to God because it was a voluntary offering. It was not required except in connection with other offerings. If a man had sinned God demanded a sin offering and its accompanying burnt offering, but never a burnt sacrifice alone. If a man offered it, it was "of his own voluntary will." Leviticus 1:3. There was no compulsion. It was therefore a most significant offering and indicated a thankful heart.

There is danger that Christians do too many things pertaining to religion not because they have an intense desire to do them, but because it is the custom or because it is required. Duty is a great word; love is a greater. We should not minimize duty; rather, we must emphasize it. But we ought not to forget that love is a still greater force, and that, rightly understood and applied, it fulfills duty because it includes it. Love is voluntary, free; duty is exacting, compulsory. Duty is law; love is grace. Both are necessary, and one must not be stressed to the exclusion of the other, but the greater of these is love.

As there was no command concerning the offering of a burnt sacrifice, it was in reality an offering of love, of dedication, of consecration. It was something done over and, above what was required. This was

pleasing to God.

“God loves a cheerful giver.” 2 Corinthians 9:7. Some read this as if it said that God loves a liberal, or a large, giver. While this may be true, the statement says that God loves one who gives cheerfully and of his free will. The gift may be small or great, but if it is offered willingly, it is pleasing to God.

It would be well if the spirit of happy, joyful service was more common than it is. Often we do resignedly what God would like to see done cheerfully. God loves a cheerful giver not merely of money but of service. There are tasks to be done that are not always pleasant or agreeable. We do them not because we like to do them but because we feel we ought. God appreciates this; but He would be greatly pleased if we did His work without feeling that we are sacrificing much to do it, and that it is a burden rather than a joy.

Too many Christians wait to be urged, admonished, encouraged, and even bribed before doing what they should do without any urging. Isaiah complains, “There is none . . . that stirs up himself.” Isaiah 64:7. Such an attitude must weary God. Nothing is more wearisome than to have to admonish again and again, and have but little response. It was from a full heart and from personal experience that the apostle said that God loves a cheerful giver.

David's Experience

It was doubtless because David was cheerful and willing that he was beloved of God. He had sinned, and sinned grievously, but he repented as deeply as he had sinned, and God forgave him. The experience left a vivid impression upon David's mind, and ever after he was anxious to please God and do something for Him.

It was this spirit that led him to propose the building of a temple for God to dwell in. The tabernacle erected in the wilderness was several hundred years old and must have been in a dilapidated condition. God would have been pleased to have someone build Him a temple, but decided to wait until someone thought of it himself.

This David did, and felt happy in the anticipation of building God a temple. Great must have been his disappointment when he was told that he would not be permitted to do this; but in appreciation of what David had in mind to do, God said that instead of David's building God a house, God would build David a house. (1 Chronicles 17:6-10) It was in this connection that God gave him the promise that his throne should be “established for evermore.”

This promise finds its fulfillment in Christ, who, when He comes, will sit upon “the throne of His father David.” Luke 1:32. This is a most wonderful and unusual promise. Abraham, Moses, and Elijah are passed by, and the honor is given to David. One reason for this, we believe, is found in the willingness of David to do something for God over and above what was required.

This is strikingly illustrated in David's experience with the temple. God had told him that he could not build the temple. David, however, greatly desired to do so; and as he thought the matter over found several ways of making preparation for the building without doing the actual building himself. David said, “Solomon my son is young and tender, and the house that is to be built for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.” 1 Chronicles 22:5. .

The first thing David did was to gather money for the building. The figures given in 1 Chronicles 22:14 total many millions of dollars in our money, which David either gave or collected. Next he began “to hew wrought stones to build the house of God.” Verse 2. He also “prepared iron in abundance for the nails for the doors of the gates, and for the joining; and brass in abundance without weight.” Verse 3.

Before he could do any of this, however, it was necessary for him to have a pattern, or blueprint. This pattern, David tells us, he received from the Lord. “All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern.” 1 Chronicles 28:19. We can almost imagine David's saying to the Lord, “Lord, Thou has told me “that I may not build the temple. I would much like to do this, but I am content to abide by Thy decision. May I make a pattern? That would not be building, Would it, Lord?” So the Lord helped him make a Pattern, being pleased with David's willingness to do something for Him.

In this connection there is an interesting statement in 1 Chronicles 28:4: “Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for He hath chosen Judah to be the ruler. And of the house of Judah, the house of my father; and among the sons of my father

He liked me to make me king over all Israel.” This unique expression shows God's high regard for David. And so David got permission to prepare the stone, the timber, and the iron for the temple of the Lord, as well as the plan itself. This may be the reason why later, in the erection of the temple, the sound of a hammer was not heard. David had prepared the material beforehand.

David, however, was not satisfied with making preparation for the building of the temple. He wanted also to prepare the music for the dedication. As this was not building, he felt free to go ahead. David was the sweet singer in Israel; he loved music with his whole heart. So David began to prepare for the occasion by gathering together a band of four thousand who “praised the ' Lord with the instruments which I made, said David, to praise therewith.” 1 Chronicles 23:5. He also brought the singers together and trained them, as recorded in the twenty-fifth chapter of the same book. It is pleasing to think of David after the sad experience of his life, passing a few years in peace and contentment, making preparation for building the temple of the Lord and training the singers and musicians for its dedication.

Still David was not satisfied. The Lord had told him that he could not build the temple, but that his son Solomon should do so. What should hinder David from abdicating and making his son Solomon king of Israel? “So when David was old and full of days, he made Solomon his son king over Israel.” Verse 1. Though there were also political reasons for doing this, the setting of the statement indicates that the building of the temple was a vital factor.

No wonder God liked David. He kept pressing God to be permitted to do more for Him. He thought of the plan of making preparation for building the temple. He collected unheard-of sums of money. He trained the musicians—all that he might do something for God, who had done so much for him. David was a cheerful giver of money and of service, and God liked him. We do not know how long David lived after Solomon became king, but when he did die “they made Solomon the son of David king the second time.” 1 Chronicles 29:22.

Would that we had more men and churches like David, willing to sacrifice and work, and anxious to do still more! There would then be no more need of pushing the people or the churches to arise and finish. If David were here and were asked to give the work he would doubtless ask: “May I not give \$20 or \$100. And the Lord would be pleased, and would say, Yes, David, you may.” It was because of this spirit that David, in spite of his sin, was chosen to be the earthly forefather of Christ. It was the same spirit that led Christ to give willingly, to suffer all, and at last to make the supreme sacrifice. God loves a cheerful giver.

All this was symbolized by the burnt offering. As been stated, it was not a required offering. It as a gift of love, of dedication, of consecration. It as offered in a spirit of cheerful sacrifice to God. It is the giving of a gift; it was the giving of oneself. The offerer laid all on the altar to be consumed, and with this he gave himself, a living sacrifice.

9. Meat or Meal Offerings

THE word used in Hebrew for “meat offering” is *minchah*. It means a gift made to another, usually to a superior. When Cain and Abel presented their offerings to God as recorded in Genesis 4:3,4, it was a *minchah* they offered. So also was Jacob's gift to Esau. (Genesis 32:13) It was a *minchah* which the brothers of Joseph presented to him in Egypt. (Genesis 43:11) The name given to these offerings in the King James Version is “meat offering.” More nearly correct would be the same “meal offering,” as used in the American Revised Version, especially as flesh meats never were used in these offerings under the Levitical system established at Sinai.

The meal offerings consisted of such vegetable products as constituted the chief food supply of the nation: flour, oil, grain, wine, salt, with frankincense. When they were presented to the Lord, a part was burned as a memorial upon the altar as a sweet savor unto the Lord; the rest belonged to the priest. “It is a thing most holy of the offerings of Jehovah made by fire.” Leviticus 2:3, AR.V. As the burnt offering signified consecration and dedication, so the meal offering signified submission and dependence. The burnt offerings stood for entire surrender of a life; the meal offerings were an acknowledgment of sovereignty and stewardship, of dependence upon a superior. They were an act of homage to God and a pledge of loyalty.

Meal offerings were ordinarily used in connection with burnt offerings and peace offerings, but not with those of sin or trespass. The record in Numbers states: “Speak unto the children of Israel, and say unto them, When you be come into the land of your habitations, which I give unto you, and will make an offering by fire unto the Lord, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feast, to make a sweet savor unto the Lord, of the herd, or of the flock. Then shall he that offers his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. And a fourth part of an hin of wine for a drink offering shall thou prepare with the burnt offering or sacrifice, for one lamb.” Numbers 15:2-5. When a ram was offered, the meal offering was increased to two tenths of a deal of flour; and when a bullock was sacrificed, the meal offering was three tenths of a deal. The drink offerings were increased accordingly. (Verses 6-10)

When the meal offering consisted of fine flour, it was mingled with oil, and frankincense was placed upon it. (Leviticus 2:1.) A handful of this flour with oil and all the frankincense was burned as a memorial upon the altar of burnt offerings. It was “an offering made by fire, of a sweet savor unto the Lord.” Verse 2. Whatever was left after the handful had been placed upon the altar belonged to Aaron and his sons.

When the offering consisted of unleavened cakes or wafers, it was to be made of fine flour mingled with oil, cut in pieces, and oil poured on it. (Verses 4-6) At times it was baked in a frying pan. (Verse 7) When it was thus presented, the priest took a part and burned it upon the altar for a memorial. (Verses 8, 9) What was left of the wafers belonged to the priests and was counted most holy. (Verse 10)

The offering of flour and unleavened wafers anointed with oil was meant to teach Israel that God is the sustainer of all life, that they were dependent on Him for daily, food. And that before partaking of the bounties of life they were to acknowledge Him as the giver of all. This acknowledgment of God as the provider of temporal blessings would naturally lead their minds to the source of all spiritual blessings. The New Testament reveals this source as the Bread sent down from heaven which gives life to the world. (John 6:33)

No Leaven

It is specifically stated that no meal offering should be made with leaven. Neither it nor honey might come upon the altar. (Leviticus 2:11) Yet both leaven and honey were commanded to be offered as first fruits. When so used, they were not to come upon the altar, however. (Verse 12)

The question might properly be raised as to why leaven and honey, forbidden with other sacrifices, were to be offered as first fruits. While leaven is symbolic of sin, of hypocrisy, malice, wickedness (Luke 12: 1; 1 Corinthians 5:8), there is no direct statement in the Bible as to the symbolic meaning of honey. Commentators are generally agreed, however, that honey stands for those sins of the flesh which are pleasant to the senses, but which nevertheless corrupt. Honey is therefore considered symbolic of self-righteousness or self seeking.

With these things interpreted in the language of today, we understand that when God commanded Israel to bring leaven and honey as a first fruit He invited us, when we first come, to bring all our sinful

tendencies and cherished worldliness to Him. He wants us to come just as we are. Although God is displeased with sin, and it is not a sweet savor to Him, and while its symbol, leaven, must not come on the altar, God does want us to come to Him with all our sin and self-righteousness. Having come, we are to lay all at His feet. Then we are to go and sin no more. In the meal offerings, as in other offerings, salt as used. It is called the “salt of the covenant of thy God.” “With all your offerings thou shall offer salt.” Leviticus 2:13. All sacrifices, both animal and vegetable were salted. “Every one shall be salted with fire, and every sacrifice shall be salted with salt.” Mark 9:49. Salt has preserving power. Also it makes food palatable. It was a vital part of each sacrifice. It is symbolic of the preserving, keeping power of God.

When bringing a meal offering of first fruits a person could use “green ears of corn dried by the ear, even corn beaten out of full ears.” “Thou shall put oil upon it, and lay frankincense thereon.” A memorial part was taken by the priest and burned on the altar of burnt offering. (Leviticus 2:14-16) The American Revised Version, instead of “corn beaten out of full ears,” translates, “bruised grain of the fresh ear.” Though we are not to look for a hidden meaning in every expression, it does not seem farfetched to believe that the bruised grain here typifies Him who was bruised for us, and by whose stripes we are healed. (Isaiah 53:5) The meal offerings present Christ to us as the life-giver and upholder, the One through and in whom “we live, and move, and have our being.” Acts 17:28.

To the meal offerings also belongs the libation of wine mentioned as the drink offering. (Numbers 15:10, 24) This drink offering of wine was presented before the Lord and poured out in the holy place, though not on the altar. (Numbers 28:7, Exodus 30:9)

The wave sheaf offered as the first fruit of the harvest, which was to be waved before the Lord on the second day of the Passover, was also a meal offering. (Leviticus 23:10-12) Another meal offering was the two wave loaves baked with leaven presented at Pentecost as a first fruit unto the Lord. (Verses 17-20) Other offerings were the daily meal offering of Aaron and his sons, which was to be a perpetual offering (Leviticus 6:20), and the offering of jealousy recorded in Numbers 5:15.

The Show Bread

The show bread placed weekly on the table in the first apartment of the sanctuary was a meal offering presented to the Lord. Its Hebrew name means the “bread of the Presence,” or “bread of the face.” It is also named the “continual bread.” Numbers 4:7. The table is called the “table of the show bread” and the “pure table.” (Numbers 4:7, Leviticus 24:6; 2 Chronicles, 13:10, 11.) The show bread consisted of twelve loaves, each made out of four fifths of a peck of fine flour. The loaves were placed in two piles on the table every Sabbath.

The incoming priests who were to officiate during the coming week began their work with the evening sacrifice on the Sabbath. The outgoing priests finished theirs with the Sabbath morning sacrifice. Both the outgoing and the incoming priests joined in the removal of the show bread and its replacement. While the outgoing priests removed the old bread, the incoming priests put the new bread on. They were careful not to remove the old until the new was put on. The bread must always be on the table. It was the “bread of the Presence.”

There is a difference of opinion as to the size of the loaves. Some believe them to have been as large as twenty by forty inches. While this cannot be substantiated, it is clear that four fifths of a peck of flour -which is equivalent to two tenths of an ephah and which was used for each loaf-would make a sizable loaf. On the two piles of bread incense was placed in two cups, a handful of incense in each. When the bread was changed on the Sabbath, this incense was carried out and burned on the altar of burnt offering.

The “bread of the Presence” was offered to God under “an everlasting covenant.” Leviticus 24:8. It was 'an ever-present testimony that Israel was dependent upon God for sustenance, and a constant promise from God that He would sustain them. Their need was ever before Him, and His promise constantly before them.

The record concerning the table of show bread reveals that there were dishes on the table-spoons, flagons, and bowls “wherewith to pour out.” (Exodus 25:29, A.R.V.) Although in this connection nothing is said of wine being on the table, it is evident that the flagons from which “to pour out” were there for a purpose. There was a drink offering of wine commanded in connection with the daily sacrifice. (Numbers 28:7) The wine was “to be poured unto the Lord for a drink offering” “in the holy place.” The record does not reveal where in the holy place the wine is to be poured, but only that it is to be “poured unto the Lord.”

We are, however, told where it is not to be poured out. As to the altar of incense, Israel was forbidden to offer “strange incense” on it, “neither shall you pour drink offering thereon.” Exodus 30:9. If the drink offering of wine was to be poured in the holy place; if it was not to be poured on the altar; if there were flagons on the table from which “to pour out,” it seems clear that the flagons on the table contained wine.

It is not a long step from the table of show bread in the Old Testament to the table of the Lord in the New Testament. (Luke 22:30, 1 Corinthians 10:21.) The parallel is close. The bread is His body, broken for us. The cup is the New Testament in His blood. (1 Corinthians 11:24, 25) As often as we eat the bread and drink the cup, we “do show the Lord's death till He come.” Verse 26. “The bread of the Presence” is symbolic of the One who “ever lives to make intercession for us.” Hebrews 7:25. He is the “living bread which came down from heaven.” John 6:51.

As stated, the meal offerings were an acknowledgment of God's sovereignty and man's stewardship. The burnt offerings said: All that I am is the Lord's. The meal offerings said: All that I have is the Lord's. In the latter is really included the former, for when a man is dedicated to God, that dedication includes his possessions as well as himself. That is doubtless the reason the meal offerings always accompanied the burnt offering. (Numbers 15:1.)

Dedication of Means

The meal offering is a definite and separate sacrifice denoting a consecration of means, as the burnt sacrifice denotes a consecration of life. The dedication of means must be preceded by a dedication of life. One is the result of the other. A dedication of life without a dedication of means is not provided for in God's plan. A dedication of means without a dedication of life is not acceptable. The two must go together. Combined, they form a complete sacrifice, pleasing to God, “a sweet savor unto the Lord.”

The idea of stewardship needs emphasis. Some who bear the name of Christian talk loudly of holiness and devotion to God, but their works do not always correspond to their profession. The purse strings are held tight, appeals go unheeded, God's cause languishes. Such persons need to understand that consecration of life includes consecration of means.

It would be misleading, however, to believe that a dedication of means is all that God requires. We are responsible for whatever talents we may have, whether they be money or time or natural gifts. Of all these God is the rightful owner, and we only stewards. Such talents as music, song, art, speech, leadership, efficiency, belong to God. They must be dedicated to Him. They must be put on the altar.

The fine flour used in the meal offering was partly the product of man's labor. God causes the grain to grow; He gives the sunshine and rain; He places the life-giving properties within the kernel. Man sows and harvests the grain, grinds the flour, separates all coarse particles from it until it becomes “fine.” It is then presented to God either as flour or as cakes prepared by baking. God and man have co-operated, and the resulting product is dedicated to God. It represents God's original gift plus man's labor. It is a giving back to God of His own with usury. God gives the seed; man plants it; God waters it. Multiplied, it is given back to God, who graciously accepts it. It is symbolic of man's lifework, of his talents as improved under the guiding hand of God.

God gives to every man at least one talent. He expects man to improve that talent and multiply it. It is not acceptable to God to present Him with the original talent, to give Him back only that which He gave us. He wants us to take the seed He gives, plant it, tend it, harvest it. He wants the grain to pass through the process that seems to crush the very life out of it, but in reality prepares it to serve man; He wants everything coarse removed from it, and He wants it presented to Him as “fine flour.” He wants the talents improved and presented to Him with usury. Nothing less will do.

As noted, the fine flour stands for man's lifework. It stands for improved talents. What the show bread signified with respect to the nation, the meal offering signified with respect to the individual. It is consecrated lifework symbolized.

How significant is the expression “fine flour”. Flour is grain crushed between the upper and the nether millstones. It was grain, capable of being planted, capable of life perpetuation. Now it is crushed, lifeless. It can never be planted again; it is (lead). The life is crushed out of it. But is it useless? No, a thousand times no! It gave life, it died, that others might live. The crushing of its own life became the means through which life is perpetuated, ennobled. It was the life of the seed; now it helps to sustain the

'life of a soul, a being made in the image of God. Death enriched it, glorified it, made it serviceable to mankind.

The Ministry of Suffering

Few lives are of real or enduring value to mankind until they are bruised and crushed. It is in the deep experiences of life that men find God. It is when the waters cover the soul that character is built. Sorrow, disappointment, and suffering are able servants of the dark days that bring the showers enabling the seed to germinate and to bring forth fruit.

The problem of suffering may be unfathomable in its deeper aspects. But some things are clear. Suffering serves a definite purpose in the plan of God. It mellows the spirit. It prepares the soul for a deeper understanding of life. It inspires sympathy for others. It makes one walk softly before God and men.

Only he who has suffered has lived. Only he who has loved has lived. The two are inseparable. Love calls for sacrifice. Sacrifice often requires suffering. Not that it need necessarily be physical or even painful suffering. The highest kind of suffering is joyful, holy, exalted. A mother may sacrifice for her child, she may suffer, but she does it willingly, joyfully. Love counts sacrifice a privilege. I "rejoice in my suffering for you," Paul says, "and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." - Colossians 1:24.

The lesson of suffering has not been learned until we know how to rejoice in it. And we may rejoice, when it dawns on us that "as the sufferings of Christ abound in us, so our consolation also abounds by Christ. That when we are "afflicted, it is for" our "consolation and salvation"; that Christ Himself learned obedience by the things which He suffered." And that because He "hath suffered being tempted, He is able to succor them that are tempted." When it dawns on us that our sufferings rightly endured and interpreted are permitted that we, as the high priest of old, may "have compassion on the ignorant, and on them that are out of the way. For that he himself also is compassed with infirmity." 2 Corinthians 1:5, 6; Hebrews 5:8; 2:18; 5:2. Such suffering is not sorrowful, but happy. Christ "for the joy that was set before Him endured the cross." Hebrews 12:2.

Suffering has been the lot of God's people at all times. It is part of God's plan. Only through suffering can certain lessons be learned. Only thus can we in Christ's stead minister as we should to those who are passing through the valley of affliction and "be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Corinthians 1:4. Viewed in this light, suffering becomes a blessing. It enables one to minister in a way not possible without such experience. It becomes a privilege "not only to believe on Him, but also to suffer for His sake." Philippians 1:29.

To understand how necessary is "the fellowship of His suffering," we need but glance at the experience of some of the saints of God in past ages. Call to mind those three awful days after God had told Abraham to slay his son. Call to mind the night of Jacob's trouble the night that made a saint out of a sinner. Call to mind the time Joseph spent awaiting death in the cistern, his agony at being sold as a slave, his prison experience, caused by false accusations and embittered by ingratitude. Call to mind the persecutions of Jeremiah. The fearful day when Ezekiel was commanded to go out and preach, instead of being permitted to stay with his dying wife. The dark and awful experience of John the Baptist in prison when doubt assailed his soul; the thorn in Paul's flesh which he was not permitted to have removed. And yet from all these experiences issued nobler lives, larger vision, greater usefulness. Without them these saints could never have done the work they did, nor would their lives have been the inspiration they now are. As the flowers give more delightful fragrance when they are crushed, so great sorrow may ennoble and beautify a life, sublimating it for God's use.

Sanctified by the Spirit

The flour used in the meal offerings was not to be offered dry; it was to be mingled with oil, or anointed with oil. (Leviticus 2:4,5) The oil is the Spirit of God. Only as a life is sanctified by the Spirit, mixed with it, anointed with it, can it be pleasing to God. Suffering, in and of itself, may not be a blessing. It may only lead to hardness of heart, bitterness of spirit. But as God's Spirit takes possession of the soul, as the sweet spirit of the Master permeates the life, the fragrance of a dedicated life becomes pure.

As the incense offered each morning and evening in the holy place was emblematic of the righteousness of Christ which ascended with the prayers of the priest for the nation as a sweet savor unto God. So the incense offered in connection with each meal offering was efficacious for the individual. It was making a personal application of that which otherwise was only general. In the morning and evening sacrifice the priest prayed for the people. In the meal offering the incense was applied to the individual soul.

In the minds of the Israelites, incense and prayer were closely associated. Morning and evening, as the incense-symbolizing Christ's merits and intercession ascended in the holy place, prayers were offered throughout the nation. Not only did the incense permeate the holy and the most holy place, but its fragrance was noted far around the tabernacle. Everywhere it bespoke prayer and called men to communion with God.

Prayer is vital to Christianity. It is the breath of the soul. It is the vital element in every activity of life. It must accompany every sacrifice, make fragrant every offering. It is not only an important ingredient of Christianity, it is the very life of it. Without its vital breath, life soon ceases; and with the cessation of life, decomposition sets in, and that which should be a savor of life unto life becomes a savor of death unto death.

“Every one shall be salted with fire, and every sacrifice shall be salted with salt.” Mark 9:49. Fire purifies; salt preserves. To be salted with fire means not only purification but preservation. God wants a clean people, a people whose sins are forgiven. It is not enough to be forgiven and cleansed. The keeping power of God must be accepted. We must be kept clean. The fire is to be not a destructive fire but a cleansing one. We are to be first cleansed, then kept.

“Salted with fire” “Salted with salt”! Purified and kept pure! Wonderful provision!

The meal offering, though not the most important one, has beautiful lessons for the devout soul. All we are should be on the altar. All we have belongs to God. And God will purify and keep His own. May these lessons abide with its.

10. Peace Offerings

THE Hebrew word translated “peace offering” comes from a root word meaning “to make up, to supply what is wanting, to pay a recompense.” It denotes a state in which misunderstandings have been cleared up and wrongs righted, and in which good feeling prevails. Peace offerings were used on any occasion that called for thankfulness and joy, and also in making a vow. They were the sweet-savor offerings, like burnt and meal offerings. They were an expression on the part of the offerer of his peace with God and of his thankfulness to Him for His many blessings.

In selecting a peace offering, the offerer was not limited in his choice. He could use a bullock, a sheep, a lamb, or a goat, male or female. Ordinarily a sacrifice had to be “perfect to be accepted.” (Leviticus 22:21; 3:1-17) However, when a peace offering was presented as a freewill offering, it need not be perfect. It could be used even if it had “anything superfluous or lacking in his parts.” Verse 23. As in the case of the burnt offering, the offerer must lay his hand upon the head of the sacrifice and kill it at the door of the tabernacle. The blood was then sprinkled upon the altar round about by the priest. (Leviticus 3:2) After this the fat was burned: “It is the food of the offering made by fire unto the Lord.” Verse 11. “All the fat is the Lord's shall be a perpetual statute for your generations throughout all your dwellings, that you eat neither fat or blood.” Verses 16, 17.

Peace offerings were of three kinds: thank offerings, offerings for a vow, and voluntary offerings. Of these thank offering, or praise offering, appears the most prominent. It was offered on occasions of joy, thankfulness for some specific instance of deliverer for some signal blessing bestowed. It was offered from a heart filled with praise of God, running over with joy. Burnt offerings stood for dedication and consecration on the part of the offerer. Meal offerings recognized the offerer's dependence upon God for all temporal needs and his acceptance of the responsibility of stewardship. Peace offerings were a praise offering for mercies received, a thank offering for blessings enjoyed; a voluntary offering from an overflowing heart. They asked for no favors as such; they ascribed Praise to God for what He had done, and magnified His name for His goodness and mercy to the children of men.

Communal Feast

The offerings in the Old Testament were embodied prayers. They combined faith and works, prayer and faith. In their totality they expressed man's entire relationship to, and need of, God. Peace offerings were communion offerings. Whereas burnt offerings were wholly burnt on the altar and no part eaten; whereas meal offerings were partly burnt on the altar and partly eaten; peace offerings were divided among God, the priest, and the offerer, the greater part being eaten. “It shall be a perpetual statute for your generations throughout all your dwellings, that you eat neither fat nor or blood.” Verses 16, 17.

Peace offerings were of three kinds: thank offerings, offerings for a vow, and voluntary offerings. Of these the thank offering, or praise offering, appears the most prominent. It was offered on occasions of joy, of thankfulness for some specific instance of deliverance, or for some signal blessing bestowed. It was offered from a heart filled with praise of God, running over with joy.

Burnt offerings stood for dedication and consecration on the part of the offerer. Meal offerings recognized the offerer's dependence upon God for all temporal needs and his acceptance of the responsibility of stewardship. Peace offerings were a praise offering for mercies received, a thank offering for blessings enjoyed; a voluntary offering from an overflowing heart. They asked for no favors as such; they ascribed praise to God for what He had done, and magnified His name for His goodness and mercy to the children of men.

The offerings in the Old Testament were embodied prayers. They combined faith and works, prayer and faith. In their totality they expressed man's entire relationship to, and need of, God. Peace offerings were communion offerings. Whereas burnt offerings were wholly burnt on the altar and no part eaten; whereas meal offerings were partly burnt on the altar and partly eaten; peace offerings were divided among God, the priest, and the offerer, the greater part being given to the offerer and his family. God's part was burned on the altar. (Leviticus 3:14-17) The priest received the wave breast and the heave shoulder. (Leviticus 7:33, 34) The rest belonged to the offerer, who could invite any clean person to partake with him. It must be eaten the same day, or in some cases the second day, but not later. (Verses 16-21)

Unleavened cakes mingled with oil, also wafers and fried cakes, were a part of the offerings. To this was added leavened bread. A part was first presented to the Lord as a heave offering and then given to the priest as his portion. (Verses 11-13)

The whole ceremony constituted a kind of communion service in which priest and people partook with the Lord at His table—a joyful occasion, where all united in thanking God and praising Him for His mercy.

The use of leaven in the peace offering is significant. Ordinarily leaven was not permitted in any sacrifice. In one other instance where it was used—that of the first fruits in the meat offering (Leviticus 2:12)—it was not permitted to come on the altar. In the present instance it was presented to the Lord as a heave offering and then given to the priest who had sprinkled the blood. (Leviticus 7:13, 14) In the case of the first fruit in the meat offering, the leaven represented man bringing his offering to God for the first time. He must bring such as he had. But he was to do that only once. In the peace offering, both unleavened and leavened bread are commanded. May it not be, as this is a common meal of which God, priest, and offerer partake, that the unleavened bread represents Him who is without sin and who is our peace; and that the leaven represents the imperfection of man who is nevertheless accepted by God? Reference to this is made in Amos 4:5.

“The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day.” Leviticus 7:15. Though this was partly a sanitary measure, that was not the only reason; for in cases where the peace offering was a vow or a voluntary offering, it could also be eaten the second day. (Verse 16) It was manifestly impossible for man to consume his offering in one day, if it were a bullock or a goat or a lamb. He therefore was permitted and commanded to ask others to share in the meal. “Thou may not eat within thy gates . . . any of thy vows which thou vows, nor thy freewill offerings, or heave offering of your hand. But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates. And thou shall rejoice before the Lord thy God in all that thou puts your hands unto. Take heed to thyself that thou forsake not the Levite as long as thou lives upon the earth.” Deuteronomy 12:17-19.

This was a distinguishing feature of the peace offering. It must be eaten the same day, and it must be shared; it must be eaten “before the Lord,” and the partakers must rejoice. It was a joyful, communal meal, and in this respect differed from other offerings.

Vows

At times peace offerings were vow offerings. For one reason or another, perhaps because of some special blessing, expected or desired, an offerer would make a vow to the Lord. He might vow himself to the Lord, or his wife or children, or cattle, house, or lands. (Leviticus 27) In this way Samuel was vowed to the Lord (1 Samuel 1:11) In case of persons, a vow could ordinarily be redeemed, or bought back, at a fixed valuation, adjustable by the priests in case of the very poor. (Leviticus 27:1-8) If the vow concerned one of the beasts suitable for sacrifice, it could not be redeemed. If a man attempted to exchange it for another beast both beasts were to be offered. (Verses 9, 10) In case of an unclean beast, the priest was to evaluate it. It could be redeemed by adding one fifth to the estimated value. (Verses 11-13)

It was a clearly stated principle that nothing already belonging to God could be vowed. Under this rule were the first-born (verses 26, 27); anything devoted to God (verses 28, 29); the tithe (verses 30-34).

There are some who do not consider vows with favor. Yet God provided for vows. While it is better not to vow than to vow and not pay (Ecclesiastes 5:5), at times vows are in order and acceptable to God. “If thou shall forbear to vow, it shall be no sin in thee” (Deuteronomy 23:22); but if a man makes a vow, he shall “not slack to pay it” (verse 21). The making of a vow is optional. A man may or may not make a vow, but if he makes one “he shall not break his word, he shall do according to all that proceeds out of his mouth.” Numbers 30:2.

The chief point is this, that a man is to keep that which he has promised. He must “not break his word.” He must not even be “slack” in fulfilling his vow. When the proper time comes, he must pay. God expects this.

God wants His people to be honest and dependable. He wants them to keep their promises. No man is fulfilling his Christian duties if he is undependable in business dealings. No man can break his word and retain God's favor. No man can “forget” to pay his bills, or even be slack concerning them, and be

counted 'honest in the sight of heaven. A Christian, above all people, must be a man of his word. He must not only be upright; he must be prompt.

This is an age in which many consider their word as of little weight, and have small respect for their promises. While this may be expected of the world, there can be no excuse for any who bear the name of Christ to repudiate their promise. Yet how many unpaid pledges there are, how many broken vows! The marriage vow is broken; the baptismal vow is broken; the ordination vow is broken. Covenants are repudiated, agreements violated, pledges forgotten. Breaking of faith is common, disregard of responsibility almost universal. Christ Himself wondered whether He should find faith on the earth when He returned at the last day. (Luke 18:8)

In the midst of all this confusion there must be, will be, a people upon whom God can depend, in whose mouth is found no guile, who are true to their word. The question asked in Psalms 15 is also answered there. The question: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" The answer: "He that walks uprightly, and works righteousness, and speaks the truth in his heart. He that backbites not with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor. In whose eyes a vile person is condemned. But he honors them that fear the Lord. He that swears to his own hurt, and changes not. He that puts not out his money to usury, nor takes reward against the innocent. He that does these things shall never be moved."

One of the conditions here mentioned of abiding in the tabernacle of God is that of swearing "to his own hurt" and not changing. A man may agree to sell or to buy some property, and after the agreement is made, receive a more favorable offer. Will he stand by his bargain even at a loss to himself? He will if he is a Christian.

Regard for one's word is a crying need. Nations need it, lest their agreements become meaningless. Business needs it, lest confusion and disaster result. Individuals needs it, lest faith perish from the earth. Above all, Christians need it, lest men lose their vision and hope, and despair grip mankind.

This is the supreme hour and opportunity of the church. The world is due a demonstration that there is a people who remain faithful in a faithless generation; who have respect for their own word as well as for God's; who are true to the faith once delivered to the saints. The manifestation of the sons of God is overdue. (Romans 8:19) This revelation of the sons of God is not only "the earnest expectation of the creature," but "the whole creation groans and travails in pain together" for it. Verse 22. And this manifestation will reveal a people who have the seal of God's approval. They keep the commandments. They have the faith of Jesus. Their word is yea, yea, and nay, nay. They are without fault, even before the throne of God. (Revelation 14:12, 5; James 5:12)

At Peace With God

As has been stated before, the peace offering was a communion offering in which God, the priest, and the communal meal people partook. It was within the precincts of the temple, in which joy and happiness prevailed, and priest and people held converse. It was not necessarily an occasion when peace was effected; it was rather a feast of rejoicing that peace existed. It was generally preceded by a sin offering and a burnt offering. Atonement had been made, the blood had been sprinkled, forgiveness had been extended, and Justification had been assured. In celebration of this, the offerer invited his near of kin and his servants, as well as the Levites, to cat with him. "Thou may not eat within thy gates," was the command, but only "in the place which the Lord thy God shall choose." Deuteronomy 12:17, 18. And so the whole family celebrated in a festal manner the peace that had been established between God and man, and between man and man.

"Being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1. "He is our peace." Ephesians 2:14. Israel of old was invited to celebrate the fact that they had peace with God, that their sins were forgiven, and that they were restored to favor with God. This celebration included son and daughter, man servant and maidservant, as well as Levite. All sat down at the table of the Lord and rejoiced together "in the hope and the glory of God." In like manner we are to joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Romans 5:2,11.

Few appreciate or rejoice in the peace of God as they should. Though the reason may be a lack of appreciation of what God has done for them, many are the dear souls who fail to understand that it is their

right and privilege to be happy in their religion. They live in the shadow of the cross rather than in its sunshine. They feel that there is something wrong in happiness that to smile is inappropriate, and that innocent laughter is sacrilegious. They carry the burden of the world on their shoulders and feel that to spend any time in recreation not only is a waste of time but definitely irreligious. They are good Christians but not happy ones. If they were living in the days of Christ and following Him, they would question the advisability of His going to the marriage feast at Cana in Galilee. They might even be perplexed about Christ's eating and drinking with sinners. With John's disciples they would be fasting and praying. (Luke 5:29-35)

This is written with full appreciation of the times in which we are living. If there was ever a period when seriousness and sobriety should characterize our work, now is such a time. In view of the approaching crisis, what manner of men ought we to be, in all holy conversation and godliness! All frivolity and lightness should be put aside, and solemnity should take possession of every earthly element. Great and momentous events are hastening on apace. This is no time for trifling and pettiness. The King is at the door!

Rejoicing in the Lord

These conditions, however, should not cause us to lose sight of the fact that we are children of the King, that our sins are forgiven, and that we have a right to be happy and rejoice. God's work must be finished, and we are to have a part in it. But after all, it is God who must finish the work. Many talk and act as though they were to finish the work, as though it depends on them. They seem to think that they have the responsibility of the work upon them, and that though God may help, it is really for them to do the work. Even in their prayers, they often remind God of what He should do, fearful that He may forget some things that are on their hearts. They are good souls, anxious to do right at all times, but they have not learned to cast their burdens on the Lord. They are doing their best to carry the load, and though groaning beneath the burden, are determined not to give up. They struggle on and are doing much good. They are valuable workers, and the Lord loves them dearly.

But they are, lacking in some important essentials, and are not getting much joy out of their Christianity. They are Marthas who toil and work, but leave out the one thing needful. They look disapprovingly at the Marys who are not doing as they do, and they, make their complaint to the Lord. They do not understand how Christ can take Mary's part, when to their mind she ought to be rebuked. They work, but they are not happy about it. They think that others are not doing their share. (Luke 10:38-42)

It is the same lesson that is emphasized in the story of the prodigal son. The elder son said he had never done anything wrong. He had always worked hard and had not wasted time in feasting and carousing. And now when the younger son came home after spending his portion in riotous living, he was angry and would not go in to the feast in honor of the returned brother. It was of no avail that the father came out and entreated him. He rather rebuked the father, reproaching him that "as soon as this thy son was come, which hath devoured thy living with harlots, thou has killed for him the fatted calf." Luke 15:30. Kindly the father replied, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Verse 32. We are not told the end of the story. Did the son go in? Did the love of the father prevail? We do not know. The story does not say. The last picture we have is of the elder son being outside the house, angry. It is to be hoped that he repented and went in, but we do not know.

Christians should be a happy people, even in the midst of the most solemn events. And why should they not be? Their sins are forgiven, and they have peace with God. They are justified, sanctified, saved. God has placed a new song in their mouths. They are children of the Most High. They are walking with God, and are happy in His love.

Few Christians have the peace of God in their hearts as they should. They forget their heritage. Said Christ: "Peace I leave with you, My peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

Yet the hearts of many are troubled. They are afraid. They are worrying. Some dear one is outside the fold, and they are trying to "pray him in." Day and night they toil and pray. They leave no stone unturned in their effort to encompass his salvation. If anyone can be saved by the works of someone else, they are determined that it shall be done. And they do not leave God out of the reckoning. They pray to

Him. They entreat Him. They pray as though God needed prodding. And at last the dear one turns to God how happy they are! Now they can rest. Now their work is done, their task accomplished.

Does it ever occur to such souls that God is as such interested in the dear one's conversion as they are, yes, more than they possibly could be? Does it ever occur to them that long before they began to pray and to work, God planned and worked for the loved one's salvation; that He is doing and has done all that possibly can be done? That instead of their taking over God's work and imploring Him to help them, it would be better if they recognized the work as God's work and co-operated with Him? The moment such realization comes to the soul, peace comes. It will not make us work less or pray less, but it will shift the emphasis. We begin to pray in faith. If we believe God is really at work, if we believe He is interested in men's salvation, we shall pray more than ever, but we shall leave the responsibility with God.

Much of our work and many of our prayers are grounded in unbelief. With Habakkuk we feel that God is not doing His part, (Habakkuk 1:2) He needs to be reminded. There are things that should be called to His attention, and we proceed to bring them before Him. Instead of having faith in God, in His wisdom, His power, we take the burden upon ourselves, saying, in effect, that we cannot trust God to do what He has promised to do. But when faith comes, when the wonderful light dawns on us that God is still ruling in the affairs of men; that He is doing all that can be done to save mankind. And that our chief concern should be to know His will-when this realization comes to us, assurance, rest, and peace will be ours in abundant measure. There will be no fewer works, but they will be works of faith. There will be no fewer prayers, but they will be prayers of faith. Thanksgiving will ascend daily for the privilege of working together with God. Peace will fill the heart and soul. Anxiety and worry will be no more. Peace, sweet peace, quietness, rest, happiness, and joy will be the daily portion. Life and life's outlook are entirely changed. We have learned to sit at the feet of Jesus. While Martha is still working -and complaining-Mary is listening to the words of life. She has found the one thing needful. She understands the word of Christ: "This is the work of God, that you believe." John 6:29. And she believes and rests.

There is no higher bliss possible than to have the peace of God in the heart. It is the legacy which Christ left. "Peace I leave with you," He says. Wonderful words. "My peace I give unto you." John 14:27. His peace is that quiet assurance that comes from confidence in God. At the time Christ spoke these words He was nearing the cross. Golgotha was before Him. But He did not waver. His heart was filled with peace and assurance. He knew Him in whom He trusted. And He rested in the knowledge that God knew the way. He might not be able to "see through the portals of the tomb." Hope might "not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice." But "by faith He rested in Him whom it had ever been His joy to obey. . . . By faith, Christ was victor." - *The Desire of Ages*, pages 753, 756.

That same peace He bequeaths to us. It means oneness with the Father, fellowship, communion. It cans quiet joy, rest, contentment. It means faith, yes hope. In this peace there is no fear, worry, or anxiety. Whoever possesses it has that which passes understanding. He has a source of strength not depending on circumstances. He is in tune with God.

11. Sin Offerings

SIN and “sin offering” are different translations of the same Hebrew word, *chattath*. Sin offerings were so closely connected with sin that one Hebrew word is used to denote both. When Hosea says of the priests, “They cat up the sin of My people” (Hosea 4:8), *chattath* is used, and may therefore rightly be translated either “sin” or “sin offering.”

Sin offerings are first mentioned in the Bible in connection with the consecration of Aaron and his sons. (Exodus 29:14) There are those who believe that they were in existence and use before, but there is no record of this until the time of Moses. During this early period burnt offerings appear to be the only offerings used.

Sin offerings sufficed only for sins done through ignorance. “If a soul shall sin through ignorance” (Leviticus 4:2); “if the whole congregation of Israel sin through ignorance” (verse 13). “If any one of the common people sin through ignorance” (verse 27); “if ought be committed by ignorance” (Numbers 15:24); “if any soul sin through ignorance” (verse 27)-these are statements connected with sin offerings. They concerned sins of errors, mistakes, or rash acts, of which the sinner was unaware at the time, but which afterward became known to him.

Sin offerings did not cover sins done consciously, knowingly, defiantly, or persistently. When Israel sinned deliberately, as in worshiping the golden calf, and refused God's proffered mercy when Moses called them to repentance, they were promptly punished. “There fell of the people that day about three thousand men.” Exodus 32:28. So with the man who despite God's express command gathered sticks on the Sabbath. (Numbers 15:32-36) He was put to death.

Concerning willful or presumptuous sins, the law reads, “But the soul that does ought presumptuously, whether he be born in the land, or a stranger, the same reproaches the Lord; and that soul shall be cut off from among His people. Because he bath despised the word of the Lord and hath broken His command merit, that soul shall utterly be cut off; his iniquity shall be upon him.” Verses 30, 31.

To this general rule there were some exceptions which will be discussed in the chapter “Trespass Offerings.” It should also be noted that though there was no provision in the daily ritual for conscious or willful sins, sins “done with a high hand,” the services of the Day of Atonement provided for such transgressions. This will be considered later.

The Various Sin Offerings

The fourth chapter of Leviticus discusses sin offerings under four heads. The sin of the anointed priest (verses 3-12), of the whole people (verses 13-21), of the ruler (verses 22-28), and of one of the common people (verses 27-35). The sacrifices demanded were not the same in all cases, nor was the blood disposed of in the same manner. If the anointed priest sinned “according to the sin of the people,” or as the American Revised Version reads, “so as to bring guilt on the people,” he was to bring “a young bullock without blemish unto the Lord for a sin offering.” Leviticus 4:1 If the whole congregation of Israel sinned through ignorance, they also were to “offer a young bullock for the sin, and bring him before the tabernacle of the congregation.” Verse 14. If one of the rulers sinned he was to bring “a kid of the goats, a male without blemish.” Verse 23. If one of the common people sinned through ignorance, he was to bring “a kid of the goats, a female without blemish.” Verse 28. In case he could not bring a goat he might bring a female lamb. (Verse 32)

In each case the sinner was to provide the offering, lay his hand upon the head of the animal, and kill it. When the whole congregation sinned, the assembly provided the offering, and the elders placed their hands upon the head of the bullock.

In the disposition of the blood there was a difference that should be noted. When the anointed priest sinned and brought his bullock and killed it the priest should “dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.” Verse 6. He should also put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation. And shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. Verse. 7.

When the whole congregation sinned, the blood was disposed of in the same manner as when the

anointed priest sinned. Some of it was taken into the first apartment of the sanctuary and sprinkled before the veil. The horns of the altar of incense were touched with the blood, and the rest of the blood was poured out at the foot of the altar of burnt offering in the court outside. (Verse 18)

When a ruler sinned, the blood was not brought into the sanctuary. The record reads: “The priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.” Verse 25. In this case the blood was neither carried into the sanctuary nor sprinkled before the veil. It was put upon the horns of the altar of burnt offering in the court outside, and the rest of the blood poured out at the foot of the same altar.

When one of the common people sinned, the blood was disposed of in the same manner. It was put upon the horns of the altar of burnt offering and the rest poured out at the bottom of the altar. (Verses 30, 34)

In all four cases the fat was removed from the carcass and burned on the altar of burnt offering. (Verses 8-10, 19, 26, 31, 35) The carcass, however, was treated differently in the several cases. If the anointed priest sinned, the “skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung. Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire. Where the ashes are poured out shall he be burnt.” [Verses 11, 12]. The same was done with the carcass of the bullock offered as a sin offering for the whole congregation. The body was carried without the camp to a clean place and there burned on the wood with fire. (Verse 21)

There is no instruction in the fourth chapter of Leviticus as to what was done with the body when a ruler or one of the common people sinned. In the sixth chapter of Leviticus, however, in “the law of the sin offering,” is found some further instruction. “In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offers it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.” Leviticus 6:25, 26.

This statement is illuminating. The priest that offered the sin offering was to eat it. He was to eat it in a holy place, in the court of the tabernacle of the congregation. Verse 29 states, “All the males among the priests shall eat thereof: it is most holy.” The principle in regard to the disposition of the carcasses of sin offerings is stated in verse 30: “No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.”

The Blood

From the foregoing we summarize the use of the blood in sin offerings as follows: In the first two cases—those of the anointed priest and the whole congregation. The ministration of the blood was alike: it was taken into the first apartment of the sanctuary and sprinkled seven times before the veil and also placed on the horns of the altar of incense. (Leviticus 4:6,7) Only a small portion of the blood was used in sprinkling; the rest was poured out at the foot of the altar of burnt offering.

In the other two cases—those of the ruler and of one of the congregation—the blood was not carried into the sanctuary, but the priest took of the blood and with his finger put some upon the horns of the altar of burnt offering. (Verse 25) The difference to be noted is that in the first two cases the blood was carried into the sanctuary; in the other two cases it was not.

The Flesh

In none of the four cases was the flesh used in any ministration at the altar. While the fat of all animals used in the service was removed from the body and burned “upon the altar for a sweet savor unto the Lord (Leviticus 4:8, 19, 26, 31, 35), the flesh itself was either burned without the camp or eaten by the priests (verses 12, 21; 6: 26, 29). The burning of the carcass outside the camp was simply for the purpose of disposing of it, and had no expiatory significance. In explanation of the eating of the flesh by the priests, Moses says, “Behold, the blood of it was not brought in within the holy place: you should indeed have eaten it in the holy place as I commanded.” Leviticus 10:15. This agrees with the principle stated in Leviticus 6:30. One of two things must be done: either the blood of the sacrifice must be brought into the holy place, or else the flesh must be eaten by the priest.

It was not left to the judgment of the priest to choose which of these two ways to do. He was specifically commanded to bring the blood into the sanctuary in the cases of the anointed priest and the whole congregation. In the other two cases he was not to carry the blood into the holy place, but put it upon the horns of the altar of burnt offering, and then eat the flesh. He was not permitted to carry the blood into the sanctuary and also eat the flesh, nor could he omit eating the flesh when the blood was not carried in. He could do only one of two things, but that one thing could not be omitted. From this it seems to be indicated that the eating of the flesh was in some way considered the equivalent of carrying the blood into the sanctuary.

Transfer of Sin

“Moses diligently sought the goat of the sin offering, and, behold, it was burnt. And he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying, Wherefore have you not eaten the sin offering in the place of the sanctuary, seeing it is most holy, and He hath given it you to bear the iniquity of the congregation, to make atonement for them before Jehovah? Behold, the blood of it was not brought into the sanctuary within: you should certainly have eaten it in the sanctuary, as I commanded.” Leviticus 10:16-18, A.R.V.

Aaron and his sons had made the mistake of not eating the flesh of the sin offering. When a goat was offered, the blood was put on the horns of the altar of burnt offering, and the flesh was to be eaten. In this case they had omitted the eating of the flesh. This made Moses angry. “You should certainly have eaten it,” he said. The reason for eating the flesh is stated to be: “God hath given it you to bear the iniquity of the congregation.” This is a clear assertion that the priest in eating the flesh took on himself the iniquity of the people.

This statement has a definite bearing upon the question of the possibility of transfer of sin from one individual to another. The question is fundamental to Christianity. If sin cannot be transferred, then Christ, of course, cannot and does not bear our sins. And if He cannot and does not bear our sin's, we are without hope. Christianity is built on the proposition that Christ is the Lamb that bears the sin of the world. Take that hope away from humanity, and all is lost.

We now inquire: Is there any parallel to this in the service of the sanctuary? Is any transfer of sin made there? Does one bear the sins of another? The answer is affirmative. Aaron comes to the sanctuary burdened with sin. When he leaves, the burden has fallen off; he has been forgiven, and goes away free and happy. What has happened?

He has brought his sin offering, “a lamb or a kid of the goats, for a sin offering.” Leviticus 5:6. (See also 4:28, 31) He has put his hand upon the head of the offering and killed it. He has confessed “that he hath sinned in that kind.” Leviticus 5:5. After this the priest has taken, “of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering.” Leviticus 4:30, 31. As the last part of the ceremony the priest has eaten the flesh of the sin offering in the court of the tabernacle, by this act taking the sin upon himself, bearing “the iniquity of the congregation. (Leviticus 6:26; 10:17) In doing this the priest is symbolic of Him who “bare the sin of many,” upon whom the Lord laid “the iniquity of us all.” Isaiah 53:1-12. “Surely He hath borne our grief, and carried our sorrows”; His soul has been made “an offering for sin.” Because He thus suffered, “My righteous Servant” shall justify many; for He shall bear their iniquities.” Verses 4, 10, 11.

Who can fail to see the parallel? Of Christ it is said that “He shall bear their iniquities.” Of the priests it is said that “God hath given it you to bear the iniquity of the congregation.” As Christ took sin upon Him, so the priests took sin upon them. As Christ took our sins upon Him to “justify many,” so the priests took the sin upon them “to make atonement for them before the Lord.” Verse 11; Leviticus 10:17. There can be no doubt that in these cases there is a transfer of sin; in one case in type, in the other case in reality.

When the priest ministered the blood and ate the flesh, he not only took the sin upon him but identified himself so completely with the sinner that the sins he took upon himself became his sins, and he became responsible for them. “God hath given it [the flesh] you to bear the iniquity of the congregation, to make atonement for them before the Lord.” Leviticus 10: 17.

In the course of his week's service at the sanctuary the priest had eaten of many of the sin offerings, and thus carried the sins of many offerers. As he could not atone for these sins with his own life,

and as he bore the sins for the avowed purpose of making atonement for them, it became necessary for him to bring a personal offering for all the sins he carried and for which he was responsible. As the sins which he carried were now his own, and as when a priest sinned, the blood was brought into the holy place, so he brought the blood into the sanctuary, an atonement for all the sins which he bore.

That transfer of sin is possible is also taught in the services on the Day of Atonement. “Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgression, even all their sins. And he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness.” Leviticus 16:21, ARN.

This statement is clear and precise. The high priest lays his hands on the head of the scapegoat and confesses over him all the iniquities of the children of Israel and all their transgressions in all their sins, and puts “them upon the head of the goat.” Words could not be clearer than these are.

Upon the evidence here presented we confidently hold that transfer of sin is a true Biblical doctrine, that it was prefigured in the sanctuary service, and that it was in actuality carried out in the life of Christ. We believe this doctrine to be vital to salvation, one of the foundation pillars in the atonement.

Does Blood Defile?

That blood cleanses is a distinct evangelical doctrine. “The blood of Jesus Christ His Son cleanses us from all sin” is the belief and creed of every Christian. 1 John 1:7. Is the doctrine that blood also defiles as truly Biblical? This we shall now consider.

If we should change the question to “Does sin defile?” all would agree. “Out of the heart,” says Christ, “proceed evil thoughts, (murders, adulteries, fornication, thefts, false witness, blasphemies: these are the things which defile a man.” Matthew 15:19, 20. This is a statement of principle which is confirmed by the general teaching of the Bible. Not only does sin defile a man, but it defiles whatever it touches. Adultery defiles the land and the sanctuary. (Ezekiel 23:37, 38) Murder defiles the land. (Numbers 35:33) Profanation of the Sabbath defiles both the Sabbath and the sanctuary. (Ezekiel 23:38) Uncleanness defiles the tabernacle. (Leviticus 15:31; 16:16) Worship of Molech defiles the sanctuary. (Leviticus 20:3) The ceremonially unclean, who does not purify himself, defiles the tabernacle and the sanctuary of the Lord. (Numbers 19:13,20) In all these cases it is sin that defiles, whether it be a person, a thing, or a day. The land can be defiled, and so can the Sabbath, the tabernacle, the sanctuary, or the human heart. Sin defiles what it touches.

The Cleansing of the Sanctuary

When on the Day of Atonement the sanctuary was cleansed by means of the blood of the goat, Aaron was told to sprinkle the blood “upon the mercy seat, and before the mercy seat,” and make “atonement for the holy place” and “for the tabernacle of the congregation” and also “go out unto the altar that is before the Lord, and . . . cleanse it, and hallow it.” Leviticus 16:15-19. In particular, he is to put the blood “upon the horns of the altar round about.” Verse 18. In the same manner the altar of incense should be cleansed. “Aaron shall make atonement upon the horns of it once in the year; with the blood of the sin-offering of atonement once in the year shall he make atonement for-it throughout your generations: it is most holy unto Jehovah.” Exodus 30:10, A.R.V.

These altars were cleansed each year, as also the holy and the most holy place. We may, therefore, rightfully inquire what had made these altars and places unclean? The reason for the defilement is said to be “because of the uncleanness of the children of Israel and because of their transgressions in all their sins.” Leviticus 16:16. This is confirmed by the statement that the blood was put “upon the horns of the altar round about” and also sprinkled upon it seven times to “cleanse it, and hallow it from the uncleanness of the children of Israel.” Verses 18,19.

We therefore hold that the sanctuary was made unclean because of the sins of Israel, and that this was particularly true of the horns of the altars. Of the golden altar it is emphasized that Aaron was to make “atonement upon the horns of it once in a year” and that this atonement was to be made “with the blood of the sin offering.” Exodus 30:10. He was also to put of the blood of the goat “upon the horns of the altar [of burnt offering] round about. . . . and cleanse it, and hallow it from the uncleanness of the children of

Israel.” Leviticus 16:18,19.

It may be pertinent to inquire: If blood only cleanses and never defiles, why is it necessary to cleanse the horns on the Day of Atonement when blood had been placed on these horns every day of the year? If the blood placed daily upon the horns purified, then the horns must have been very clean on the Day of Atonement. But the contrary was the case. They were defiled; they were unclean. Blood had been placed upon them; sin had been recorded by the priest's placing his blood fingerprint upon them. They needed cleansing.

An Important Statement

An important statement concerning the blood is found in Leviticus 17:11, which we discussed briefly in the chapter on burnt offerings. The Authorized Version reads: “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.” The American Revised Version translates: “For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that makes atonement by reason of the life.”

Both of these versions stress the fact that “the life of the flesh is in the blood” and that “it is the blood that makes atonement.” The American Revised Version states that “the blood . . . makes atonement by reason of the life.” It is not the blood in and of itself that atones. It is the life in the blood that does it. It is the person's life that determines the value of the blood, and the blood has value only as the life has value.

For this reason the blood of a sinful being has no atoning value. And for the same reason the blood of Christ does have infinite atoning value. His blood atones, but only “by reason of the life.” This meaning is inherent in the Hebrew construction. The preposition for in the sentence, “It is the blood that makes an atonement for the soul,” invariably denotes the means by which atonement is made, and hence may appropriately be translated “by reason of.”

The plan of salvation is grounded in blood atonement. Because of sin, man has lost his right to life, which must therefore be forfeited to God, to whom it is due. As a merciful provision, God provides a way of escape and accepts another life in place of the life of the transgressor. As the life of the flesh is in the blood, so the blood of the substitute is shed and presented to God on the altar in the place of the blood of the real sinner. But before this is done, the sinner must identify himself with the substitute, must place his hand on the head of the victim, and “confess that he hath sinned in that thing” and is worthy of death. Leviticus 5:5. The very genius of the transaction being that the substitute takes the place of the sinner and dies in his place, of necessity the sin and guilt is transferred to the substitute, who submits to the penalty. After the sacrifice is slain, the blood symbol of the life is put on the horns of the altar, this act constituting an acknowledgment of a forfeited life and also of the justice of the law in requiring it.

Concerning the blood used in the sin offering, is recorded this: “The priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering.” Leviticus 4:30. Of this ceremony Jeremiah says, “The sin of Judah is written with a pen of iron, and with the point of a diamond. It is graven upon the table of their heart, and upon the horns of your altars.” Jeremiah 17:1. As the priest with his finger solemnly marked the horns with the blood, the sin was recorded. He makes a fingerprint, a blood print, upon the horns, and this fingerprint constitutes a record as definite as though it were graven with the point of a diamond. The man has sinned. He has confessed his sin. The sin is recorded with the blood of the sacrifice which the man has brought. He has admitted his guilt. He has recognized the justice of death as the punishment for his sin, and in recognition of this he has with his own hand taken the life of the victim. A record of this transaction is, now placed in blood upon the horns of the altar.

The blood that was put upon the horns of the altar was the blood of an animal to which sin had been imputed. The animal died because sin was placed upon it. The blood that was placed upon the horns of the altar was therefore sin-laden blood. It recorded the sin upon the horns as with a pen of iron. It also recorded the death of the sinner in his substitute. It recorded that a life which because of sin has been forfeited had been given back to Him who gave it. It recorded the payment to the law of that which was its due. It recorded that a misspent life, the life of one who realized and acknowledged his sin, had willingly been renounced and laid down.

The life which the sinner thus laid down was not a perfect, pure life. It was a sinful, polluted life. Of that life the blood was emblematic, for the life is in the blood, and the life determines the value of the

blood. If it were, not a sinful life that was thus presented to God, there would be no ground for the confession of sin nor the yielding up of the life upon the altar. The broken law demands the sinner's life of which the sin-charged blood is the symbol-and the man willingly lays it down. The life demanded is the sinful life, not the perfect life, and this sinful life the man now renounces. He has already by confession placed his sin upon the innocent animal, which has become his substitute and is now counted a sinner. As such it must die and pay the penalty for sin, thus maintaining the dignity of law. It is this sin-laden blood which the priest takes and places upon the horns of the altar, thus recording the sin and also the fact that a payment has been made. Thus is fulfilled Jeremiah's statement that "the sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart and upon the horns of your altars." Jeremiah 17: 1.

Two Things Necessary

In considering the atonement, many forget the part which the law plays. Yet it was the law of Ten Commandments around which all the services of the sanctuary revolved. Take the law away, and there would be no need of any atonement, for with no law there is no sin. Considered from this viewpoint, two things are necessary to atonement:

First, an acknowledgment of the just claims of the law, which is another expression for the righteousness of God. This is given by the sinner's confession, and the consequent renouncing and giving back of the life which he has forfeited. This act satisfies the law and the penalty is paid by forfeiting the life. But while the law is thus paid, the sinner, in type, is dead. This is the first part of the transaction, and an important one.

Second, there must be, in type, a freeing of the sinner from death, some transaction whereby a pure, sinless life is exchanged for the sinful, polluted life of the sinner. This sinless life not only must be sinless in itself but must not bear sin or have sins placed upon it or be made to be sin. It must be a pure, holy life, "without spot, wherein is no blemish, and upon which never came yoke." Numbers 19:2. Such a life is found only in Christ, and the perfect symbol of that life is found in the Lord's goat, which on the Day of Atonement died without having any sins confessed upon it, and the blood of which effected the cleansing of the sanctuary. (Leviticus 16)

These two phases of the ministry of Christ are not to be confused. They are distinct and separate; yet they found their expression in the one perfect Redeemer, who, sinless, yet Himself bore "the sin of many," who was made "to be sin for us, who knew no sin," who made "His soul an offering for sin" and poured out His soul unto death." Though "He had done no violence, neither was any deceit in His mouth." 2 Corinthians 5:21; Isaiah 53:10, 12, 9.

The Sin Offering Ritual

We are now ready to consider further the significance of what took place when a man brought his sin offering to the tabernacle and went away forgiven. We have already discussed this briefly, but shall add some further observations. When one of the people sinned and became aware of it, he was to bring "a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering." Leviticus 4:28, 29.

The laying on of the hand was an old custom in Israel, a symbolic act whereby something possessed by one was conveyed to another. Thus Jacob wittingly laid his right hand upon Ephraim and his left upon Manasseh, and blessed them. (Genesis 48:14, 15) Thus also Jesus laid His hands upon the little children and blessed them. (Mark 10: 16) In the same manner Jesus healed people (Mark 6:5); Paul received his sight (Acts 9:12); men received the Holy Ghost (Acts 19:6); Joshua was dedicated to holy office by Moses (Numbers 27:18); and Stephen was ordained to the ministry (Acts 6:6). In each case something was conveyed from one to another by the outward sign of the laying on of hands. In the New Testament the laying on of hands is considered one of the fundamental doctrines of the church (Hebrews 6:2), and instruction is given not to be premature in the bestowal of the gift (1 Timothy 5:22).

If we now inquire what the sinner possesses and what he can impart to another as he appears before God and places his hand on the sacrifice, we find that he is in possession of only one thing, sin,

which he hopes and prays to be delivered from. And he is delivered from it. He lays his hand upon the head of the animal, and by this act conveys his sin to the innocent lamb, who now bears his sins.

Then the same hand which conveyed the sins to the lamb slays it. The priestly service now begins, and the blood is placed on the horns of the altar of burnt offering. This blood represents the sinner's forfeited life, which is shed to satisfy the law's demand. The law holds the blood, the life of the sinner, until the Day of Atonement, when redemption is accomplished. As noted before, the priest dipped his finger into the blood, and placed a mark on the horns, a blood mark, a fingerprint. By this mark the sin was recorded, as a fingerprint constitutes a record. This mark recorded the sin, and also the fact that a death had taken place for that sin.

By this transaction the altar became defiled, and particularly the horns. For this reason it became necessary to make an atonement upon the altar once a year with the blood of a sin offering. This atonement was accomplished when the priest took the pure blood of the Lord's goat, upon whom no sins had been placed, and put it upon the horns of the altar round about. "And he shall go out unto the altar that is before Jehovah, and make atonement for it; and shall take the blood of the bullock, and the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel." Leviticus 16:18, 19, A.R.V. As during the year these horns had been polluted by the sin-charged blood that had been placed upon them, so now they are cleansed with sinless blood used on the Day of Atonement.

It is of interest to note that on the Day of Atonement the atoning blood was placed only on the objects that had previously been defiled. No blood was placed on the laver or the candlestick or the table of show bread, for no blood had previously been applied to them. But blood was applied to the mercy seat, where the blood of the bullock had been sprinkled. The altar of incense and the altar of burnt offering were also sprinkled, and blood put on the horns (Exodus 30:10; 16:18, 19), for these altars had previously been defiled in the daily service. Of the veil we have no clear record that any blood was sprinkled on it, either in the daily service or in the cleansing on the Day of Atonement. The Bible statement is that the blood was sprinkled "before" the veil, which is probably the correct reading. (Leviticus 4:6, 17)

However, once a year the veil was taken down and a new one hung up. We therefore hold that blood both pollutes and cleanses. What the blood does, depends upon the value of the blood used. The life measures the blood, and the blood the life; for "the life of the flesh is in the blood." Leviticus 17:11. If it is a sinful life, the blood pollutes; if it is a sinless life, it cleanses. In harmony with this is the fact that while sin was confessed over the sacrifice in the daily service, there is no record that sin was confessed over the Lord's goat in the yearly service. In the first instance the sacrifice was made to bear sin, was made sin, and, as a sinner, must die. In the second instance Christ died as the Sinless One—an innocent, sinless life was given in holy consecration for us. Failure to distinguish these two phases in the work of redemption, shown clearly in the type, makes impossible a true evaluation of the atoning work of Christ. As our Substitute, Christ took our sins upon Him and died in the sinner's place and for sin. As sinner He ought to die—we say it reverently—and thus pay the penalty. But as the Sinless One He was under no obligation to die; but He willingly died for us, and "over and above the call of duty" redeemed us from death and the grave, and set us in heavenly places in Christ Jesus.

Sin-Trespass Offerings

The first thirteen verses of the fifth chapter of Leviticus deal with kinds of transgressions that are called both sins and trespasses. Commentators are not in agreement as to the right name, some calling them sin, and others trespass offerings. As they partake of the nature of both, and as the Bible in the section named refers to them under both designations, we shall call them sin-trespass offerings. Ordinarily a trespass is a sin knowingly committed, a stepping over. It might be unwittingly committed, but in such cases it is held that the man should have known better and that he is responsible for his ignorance. The Hebrew word for trespass offering, *asham*, might well be translated "guilt or debt offering." It denotes a greater degree of guilt than the sin offering, though the sin itself may be no greater.

As stated, some sins partake of the nature of a trespass. For instance, a person may to some degree be ignorant of some wrong he is doing, and yet not be entirely ignorant of it. He is not sure he is doing right; yet he continues doing it. These are the kinds of transgressions mentioned in the first part of the fifth chapter of Leviticus. To those belong the withholding of information (verse 1), the touching of any unclean

thing (verses 2, 3), and swearing rashly (verse 4). In such cases the sinner was commanded to bring a “trespass offering unto the Lord for his sin which he had sinned, a female from the flock, a lamb or a kid of the goats for a sin offering.” Verse 6. It will be noted that in verse 7 they were called trespass offerings and in verse 9 sin offerings. We may therefore consider them a kind of intermediate offering between the two.

A person who sinned in any of the things mentioned above was to bring a female from the flock, a lamb, or a kid of the goats for a sin offering. (Verse 6) If he was unable to bring a lamb he might bring a turtledove or a young pigeon. No direction is given as to how the blood of the animals was to be ministered. In the absence of any specific instruction it is believed that it was disposed of in the same manner as the regular sin offerings. In the case of the birds the blood was sprinkled upon the side of the altar. (Verse 9)

Sin Offering Without Blood

If the sinner was unable to bring a turtledove or a young pigeon, he might bring for his offering the tenth part of an ephah of fine flour for a sin offering. He was not, however, permitted to put oil or frankincense thereon. The reason: “It is a sin offering.” The priest, in offering this, took a handful of flour and burnt it for a memorial upon the altar. The remnant belonged to the priest the same as in the meat offering. (Verses 11-13)

We are here face to face with a remarkable fact. Ordinarily a sin offering should be a blood offering, that is, the life of an animal must be taken and the blood placed upon the horns of the altar. Here, however, the offering of a tenth part of an ephah of flour is accepted in lieu of blood. It is definitely stated that the priest shall take a handful of this flour and burn it upon the altar, and the priest shall make atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him.” Verse 13. Lest any should think that this is an ordinary meat offering, twice is the statement made: “It is a sin offering.” (Verses 11, 12) It seems clear, therefore, that in this case at least, a sin offering was accepted which did not contain blood, yet which made atonement for sin.

This calls attention to the statement found in Hebrews 9:22: “Almost all things are by the law purged with blood; and without the shedding of blood is no remission.” Although it is true, in general, that in the typical service there could be no remission of sins without the shedding of blood, we are not to forget the exemption here noted. The American Revised Version says, “According to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.” The adverb “almost” probably qualifies both clauses; hence the statement would read, “I may almost say all things are cleansed with blood,” and “I may almost say apart from shedding of blood there is no remission.” That is, the rule that there is no remission without shedding of blood, holds good; but in the types there is the exception here noted.

A similar situation confronts us with reference to the red heifer. No immediate application of blood in the cleansing process was there mentioned, but only of water and ashes. Yet it was a purification for sin, a sin offering. (Numbers 19:9, A.R.V.)

Our contention is not that sins are ever, or can ever be, forgiven without the sacrifice on Calvary. The death of Christ is necessary for our salvation. It is, however, significant that in the types mentioned above atonement and forgiveness of sin were sometimes accomplished without immediate and direct use of blood.

In searching for an application of this in the Christian economy, may we not believe that it signifies and applies to such persons as have no direct or definite knowledge of the Savior and yet are living up to all the light they have, doing God's will as far as they understand? Might it not signify such heathen as have never heard of the name of Jesus and yet to a greater or lesser extent partake of His spirit? We believe that there are those who have never heard the blessed name of the Master, who know nothing of Calvary and of the redemption wrought for them on the cross, have exhibited the Christ spirit and will be saved in the kingdom of heaven. To such, we believe, it applies.

Three Cases

The first case mentioned in the fifth chapter of Leviticus, verse one, is that of withholding

information when under oath. “If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.” The “voice of swearing” is called the “voice of adjuration,” in the American Revised Version, and has reference to the oath administered in a Jewish court. When Christ was on trial, “the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.” Matthew 26:63. Under these circumstances Christ could not keep silence, but answered, “Thou has said.” He felt compelled to answer when the adjuration was invoked, though He previously had “held His peace.”

An example would be knowledge of a sin committed. A person is called upon in court to testify in regard to what lie knows concerning it, but refuses to do so. This is a sin of omission, and comes under the reproof of God. Such a one “shall bear his iniquity.”

The second case is the touching of anything unclean, of “whatever uncleanness it be.” (Leviticus 5:2, 3.) The man may have become unclean unwittingly; it may have been “hid from him,” and consequently he has neglected to purify himself. Because of this “when he knows of it, then he shall be guilty.”

This was a sanitary measure. “Uncleanness,” as the word here is used, denotes more than ceremonial uncleanness. There were many loathsome diseases of both man and beast which were highly communicable. Through carelessness an epidemic could easily occur. It was therefore commanded that a person who had exposed himself should observe the rules governing such cases, and avoid contact with others for a stated period bathe himself and wash his clothes, and take other precautionary measures. If he failed to do so, from ignorance or willful transgression, “when he knows it, then he shall be guilty.”

The third case is that of a man who swears “rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath.” Verse 4, A.R.V. To “swear rashly” may also be translated “swear, prate with his lips,” that is, “swear in idle, empty words,” use light profanity, affirm with an oath. All such is forbidden in these injunctions.

It is sometimes urged that God in olden times did not require confession and restitution in order to grant forgiveness, but only asked the sinner to bring the required sacrifice. The ritual of the sin-trespass offering should correct that impression. Confession was definitely required. “When a man or woman shall commit any sin that men commit, to do a trespass against the Lord and that person be guilty; then they shall confess their sin which they have done.” Numbers 5:6, 7. A general confession, however, was not sufficient.

“It shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.” Leviticus 5:5. This statement is definite and decisive. Not only is the sinner to confess, but he is to confess that he has sinned in “that thing.” It is “that thing” that counts. Only as he thus confesses can he receive the atonement.

The Blood Makes Atonement

In all the offerings mentioned in this chapter atonement is made by the blood, and not the body. The body served as the means of sin transfer when the priest ate of the flesh. And in all cases the fat was burned on the altar as a sweet savor. But the blood accomplished the atonement. And it did this “by reason of the life.” Christ’s life, symbolized by the blood, is our salvation. As we are “reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10. The life by which we are saved is His life, on earth as our example. It is also the resurrection life, including His session at the right hand of God, where He “ever lives to make intercession for them” (Hebrews 7: 25). And it is by the power of this “indissoluble life” (verse 16, A.R.V., margin) that He purges our “conscience from dead works to serve the living God.” (Hebrews 9:14).

The Red Heifer

The ceremony of the red heifer deserves special consideration. It differed in many respects from the regular sin offerings; yet it served the-same purpose. Numbers 19:9 says, “It is a purification for sin.” The word here used, *chattath*, is the same used elsewhere for sin offering, as noted previously in this chapter. The American Revised Version reads: “It is a sin-offering.” We therefore rightly include the red

heifer among the sin offerings commanded by God.

Israel was commanded to bring a red heifer, spotless and without blemish, and give it to Eleazar the priest. (Verses 2, 3) The priest was to bring the heifer without the camp and have someone kill it in his presence. He was then to take the blood with his finger and sprinkle the blood toward the tabernacle of the congregation seven times. (Verse 4) After this was done, one was to burn the heifer before Eleazar, “her skin, and her flesh, and her blood, with her dung, shall he burn.” Verse 5. As the heifer was thus being consumed, the priest was to take “cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.” Verse 6. Then the priest was to wash his clothes, bathe his flesh, come back to the camp, and be unclean until evening. (Verse 7) After this a man that was clean should gather up the ashes of the heifer and lay them up without the camp in a clean place. It was to be “a water of separation: it is a purification for sin.” Verse 9.

The ashes thus kept were to be used in certain kinds of uncleanness, as in the touching of a dead body. In such a case the ashes were to be taken “and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes and bathe himself in water, and shall be clean even.” Verses 17-19.

It will be noted that while this ceremony was “a purification for sin,” no blood as such was used in the cleansing of the man from his defilement. The only time the use of blood is mentioned is at the time of the killing of the heifer, when the priests took the blood and sprinkled it seven times toward the tabernacle of the congregation. (Verse 4) In the application to the individual person, however, there was no sprinkling of blood.

It is also noteworthy that the heifer was not killed within the confines of the court of the tabernacle where the other sacrifices were killed. The blood was not carried into the sanctuary, the blood was not sprinkled before the veil, it was not put on the horns of the altar of incense, it was not put on the horns of the altar of burnt offering, nor was it poured out at the foot of the altar of burnt offering. It did not come in direct contact with either the sanctuary or the altar of burnt offering.

In the ritual of the red heifer it was not required that a priest officiate, but only a clean person. Also, in this offering, provision for cleansing availed not only for the children of Israel but also for the stranger. “It shall be unto the children of Israel and unto the stranger that sojourns among them, for a statute for ever.” Verse 10.

The occasional ceremony of the red heifer has deep significance for the reverent student of God's Word. Purification from sin is here accomplished by the use of water in which ashes from the slain heifer have been put. Its ministrations are without the camp, apart from the ordinary worship of Jehovah, and is not directly connected with the usual round of the sanctuary service.

It is to this ceremony that the writer of Hebrews refers when he says: “If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh. How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?” Hebrews 9:13, 14. David's prayer is, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalm 51:7.

Holy Water, Bitter Water

A somewhat similar use of water for purposes of purification is mentioned in the fifth chapter of the book of Numbers. In case of certain sins, “the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take and put it into the water.” Verse 17. The “holy water- thus prepared is called “bitter water” in verses 18, 19, 23. While it is not necessary to go into detail in regard to the distressing ceremony mentioned in this chapter, we call attention to the twenty-third verse. The priest was to write these curses in a book, and then “blot them out with the bitter water.”

While blood is mentioned in the Old Testament as a purification for sin, water in some cases served a similar purpose. The laver situated just before the tabernacle, the water used in the ceremony of the red heifer, the bitter water used for blotting out sin recorded in the fifth chapter of Numbers, testify the use of water for ceremonial cleansing. Of Christ is written, “This is He that came by water and blood, even

Jesus Christ. Not by water only, but by water and blood.” 1 John 5:6, At the crucifixion one of the soldiers with a spear pierced His side, and forthwith there came out blood and water, and he at saw it bare record, and his record is true. And he knows that he said true, that you might believe.”

John 19:34, 35. The baptismal water and the precious ordinance of humility do still “save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God).” 1 Peter 3:21.

We regretfully close this chapter dealing with sin offerings, for there are so many other phases which might profitably be considered, but which do not concern our present study. In finishing this short study You do it with a prayer of thanksgiving to God for His unspeakable Gift.

12. Trespass Offerings

A STUDY of the trespass offerings as recorded in the last six verses of the fifth chapter of Leviticus and the first seven verses of the sixth chapter reveals that these offerings in certain respects differ materially from sin offerings. While they include transgression done in ignorance, as recorded in the fifth chapter, they also include deliberate sins, as recorded in the sixth. They appear to be such sins as admit of restitution, which is required in each case.

Sin offerings provided for a graduated scale of sacrifices according to the position and financial ability of the transgressor, ranging from a bullock to turtledoves and pigeons, and even a little flour. Trespass offerings as here recorded were not graduated. They required a ram, together with restoration of what had been taken, plus one fifth of the value of the property in question.

Another difference between sin offerings and trespass offerings is in the ministration of the blood. In sin offerings the blood was put on the horns of the altar, while in trespass offerings it was sprinkled round about upon the altar. (Leviticus 4:7,18,25,30; 7:1,2) The flesh of the trespass sacrifice was eaten by the priests, the same as sin offerings for one of the common people. (Leviticus 7:6; 6:26, 29)

Offenses Against God

The trespasses first mentioned are those that concern the “holy things.” (Leviticus 5:15) This has reference of the Lord, to anything pertaining to the service including things devoted to God, first fruits, tithes, etc. If through carelessness, want of faithfulness, or oversight, some damage should come to God's cause, even though it be done through ignorance, the sinner is to bring “for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation with Shekels of silver, after the shekel of the sanctuary for a trespass offering. And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest. And the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.” Verses 15, 16.

That the transgressions here recorded are considered more serious than those mentioned in the first part of the chapter is evident from the statement, “Though he know it not, yet is he guilty, and shall bear his iniquity.” Verse 17. Of the other sins it is stated, “When he knows of it, then he shall be guilty.” Verse 4. The difference is that in one case the man is not considered guilty until he becomes aware that he has transgressed, while in the other case he is guilty whether or not he knows he has transgressed. If he is guilty though ignorant of any transgression it can only be because circumstances indicate that he should have known. When the “holy things” of the Lord are under consideration, God wants men to know.

Some have drawn the conclusion that tithes can be withheld if ultimately there is a payment with a penalty of one fifth added. This is not supported by the texts before us. It is only when such things are done in ignorance that God provides a remedy. There is no such provision for willful transgression.

Offenses Against Men

Trespasses against a fellow man required restitution as well as did trespasses against God, for anything done against man was considered also a trespass against God. “If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor. Or have found that which was lost, and lies concerning it, and swears falsely. In any of all these that a man does, sinning therein. Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely. He shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it pertains, in the day of his trespass offering.” Leviticus 6:2-5.

The transgressions here recorded concern man's relation to his fellow man, especially in regard to property. Something has been entrusted to a person and he denies having received it; he breaks his bargain,

takes by force that which does not belong to him, finds something and lies about it—all of which appears to be done knowingly, and for which ignorance could not be pleaded as an excuse. He is guilty.

The fifth chapter of Numbers gives some added information concerning trespass offerings. It also recognizes that sin against a man is also sin against the Lord (verse 6), and that not only is it to be confessed, but restitution is to be made, with a fifth part added. (Verse 7) It then adds this interesting provision: “If the man has no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.” Verse .8.

Trespass offerings thus differ from sin offerings, which recognize only sins done in ignorance. Trespass offerings provide for sins done knowingly, and for which ignorance cannot be claimed. This has caused some difficulty to students of the Bible in that it is recognized that there is danger in any doctrine that contemplates an offering as a means of atonement for deliberate transgression. If a man sins ignorantly, his ignorance constitutes a basis for forgiveness; but to provide beforehand for a contemplated sin and stipulate its cost, appears immoral. It was this that the Roman Catholic Church at one time countenanced, and which brought in all manner of abuses, and was the immediate cause of the Reformation. Let us look a little closer at the Biblical offerings before coming to a final conclusion.

Trespass Offerings

“If a soul sin and commit a trespass against the Lord, and lie unto his neighbor.” Leviticus 6:2. To lie is here counted a trespass against the Lord as well as against one's neighbor. For this reason the transgressor must make reparation to both: he must confess his sin and bring an offering to God and make restitution to man.

It seems inconceivable that a man could lie to his neighbor “in that which was delivered him to keep,” and do so ignorantly. The neighbor is going away and entrusts something for the man to keep until his return. Although it is possible that the man might forget the transaction, it seems unlikely that he should do so. Even if he does forget, he will probably remember when the neighbor reminds him: But in the case before us there are no mitigating circumstances. The man simply lies, and there is no plea of ignorance. The conclusion is inescapable: the man is guilty of deliberate sin.

It is the same in the next case, where he lies in “fellowship,” or in “bargain,” that is, in an agreement. Two men enter into a bargain, and one of them attempts to lie out of it. It is conceivable that there may have been a lapse of memory, but the evidence is against it. He is guilty.

If there might be only slight doubt of the man's guilt in these first two instances, there is even less in the third case, where a thing is “taken away by violence.” It would be stretching the truth far to hold that in this case it was a matter of ignorance; though some have attempted this by claiming that the man thought it was his and hence recovered it by violence. While we admit that such a situation might obtain, the probability is so small that it would seem that God would not cite such a case as a basis for sacrificial action.

“Or hath deceived his neighbor; or have found that which was lost, and lies concerning it, and swears falsely.” Verses 2, 3. God, in citing these cases, does not intend to show that the man is in ignorance, but rather that he has deliberately or rashly committed a trespass, and that he is guilty.

As these cases require restitution before they can finally and justly be disposed of, God takes cognizance of them and prescribes a suitable penalty for the violations.

First comes confession. “When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done.” Numbers 5:6, 7.

Second comes restitution: “And he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.” Verse 7.

Third, a sacrifice to God: “And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest.” Leviticus 6:6.

Fourth, forgiveness: “And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing, therein.” Verse 7.

Some believe that the phrase in Leviticus 6:6, “with thy estimation,” has reference to an extra penalty which the priest might exact if the circumstances warranted it. Others hold that it has reference to

the value of the ram. In any event it appears that the priest has some jurisdiction in the case which the man was bound to respect.

As we consider the different aspects of trespass offerings, we do not find anything questionable or immoral in the regulations, but we do find the evidence of a merciful and compassionate God, who will forgive but who also “will by no means clear the guilty.” Exodus 34:7.

We find nothing in these regulations that encourages transgression or that gives the least impression that sin pays and that one can buy his way out by giving a gift to God. What Rome did in the days of Tetzal was a perversion of the merciful provisions of God, and totally unlike God's plan of salvation.

The Case Today

If God in olden times forgave only sins of ignorance, there would have been little hope of salvation for anyone. And the case is not different today. If God forgives only what we do unwittingly, we would be without hope. God must also forgive our willful sins if we repent of them. And is not this the gospel? To the men of Israel assembled at Antioch, Paul said: “Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things, from which you could not be justified by the law of Moses.” Acts 13:38, 39.

This was the good news then, and it is the good news now. We need a Savior who will not only forgive us our sins but also “cleanse us from all unrighteousness.” 1 John 1:9.

We are not to forget that a trespass is a most serious offense. If a man at night should stumble over a wire which he failed to see or could not see, neither man nor God would consider him very guilty. But if the next day in full daylight the man comes to the same place and sees suspended on the wire a sign, “No Trespassing,” and deliberately steps over, he cannot plead ignorance as a mitigating circumstance. He trespassed and must abide by the consequences.

Thus it is with us. Today many of our sins are willful, and are thus counted trespasses. We either know better or should know better. We are without excuse. But thanks to God, there is forgiveness for trespass as well as for sin. Our God is able and willing to save to the uttermost.

Restitution

A vital part of the plan of redemption, as far as man is concerned, is that of restitution. Conviction of sin is not enough. Sorrow for sin is not enough. Confession of sin is not enough. Though all these are good, and are steps toward the kingdom, they are not enough. They must be accompanied by a repentance so deep and thorough that the soul will not rest until every step has been taken and every effort made to rectify past mistakes. This will in most cases include restitution, paying back that which we have stolen, and making every effort to right wrongs. Trespasses include questionable business transactions, fraudulent representation of values, giving wrong impressions for selfish motives, downright crookedness. It includes sharp deals to the disadvantage of the poor, and the grinding down of the needy for profit. It includes exorbitant charges of all kinds, excessive interest on money loans, dishonest work for the wages received.

It includes taking advantage of the misfortunes of others, and demanding more than is just for service's rendered merely because the other person is in a position where he cannot help himself.

For these and many other things restitution must be made wherever possible. And where it cannot be done, it may be well to follow the instruction of old, that where it is impossible to make restitution to the person concerned, where not even a near kinsman can be found, let the trespass be recompensed unto the Lord, even to the priest.” Numbers 5:8. The present day application of this instruction would demand that the money involved should be given to, or used in, the Lord's work.

Zacchaeus

The story of Zacchaeus as recorded in the nineteenth chapter of Luke is an illustration of

restitution. Christ invited Himself to be Zacchaeus' guest, which great honor so overwhelmed the publican that he exclaimed, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Christ's response to this was prompt and significant: "This day is salvation come to this house, for so much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." Luke 19:8-10.

This presents a case of thorough repentance. The presence of Jesus made such an impression upon Zacchaeus that his first thoughts concerned, making restitution. He was a publican, and doubtless had a long list of sharp deals and dishonest business transactions to account for. He had extracted money by "false accusation," which included all questionable transactions. But now he turns about. He abandons all evil practices, and decides to pay back fourfold what he has dishonestly acquired.

There is need that the subject of restitution be called to the attention of all who name the name of Christ. The newly converted need instruction in this matter, and so do many who for years have been enrolled in the church of God. All need a more lively sense of their responsibility, and some need a lesson in simple honesty. There are people who have owed money for years and then asked to have it cut in half. It is doubtful that such have the approval of God. Men may accept such a proposition rather than lose all; but that does not settle the account with Heaven.

13. The Day of Atonement

THE Day of Atonement was the great day in Israel. It was peculiarly holy, and on it no work was to be done. The Jews called it Yoma, The Day. It was the keystone of the sacrificial system. Whoever did not on that day afflict his soul was cut off from Israel. (Leviticus 23:29) The Day of Atonement occurred on the tenth of the seventh month, Tishri, which corresponds to our September-October. The special preparation for this day began on the first day of Tishri. Of this the Jewish Encyclopedia, article "Atonement," says:

. "The first ten days of Tishri grew to be the ten penitential days of the year, intended to bring about a perfect change of heart, and to make Israel like newborn creatures. . . . the culmination being reached on the Day of Atonement when religion's greatest gift, God's condoning mercy, was to be offered to man." "The idea developed also in Jewish circles that on the first of Tishri, the sacred New Year's Day and the anniversary of creation, man's doings were judged and his destiny was decided; and that on the tenth of Tishri the decree of heaven was sealed." Volume 2, page 281.

A Jewish conception of what took place on that day is given in the same encyclopedia, article "Atonement, Day of," as follows:

God, seated on His throne to judge the world, at the same time judge, Pleader, Expert, and Witness, opens the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment: for His very ministers are not pure before God. As a shepherd musters his flock, causing them to pass under his rod, so does God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer, and charity may avert the evil decree." - *Ibid.*, Page 286.

One week before the tenth day of the seventh month the high priest moved from his house in Jerusalem to the temple precincts. There he spent the week in prayer and meditation, and also in rehearsing the ritual for the Day of Atonement, so that no mistake would be made in any of the ceremonies. There was with him also, at least in later years, another priest who could go on with the service of the day should he become sick or die, or any accident befall him. There was also, generally, an older priest, who instructed and helped the high priest, and made sure that he understood each step of the ritual and was thoroughly familiar with all that should be done. The night before the Day of Atonement the high priest was not permitted to sleep, lest some defilement should come to him.

On the Day of Atonement all were up early. The high priest himself officiated in the daily morning sacrifice, which was conducted on this day as on other days. (Numbers 29:11) After this service was over the special services began. The record of what was done is found in the sixteenth chapter of Leviticus. A study of this chapter yields the following information: Aaron is told that he may not come at all times into the most holy place, "that he die not," for God "will appear in the cloud upon the mercy seat." Leviticus 16:2. When he does come into the most holy place on the Day of Atonement, he is to wear "the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen miter shall he be attired: these are holy garments." Verse 4. Before putting them on he is to bathe.

As he begins the service the high priest receives from the congregation two goats for a sin offering and a ram for a burnt offering, which, together with his own sin offering, a bullock, are presented before the Lord. (Verses 3, 5) He kills the bullock, which is for himself, and with it he is to make "an atonement for himself, and for his house." Verse 11.

After the bullock is killed, but before any of the blood is ministered, the high priest is to "take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil." There he puts the incense upon the fire he has brought, and the cloud of incense covers "the mercy seat that is upon the testimony, that he die not." Verses 12, 13.

The high priest is now ready to minister the blood of the bullock, which he does by sprinkling "It with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle the blood with his finger seven times." Verse 14.

Before the bullock is killed, another ceremony has taken place. Lots are cast over the two goats, one lot for the Lord and the other for the scapegoat. (Verse 8) The goat upon which the lot falls for the Lord is to be offered as a sin offering. The other, the scapegoat, is to be presented alive before the Lord "to make an atonement with him, and to let him go for a scapegoat into the wilderness." (Verses 9, 10) Of both these

goats it is stated that Aaron shall “present them before the Lord at the door of the tabernacle of the congregation.” Verse 7. This means that both of them were taken near the door of the tabernacle and tied to rings placed in the ground or pavement, and left standing there while the other part of the service with the bullock went forward. They were thus presented “before the Lord,” to await the conclusion of the services of the incense and the bullock.

After the high priest came out of the most holy place, having performed the ritual with the blood of the bullock, he killed the goat of the sin offering which was for the people. He then entered the most holy place and sprinkled the blood of the goat, as he had sprinkled the blood of the bullock, upon the mercy seat and before the mercy seat. (Verse 15) By this act he made atonement for the most holy place “because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.” Verse 16. He then did the same thing for the tabernacle of the congregation, that is, the holy place.

There was a special regulation that while the high priest was doing this work, there must be no one in “the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.” Verse 17. We are not told the reason for this prohibition, but it seems reasonable to believe that as the veil which separated the holy from the most holy was drawn aside during the special services of the Day of Atonement, thus revealing the ark and the mercy seat with the Shekinah, anyone not specially appointed to enter the sanctuary would be in serious danger of intruding into God's presence unprepared, which encroachment, of course, would mean instantaneous death.

Cleansing the Tabernacle and Altar

Having made atonement for the holy place and for the tabernacle of the congregation, that is, for the most holy place and the holy place (verse 16), Aaron “shall go out unto the altar that is before the Lord,* and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.” Verses 18, 19.

Aaron had now “made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar.” Verse 20. It is worthy of notice that the second apartment is called the “holy place” in this chapter, as indeed it is elsewhere in the Bible. But this need not cause any confusion, for it is contrasted with the “tabernacle of the congregation,” which is the common name for the first apartment. The reading of this verse, as we would understand it, is, therefore, that Aaron had now “made an end of reconciling” the most holy place, the holy place, and the altar.

When Aaron offered the bullock, he made “an atonement for himself, and for his house.” Verses 6, 11. On the other hand, the goat of the sin offering was for the people. (Verses 8, 15.) However, in the administration of the goat's blood Aaron is not said to have made atonement for the people, but “for the holy place,” and “for the tabernacle of the congregation.” Verse 16.

We do not deny, but affirm, that an atonement was effected for the people, for this is stated definitely elsewhere. (Verses 30, 34.) We are merely calling attention to the fact that the blood of the bullock makes atonement for Aaron and his house, while the blood of the goat makes atonement for and cleanses the holy places of the sanctuary. (Verse 18.) It is almost incidentally that the atonement for the people is mentioned. This study leads us to the conclusion that there were two distinct purposes in the cleansing accomplished on the Day of Atonement: one, the cleansing of things—such as the two holy places and the altar; the other, the cleansing of priests and people. Uncleanness is removed from things, and uncleanness is removed from the people. Both are cleansed. (Verses 16, 19, 30.) Also, atonement is made for things, and atonement is made for the people. (Verses 11, 16, 18, 30, 33, 34.) These two purposes are closely connected; one is dependent on the other, and yet they must be kept separate in our thinking as they are in the record.

The holy places were cleansed, not because of any, inherent sin or evil in the sanctuary or altar, but “because of the uncleanness of the children of Israel, and because of the transgression in all their sins.” Verse 16. This is true of the altar also. The priest is to “cleanse it, and hallow it from the uncleanness of the children of Israel.” Verse 19.

These statements make it clear that it was the sins of Israel that defiled the sanctuary and the altar.

This defilement had taken place throughout the year in the daily ministrations. Each morning and evening a lamb had been slain and its blood sprinkled upon the altar “round about.” This had defiled the altar. Offenders had brought their sin offerings, and the blood had been sprinkled in the holy place and put on the horns of the altars. Other offerings had been brought, and the blood had been sprinkled on the altar “round about.” Through these means the sanctuary as well as the altars had been defiled. The services of the Day of Atonement were to dispose of all these sins and to cleanse both the sanctuary and the priesthood as well as the people.

A Question

The question may well be raised, Why did the people need cleansing? Had they not brought their sacrifices from time to time throughout the year, confessed their sins, and gone away forgiven? Why would they need to be forgiven twice? Why should “a remembrance” be “made of sins every year”? Should not “the worshippers once purged have had no more conscience of sins”? Hebrews 10:3, 2. These questions demand an answer.

It may be pertinent to remark that salvation is always conditioned upon repentance and perseverance. God forgives, but the forgiveness is not unconditional and independent of the sinner's future course. Note how Ezekiel puts it. “When the righteous turns away from his righteousness and commits iniquity, and does according to the abominations that the wicked man does, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Ezekiel 18:24.

This text states that when a man turns away from the right, all his good deeds “shall not be mentioned.” The converse is also true. If a man has been wicked, but turns from his evil way, “all his transgressions that he hath committed, they shall not be mentioned unto him.” Verse 22.

Note also how Christ in the parable dealt with the man who owed ten thousand talents. When he begged for mercy he was forgiven. (Matthew 18:27) However, when the same servant was unmerciful to his fellow servant who owed the small sum of a hundred pence, and had him cast into prison, his lord “said unto him, O thou wicked servant, I forgave you all that debt, because thou desiredst me. Should not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if you from your hearts forgive not every one his brother their trespasses. Matthew 18:32-35.

God keeps an account with each man. Whenever a prayer for forgiveness ascends to God from a true heart, God forgives. But after men have been forgiven they at times change their minds. They repent of their repentance. They show by their lives that their repentance is not permanent. And so God, instead of forgiving absolutely and finally, marks forgiveness against men's names and waits with the final blotting out of sins until they have had time to think the matter through. If at the end of their lives they are still of the same mind, abhorring their sins in sincere repentance, God counts them faithful, and in the day of judgment their record is finally cleared.

So in Israel of old. When the Day of Atonement rolled around, each offender had an opportunity to show that he, was still of the same mind. If he was, the sin was blotted out, and he was completely cleansed.

A Day of Judgment

The Day of Atonement was the day of judgment to Israel, as evidenced by the quotations at the beginning of this chapter. Day by day during the year the transgressors had appeared at the temple and received forgiveness. On the Day of Atonement these sins came in review before God, or as Hebrews puts it, there was “a remembrance again made of sins.” Hebrews 10:1 On that day every true Israelite renewed his consecration to God and confirmed his repentance. As a result, he was not only forgiven but cleansed. “On that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.” Leviticus 16:30. It must have been with happiness in their hearts that Israel went home in the evening of that day.” Clean from all your sins.” Wonderful assurance! The same promise

is given in the New Testament: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. Not only forgiven, from “all unrighteousness,” but cleansed! Cleansed from “all your sins”! “Oh, the bliss of the glorious thought my sin, not in part, but the whole.”

Of the final judgment the revelator says: “I saw the dead, small and great, stand before God. And the books were opened. And another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Revelation 20:12. “The dead were judged out of those things which were written in the books.” The Day of Atonement was a type of that day. While there were no books kept in the sanctuary, there was, nevertheless, a record of sin. Every drop of blood sprinkled on the altar of burnt offering in the morning and evening service constituted a record of sins committed. On the horns of the same altar, and also on the altar of incense, a record of sins forgiven was made by the blood put on the horns by the officiating priest as sinners came with their personal sacrifices to obtain forgiveness. On the Day of Atonement the sins of those who had already obtained forgiveness were blotted out. The unrepentant sinners were “cut off.” Thus the sanctuary was cleansed of the record of sin accumulated through the year. The sins no longer remained as a witness against the people. Atonement had been made, and the people were not under condemnation. Even the record existed no more.

Christ, the Representative Man

In another chapter the statement is stressed that Aaron not only represented the people but was practically identified with them. What he did, they did. What they did, he did.

The high priest “represented the whole people. All Israelites were reckoned as being in him.” In him “everything belonging to the priesthood gathered itself up and reached its culmination.” “When he sinned, the people sinned.”

Adam was the representative man. By him “sin entered into the world.” Romans 5:12. By his “disobedience many were made sinners.” Verse 19. And so “by one man’s offence death reigned by one,” and “through the offence of one many be dead.” Verses 17, 15.

Christ also was the representative man. He was the second man and the last Adam. “The first map is of the earth, earthy: the second man is the Lord from heaven.” 1 Corinthians 15:47. This second man, “the Lord from heaven,” undid all that the first man had done by his transgression. By the disobedience of the first man “many were made sinners.” By the obedience of the second man “shall many be made righteous.” Romans 5:19. By the offense of the first man, “Judgment came upon all men to condemnation.” By the righteousness of the second man, “the free gift came upon all men unto justification of life.” Verse 18. And so “as in Adam all die, even so in Christ shall all be made alive.” 1 Corinthians 15:22.

The high priest was a type of Christ and a representative of the nation. As a representative of the nation, he was identified with their sins and was worthy of death. As a type of Christ, he was, their mediator and savior. In either case he transacted with God for the people. In this sense he was the people. If God accepted him, He accepted the people in him. For this reason the people were anxious to hear the sound of the bells on his robe on the Day of Atonement. When at last the atonement had been effected and the reconciliation was complete, the sound of the bells as the high priest resumed his high priestly garments was the sign that God had accepted the substitute. As he Stepped outside and the sound was clearly heard by all, their joy and thankfulness were profound. God had once more accepted them in the person of the high priest.

When the high priest went into the most holy on the Day of Atonement, he went in as the representative of the people. In him Israel appeared before the Lord to give account of the sins of the year. The record of these sins appeared in blood on the altar of burnt offering and in the holy place. With the Day of Atonement the day of reckoning had come, the day of judgment when all sins were to come in review before God the high priest appeared in God’s presence, shielded by the veil of incense. For the first time that year sin was brought before God in the most holy. The high priest sprinkled the blood of the bullock “upon the mercy seat eastward; and before the mercy seat” he sprinkled “of the blood with his finger seven times,” and received “atonement for himself, and for his house.” Leviticus 16:14,11. He was now clean. Whatever sins he was identified with, whatever sins he was responsible for, they have in figure been transferred to the sanctuary. He was clean, but the sanctuary was not. What has thus far been accomplished

is this: The high priest in his representative capacity has appeared before God and the law. He has acknowledged his sins and sprinkled the blood. The law has in effect asked.

“Have you sinned?”

The high priest has answered, “I have sinned, and I have confessed my sins.”

The law says, “The wages of sin is death. I have no other choice than to demand life.”

The high priest replies, “I have brought the blood of the victim. Accept it.”

The blood is sprinkled on the mercy seat. A substitute has been accepted instead of the sinner. On this substitute the sin has been placed; it is made sin, and as such has died. It has paid the penalty of transgression. It has died in the sinner's place and for sin. It has paid the debt due because of sin.

In our consideration of sacrifices for sin, stress was laid on the placing of the hand upon the victim's head, thus transferring sin to the victim. In each case the victim dies with guilt upon its head, dies for sin. Thus Christ took our sins upon Himself and was made sin. Being made sin, He must die, for the wages of sin is death.

Christ died not only as a substitute for the sinner but also as the Sinless One. Taking our sins upon Himself—we say it reverently—He ought to die; the law demanded it. But personally Christ had not sinned. He was sinless; yet He died. And the death of the Sinless One is a definite part of the plan of God. The death of the sinner satisfies the claim of the law. The death of the Sinless One provides the ransom and frees the sinner from death.

After the high priest had offered the bullock and sprinkled its blood upon the mercy seat and before the mercy seat, he was told to “kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness.” Leviticus 16:15, 16.

It has before been noted, but should here be emphasized, that the blood of the bullock and that of the goat accomplished two different things. The first makes atonement for Aaron and his house. The second makes atonement for the people and the sanctuary. (Verses 11, 15, 16) Nothing is said of the blood of the bullock making atonement for or cleansing the sanctuary, but this is definitely stated of the blood of the goat. (Verses 15, 16) This may be accounted for on the following grounds.

In all cases in the daily service where forgiveness was obtained, the atonement was accomplished by means of blood and indicated a transfer of sins to the sanctuary. The sinner transferred his sins to the victim which was slain, and the blood was put on the horns of the altar of burnt offering, or on the horns of the altar of incense and sprinkled in the holy place. The blood which—because of sin's having been confessed on the victim—might be called sin-laden blood, typically and ceremonially defiles the place where it is applied. Thus the sanctuary is made unclean.

When the high priest comes out after sprinkling the blood of the bullock, he is cleansed. Whatever sins he carried for which he was responsible had been confessed and transferred to the sanctuary. When he steps out of the most holy, he is cleansed, free, holy, a type of Christ the Sinless One. He has confessed his sins, they have been forgiven him, and he has no further confession to make for himself.

The Lord's goat, whose blood he is about to sprinkle, typifies the Sinless One. In all the offerings made during the year the death of Christ as the Sin Bearer was portrayed. He was made sin who knew no sin. In the goat on the Day of Atonement He is typified as the chosen of God, harmless, undefiled, sinless.

To emphasize: In the goat offered on the Day of Atonement we have symbolic reference to the death of the sinless Christ, “who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Hebrews 7:26. Because the blood of the goat is not sin laden, it has cleansing efficacy and makes possible the cleansing of the sanctuary.

The sprinkling of the blood of the morning and evening sacrifices for the nation “covered” all sin done throughout Israel for that particular day. The daily sacrifice on the altar represented Christ, who died for us “while we were yet sinners”; who gave “Himself for us an offering and a sacrifice to God for a sweet smelling savor”. Who “is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” Romans 5:8; Ephesians 5:2; 1 John 2:2. The daily burnt offering is symbolic of Him who gave Himself for the sin of the world, dying for all men, thus making provision for all who will come to Him to be saved. The sprinkling of the blood --round about upon the altar denotes the temporary or provisional atonement provided, and also constitutes a record of sins committed but not as yet individually atoned for.

The individual sin and trespass offerings constituted, in effect, a record of sins for which atonement was sought. The sins had already been recorded in the daily morning and evening service. Now the individual offenders register their repentance by bringing the required offerings, and the blood is duly placed on the horns of the altar of burnt offering, or on the horns of the altar of incense and sprinkled before the veil. The blood thus ministered recorded confessed sins. It has already been noted that all confessed sins found their way eventually into the sanctuary, for in cases where the blood was not carried directly into the sanctuary, the flesh was eaten by the priests who thus carried sin; and when the priests offered sacrifices for themselves, these sins would, with their own, be carried into the holy place.

This earthly tabernacle service was typical of the work carried on in the sanctuary above, where a complete record is kept of sins committed and of sins confessed. When the Day of Atonement came in Israel, all were supposed to have confessed their sins and had that confession recorded in blood in the sanctuary. To complete the work it was now necessary to have the record removed, to have the sins blotted out, to cleanse the sanctuary of its blood defilement. Before this specific cleansing was done, the high priest went into the most holy with the blood of the bullock and made atonement for himself and for his house. This having been done, the work of cleansing began. The most holy was cleansed with the blood of the goat, and then the holy. Thus the record of sin was blotted out. After that the altar was cleansed.

“He shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.” Leviticus 16:19. Thus he makes an end of reconciling the holy place, and the tabernacle of the congregation, and the altar. Verse 20. All is now cleansed, reconciled, and atoned for.

Thus far in the record nothing has been said of the people's cleansing. They had already confessed their sins. They were forgiven. Only the record of their sins remained, and on this day that was blotted out. The blotting out of the record was the last act in the cleansing of the people. They began the new year with a clean slate.

We would call attention to one more thing, namely, the putting of the bullock's blood on the horns of the altar. (Verse 18) That the goat's blood was put on the altar needs no further explanation, for that was to cleanse it. But why the blood of the bullock?

The high priest represented the whole people. He transacted for them with God. As Christ's representative he typically effected atonement, so that when his work was done on the Day of Atonement all sin had been dealt with, and all confessed sin blotted out. When lie therefore confessed these sins, lie did so on behalf of Israel and received atonement. Hence, the high priest was said to make atonement for them, to cleanse them, that they might be clean from all their sins. (Verse 30.)

There were doubtless those in Israel who delayed their confession until it was too late to bring an individual sin offering before the Day of Atonement. They were repentant, but they had been delayed in coming to the sanctuary. Others were sick and could not come, or were on a journey in far lands. None of these had brought their sin or trespass offerings. Were they to be left out?

Their sins were recorded by and in the daily morning and evening sacrifice, but no confession had been recorded in the sanctuary, because they had brought no sacrifice. What is to be done? The high priest on the Day of Atonement put some of the blood on the horns of the altar, and thus recorded confession and forgiveness for them. He did the work which they would have done had there been time or had they been able; and because of their repentance they were included in the atonement. Of such are the thief on the cross and others.

Thus the work of the Day of Atonement was finished, as far as all confessed sins were concerned. Everyone who had confessed his sins and repented of them had the assurance of sins blotted out. He had heard the bells as the high priest resumed his high priestly garments, telling of the completed work. He was not only a pardoned sinner; he was not only forgiven; he was cleansed. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. The forgiveness had been accomplished in the daily service; the cleansing on the Day of Atonement. Even the record of sin was blotted out. Israel was clean.

14. The Scapegoat

IN OUR consideration of the Day of Atonement we omitted one important part of the service, which deserves special treatment, namely, that of the scapegoat. On this subject much has been written and many different views are held. We shall consider what we believe to be the true view and which harmonizes best with the general purpose of the atonement.

It will be remembered that the blood of the Lord's goat cleansed the most holy place, the holy, and the altar of "the uncleanness of the children of Israel" and "of their transgression in all their sins." Leviticus 16:16. (See verse 19) It was emphasized that this was not merely forgiveness but also cleansing. Forgiveness had been obtained in the daily service when individual sin offerings were brought. The blood had then been ministered and the sin forgiven. Repeatedly it is stated that "the priest shall make an atonement for him, and it shall be forgiven him." (Leviticus 4:26,31,35) The record of the sin remained, however, until the Day of Atonement, when it was finally blotted out.

This is a type of what happens in the great day of judgment, of which the Day of Atonement was a type. Then the books are opened, and the sins of the righteous are blotted out. (Acts 3:19; Revelation 20:12; Daniel 7:10) Those who do not have their sins blotted out, will have their names blotted out. (Exodus 32:33; Revelation 3:5; Psalm 69:28) This means eternal loss.

The Scapegoat

When lots were cast upon the two goats taken from the congregation, one lot was for the Lord's goat and the other for the scapegoat. (Leviticus 16:8) Some believe both goats to be symbolic of Christ, representing two phases of His atoning work. Others believe that they represent two opposing forces, and that as one is "for the Lord," and the other for Azazel, the latter means Satan. Some scholars, probably the majority, hold that Azazel is a personal, wicked, superhuman spirit; others contend that it means "one who removes," especially "by a series of acts." It seems most, reasonable to believe that as the one goat is for the Lord, a personal being, so the other also is for a personal being. As the two goats are evidently antithetical, the most consistent view would be that Azazel must be opposed to the Lord. He could then be no other than Satan.

While we believe the weight of evidence to be in favor of considering Azazel a personal, wicked spirit, there are certain difficulties in this view which should have consideration. Chief among these is the statement that the scapegoat "shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Leviticus 16:10. If Azazel means "a wicked spirit," Satan, how can it be possible to "make an atonement with him"?

We believe that a consideration of the office of the scapegoat furnishes a solution to this problem. The scapegoat was brought into prominence on the Day of Atonement only after the work of reconciliation was completed. After Aaron "bath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited. And he shall let go the goat in the wilderness." Verses 20-22.

The priest had made an end of reconciling; the sanctuary and the altar had been cleansed; atonement had been made; an end had been made of cleansing; then, and not until then, did the scapegoat appear in its special role. Thus the scapegoat had no part in the atonement, which had already been accomplished with the blood of the Lord's goat. That work was completed.

The objection is made that as the iniquity of the children of Israel was put on the head of the scapegoat, our argument cannot be sound. The text in question says that Aaron shall "confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Verse 21. Let us consider this.

Shared Responsibility

Most sins admit of shared responsibility. The person committing the sin is often mostly to blame, though this is not always the case. Some are more sinned against than sinning. The man who educates a child to steal cannot escape responsibility by saying that he himself does not steal. The one who lures a girl into sin, though not participating in it himself, is guilty. The parents who fail to instill right principles in their children, must someday give an account. This is as it should be. Responsibility for sin is not traceable to one person only. This is true of all sins except the personal sins of Satan. "When lie speaks a lie, he speaks of his own: for he is a liar, and the father of it." John 8:44.

We come now to a consideration of the sins which Satan bears, the sins which men bear, the sins which Christ bears. It is to be kept in mind, however, that only Christ bears sins in substitutionary atonement. Men and Satan bear sins by way of desert and punishment.

That Satan should suffer for his personal sins is axiomatic. He is a murderer from the beginning and the originator of sin. If sin is to be punished at all, Satan cannot escape. His responsibility reaches beyond that of his personal sins to the sins which he has caused others to commit. This embraces all sin, by whomsoever committed. He is responsible for the sins of the angels which fell, and he is responsible for the sins of men. There is no sin committed anywhere, in heaven or on earth, for which he is not primarily responsible. Whether the sin is committed by saint or sinner, Satan is the instigator of it. This does not mean that the angels who sinned will not have to suffer for what they did; nor does it mean that men are without responsibility. It is only fair and just that each sinner bear the punishment of his sins to the extent to which he is guilty. Satan does not bear their sin as such. They must bear their own sin. The sin for which he will be held responsible is his evil work in tempting them to sin, urging them on, luring them to their ruin. This is often worse than the sin itself.

The principle of joint responsibility is illustrated in the sin of our first parents. Satan tempted them, and they fell. Because of Satan's part in the sin, the serpent was cursed; because of Adam and Eve's sin, they were banished from Eden. God did not hold Adam and Eve solely responsible, neither did He excuse them. Satan was guilty; so was man. There were no extenuating circumstances. All were guilty, and all were punished, each according to his deserts. This principle of joint responsibility, illustrated in God's treatment of the first sin, still holds good. It is God ordained, and its justice finds response in man's own sense of right.

As Satan is primarily responsible for the sins of all men, these sins must finally be placed on him and he must bear the punishment due him. This punishment is not expiatory; nor is it substitutionary; neither is it atoning, except in the sense that a criminal atones for his sins by being hanged on the gallows. He simply suffers for his own sins and for his influence in causing others to sin. This principle is well stated by Mrs. E. G. White when she says, "The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence." - *The Youth's' Instructor*, May 9, 1901. "Of all the sins that God will punish, none are more grievous in His sight than those that encourage others to do evil." - *Patriarchs and Prophets*, page 323. In harmony with this is the statement that Satan must bear "the guilt of all the sins which he has caused God's people to commit." *The Great Controversy*, page 485. Putting these statements together, We find that Satan will be punished for his part in the sins of the impenitent, and also for his part in the sins of the righteous. This is just, for it is the one who led them into sin.

When Saints Sin

Satan's guilt is particularly heinous in the case of professed Christians. No Christian' wishes to sin. He abhors it. But Satan tempts him. A thousand times the man resists, and a thousand times Satan comes back. At last the man yields; he sins. But he soon repents; he asks forgiveness. The sin has been 'recorded in heaven. Now forgiveness is placed against it. The man is happy. He is forgiven. He has placed his sin upon the great Sin Bearer, who willingly takes it upon Himself, pays the penalty, and suffers the punishment due the sinner.

Then comes the final judgment. The sin is blotted out. The man's record is clear. But what about Satan's part in causing him to fall? Has that been atoned for? It has not. Satan must pay for it himself with his life. An incident that occurred years ago may be of interest.

In a certain college a student janitor was attempting to close the windows during convocation in

chapel. He was quietly walking along the outside aisle with a long pole upraised, his eyes on the windows. A fellow student saw an excellent opportunity that he felt should not pass unimproved. As the young man with the pole passed by, intent on his work, the student put out his foot, and with a resounding crash janitor and pole went to the floor. A prompt rebuke for his clumsiness was as promptly rescinded when the circumstances were understood. One man did the falling. The other was responsible.

So, ideally, it should be with the Christian. He may fall, but if he does it should be only because Satan trips him up and not because of any desire on his part. We say ideally. In too many cases the Christian yields because of some weakness for which there is no excuse. For though a Christian may fall, we do not admit the necessity of his falling. God is able to keep him, and if Satan succeeds in tripping him up, his life and intent should be such that he could say with Paul, "It is no more I that do it, but sin that dwells in me." Romans 7:17,20.

We have presented this illustration, not to lead any to think that he can fall and avoid responsibility for his fall, but rather to show that there are cases where Satan is almost entirely responsible, and the guilt may justly be placed on him.

The reader who has followed the argument so far will note that in each sin we hold Satan guilty on two points:

First, he is responsible as the instigator of all sin. Whether he personally does his evil work, as in the Garden of Eden, or whether he uses one of his agents as is usually the case-his guilt is clear. Even in the case where the man is entirely willing to sin Satan must bear primary responsibility. As the liquor dealer becomes partly responsible for the crimes committed by a man who is under the influence of the liquor he has sold, so Satan must be held responsible for his part in every sin.

Second, Satan is also responsible for the part which he has in the sin itself. To use the illustration of the barkeeper: he ordinarily restricts his activity to the selling of the liquor and lets the man find his own Victim. But not so Satan. He follows the man, suggests possible victims, and helps him accomplish his evil desires. He will suggest to the woman that she take a drink also-there is no harm in it-and before long her will to resist is broken down. Satan thus becomes a direct partaker in the sin. It would be unjust to hold the woman solely guilty. Satan created circumstances that may make him even more guilty than she. True, he did not commit adultery-the man and the woman did that-but he was most intimately concerned in the sin, and however much the man and woman may later repent, Satan's guilt remains. In the judgment he will be charged with sins which he did not personally commit, but in which he was, nevertheless, a partaker. These sins will be placed upon him, and he must bear his responsibility for them.

Christ as Sin Bearer

Some have mistakenly concluded that if the sins of Israel are finally placed on Satan, he must have some part in the atonement. This is a great error. Satan has no part whatever in the vicarious atonement; the saints are in no way indebted to him; his bearing of sin is in no way related to salvation; his work is evil and only evil.

As the Lamb of God, Christ bore the sin of the world. (John 3:16) All the accumulated sins of men were placed upon Him. He is "the Savior of all men, specially of those that believe." 1 Timothy 4:10.

Christ's sacrifice could not be and was not limited to those only who should finally accept Him. It included all men in its provisions. He bore the sins of all men, of Caiaphas, of Judas, of those who nailed Him to the cross. But He bore them efficaciously only for those who would finally accept Him. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1: 12.

But even those who finally reject the offer of salvation have been the beneficiaries of Christ's atonement. No sinner has any inherent right to life, and his continued existence and opportunity of accepting salvation is provided for him only by the sacrifice on Calvary. Probationary time is granted him in which to make his decision, and this time is blood bought. When at last he finally and irrevocably decides that he will not accept life on the conditions on which it is offered, the die is cast and he must bear the consequences. God can do no more for him. Salvation has been offered him again and again, and he has spurned it. The Holy Spirit leaves him. He has settled his own case.

In the sanctuary service the simple principles of salvation were clearly taught. A repentant sinner brought his lamb, laid his hand on its head, confessed his sin, and then killed the lamb. The priest then

ministered the blood and ate of the flesh, while the man went away forgiven. By eating of the flesh the priest took the sin on himself, thus becoming a type of Him who became sin for us. On the Day of Atonement the high priest, bearing the accumulated sins of the year, made atonement for all confessed sins with the blood of the goat, thus blotting them out with not even the record remaining. Repentant Israel was that day not merely forgiven their sins, but had them blotted out, and they existed no more. Those who had not confessed their sins and had not received forgiveness were cut off, excommunicated, a type of their final cutting off from the favor of God and the land of the living.

This is the simple lesson of salvation as taught in the sanctuary. In the daily burnt offering Israel saw Christ as the Savior of all men, a continual sacrifice applicable to all, providing temporarily and provisionally for all sin, confessed or unconfessed. In the sin offering they saw men accepting by faith the proffered salvation and receiving forgiveness. On the Day of Atonement they saw the high priest making atonement and providing complete cleansing for those who already had their sins forgiven and were still penitent, humbly bowing before God's dwelling place. With this the atonement was complete, and nothing needed to be or could be added. The sins were that day blotted out, and even the record was nonexistent.

The Nature of Sin

Sin is not an entity existing apart from, and independent of, personality; it is an attitude of mind, a disposition, an attribute, a quality of personality, a way of life, a perversion of good. Goodness, love, mercy, or sin, hatred, evil, may be personified, but they are not separate existences. Sin may lie at the door; love and justice may kiss each other; evil and righteousness may battle to the death; but these are all personifications and exist only in connection with personality.

These truths are so patent that it would seem unnecessary to state them. Yet emphasis is needed on this point in view of the fact that there are those who accept the vivid description and personification of sin in the Bible as proof of its actual existence as an entity. This causes them to believe that sin still exists after it is atoned for, blotted out, made an end of, annulled, cast behind God's back, cast into the depths of the sea, erased from the memory of God; and that Satan is the only person who can annihilate sin. They believe that all which Christ did when He made an end of sin, when He died on the cross, when He made a grave for sin, and what He will do when He finally blots them out of the books of record—all this avails nothing as to its destruction and eradication from the universe. According to this theory, Satan is the only one who can extirpate sin; and thus he plays a vital part in the plan of salvation.

The confusion that has arisen in regard to this matter is based on a misinterpretation of the statement that sins are placed on the head of the scapegoat. This statement reads: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins. Putting them upon the head of the goat, and shall send him away by the hand of fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Leviticus 16:20-22.

Four interpretations

Four different interpretations are given to this statement. Satan bears and is punished for (1) the confessed sins of the righteous only, (2) the sins of the wicked only, (3) the confessed and unconfessed sins of all men, (4) his own sins and those which he has caused others to commit.

1. To the Christian it is clear that Satan must not be permitted to assist Christ in bearing sins for atonement, nor help in the final dispositions of the sins which the righteous have by faith placed on the Lamb Of God and for which He suffered and died. Christ must do a complete work, and Satan must have no part in it. Only when the high priest had "made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," did he "bring the live goat." Leviticus 16:20.

If the sins placed on Satan are the sins of the righteous only, then these sins are forgiven sins, blotted out sins, annulled, sins, canceled sins, sins that are as white as snow and as wool, sins from which the sting has been removed, sins which God has forgotten, cast into the sea and behind His back-sins, in

fact, that no longer exist. For Satan to bear such sins-forgiven sins, white sins, canceled sins, nonexistent sins-would be a farce.

If we ask, Is Satan punished for the sins of the righteous only? The answer would still be in the negative. It would not be right to punish Satan for the sins of the righteous only and not also for the sins of the wicked. If he is to be punished for anyone's sins he must in justice be punished for sins by whomsoever committed, inasmuch as he is the instigator of all sin.

But the sins which the righteous commit and of which they repent are borne by Christ. He is the One who "hath borne our grief and carried our sorrows." Isaiah 53:4. He is the One who "was wounded for our transgressions" and "bruised for our iniquities"; upon whom was laid our chastisement and by whose stripes we are healed. Verse 5. "The Lord hath laid upon Him the iniquity of us all"; "for the transgression of my people was He stricken"; "He was numbered with the transgressors, and He bare the sins of many." Verses 6,8, 12.

If Satan suffers for the sins of the righteous only, then Christ and Satan both bear and suffer for the same sins. In view of the constantly reiterated fact in the Bible that Christ bore our sins and suffered for them, we are safe in believing that Satan does not bear them; and that for him to be punished for the sins of the righteous only would be entirely inadequate.

We thus reject the first proposition that Satan suffers only for the confessed sins of the righteous. These sins are forgiven, blotted out, dissolved in the precious blood of the Lamb. They were once like scarlet, they were red like crimson, but Christ has made them white as snow. For Satan to bear that kind of sin would not be a burden but an honor. To hold that all which Christ did on the cross, all that He has since done in His ministration in the sanctuary above for the saints, does not avail to the destruction and annihilation of their sin, but that it still exists and is finally destroyed only in Satan-such reasoning makes Satan a necessary part of the atonement for the righteous, which is an untenable position. Christ must Himself finish the work of atonement, He must tread the winepress alone, and Satan must not be permitted to assist in any way. Those who hold the contrary view, who require Satan to finish the work for the saints which Christ has begun, make Satan necessary. Without him they cannot dispose of the sins of the righteous, Which disposition is a most vital part of the atonement.

2. The second proposition must also be rejected as unsound, somewhat for the same reasons as the first. Certainly Satan could not be held responsible for the sins of the wicked only, and escape punishment for the sins he has caused the righteous to commit. If we hold that men are responsible for their influence and for the sins which they cause others to commit, we cannot hold Satan guiltless when he tempts the wicked any more than when he tempts the righteous. He is guilty in both cases. There may, indeed, be degrees of guilt; but under no circumstances can Satan be held guiltless.

In view of the fact that Satan is primarily responsible for all sin, does he therefore bear all sin, is he punished for all sin? This, at first sight, seems a reasonable conclusion; yet it needs to be carefully stated and interpreted, lest it be misunderstood and there be no sins left for Christ to bear. Some have unintentionally erred in this and placed all sins upon Satan, leaving little room for Christ's atonement. Any true theory of redemption must give Christ not only first place in the atonement but the only place, and any part which Satan may play must be entirely separate from Christ's work for His saints.

As proposition 3, is closely bound up with proposition 4, it may be best to consider them together to get an over-all picture of exactly which sins are placed on the scapegoat and why they are placed upon him.

We have already observed that the bearing of sins does not have the same meaning in the case of Satan as in that of Christ. If we look at the type we find that when sin was transferred to any sacrifice, it meant the death of the animal. The animal bore sin with the eventual view of the blotting out of that sin, and death ensued in each case. When Christ bore our sins, when our iniquities were laid on Him, He bore them to the cross, He died that we might live.

Not so when Satan bears sin. Although the scapegoat eventually died, Scripture is very careful not to mention this fact, lest some might draw wrong conclusions. When the sins were placed upon the scapegoat there was no ensuing death, no sprinkling of blood, no burning of the fat upon the altar, no eating of the flesh, no priestly ministration of any kind. Not even did a priest lead the scapegoat away, and the man who did so could not come into the camp again until he had washed his clothes and bathed his flesh in water. (Leviticus 16:26) All this is recorded to emphasize the fact that the scapegoat served a purpose entirely different from that of the Lord's goat. We should bear this in mind as we consider the scapegoat's place in the final disposition of sin.

An Illustration

An illustration might serve to make clearer how guilt is apportioned. In any sin three individuals at least are involved: the sinner, Satan, and Christ. As sins are ordinarily instigated by Satan through some agent of his, four individuals are ordinarily concerned.

Let us consider the case of the woman formerly referred to. She and the man are the transgressors, and they deserve punishment. Adultery in the old Testament was punishable by death, and of this they are guilty. Sharing their guilt is Satan. He tempted the man, he tempted the woman, and is guilty on both points. All three are worthy of death. Men may not know of the transgression, but God does. After a while the woman repents, seeks God earnestly, and receives forgiveness. In the day of judgment-or as in the type on the Day of Atonement where sin is blotted out, and even the record is no more. So he stands before God as though she had never sinned; he is clad in a robe pure and white, she is a new creature in Christ Jesus. Her sins which were many are washed away in the blood of the Lamb; the old sinful nature is buried in the baptismal waters; she is a new creature with a new name; all the old things are forgotten and all things have become new.

What has happened? The death penalty which hung over her has been removed. Christ has died for her, died in her place. He has taken upon Himself the punishment which was due her. He has suffered for her sake, and by His stripes she, has been healed. The old life is a thing of the past. She is a new creature. Christ has taken her sins with Him into the grave; there He paid the penalty; there He made “an end of sin”; and there, through death, He destroyed “him that had the power of death, that is, the devil.” Daniel 9:24; Hebrews 2:14.

It seems almost incongruous to ask what has become of her sin, of her adultery. Yet this question must be answered by those who believe in the existence of sin.

Let us consider the case of the woman formerly transferred to. She and the man are the transgressors, and both deserve punishment. Adultery in the Old Testament was punishable by death, and of this they are guilty. Sharing their guilt is Satan. He tempted the man, he tempted the woman, and is guilty on both points. All three are worthy of death. Men may not know of the transgression, but God does.

After a while the woman repents, seeks God earnestly, and receives forgiveness. In the day of judgment-or as in the type on the Day of Atonement her sin is blotted out, and even the record is no more. She stands before God as though she had never sinned; she is clad in a robe pure and white, she is a new creature in Christ Jesus. Her sins which were many are washed away in the blood of the Lamb; the old sinful nature is buried in the baptismal waters; she is a new creature with a new name; all the old things are forgotten and all things have become new.

What has happened? The death penalty which hung over her has been removed. Christ has died for her, died in her place. He has taken upon Himself the punishment which was due her. He has suffered for her sake, and by His stripes she has been healed. The old life is a thing of the past. She is a new creature. Christ has taken her sins with Him into the grave; there He paid the penalty; there He made “an end of sin”; and there, through death, He destroyed “him that had the power of death, that is, the devil.” Daniel 9:24; Hebrews 2:14.

It seems almost incongruous to ask what has become of her sin, of her adultery. Yet this question must, be answered by those who believe in the existence of sin independent of personality. What did become of her sin? It simply ceased to exist. When she, by the grace of God, gave up her sin, when she received forgiveness and cleansing, when she heeded the admonition, “Go, and sin no more,” sin came to an end; there was no more sin, no more uncleanness, no more transgression. It had all vanished. Christ had done a complete work. At the conclusion of the judgment even the record is blotted out, and the sin can no more come to mind.

What happened in this supposed case happens in the case of every truly converted person; Christ takes entire charge. He takes the sin and its punishment, He forgives and cleanses, He creates a new heart and mind, and the sinner becomes an entirely new creature. In all this Satan has no part whatsoever.

But what happens to Satan? Does he escape punishment because the woman repents? By no means. His guilt is not diminished by her change of heart. He must suffer for his part in tempting her and leading her into sin. He is responsible for putting evil desires into the heart of man and inciting him to tempt the woman. For this he must suffer. He does not suffer for the man's part in the sin. The man himself suffers for that. He does not suffer for the woman's part in the sin. She must suffer for that, unless she repents and turns to God, in which case Christ takes her burden. What Satan suffers for is his part in the sin.

His sinfulness is primary; he instigated the sin; he caused others to sin, and for this he suffers. The others suffer for their own sin.

The case is therefore this: Satan suffers for his own sins, those he has personally committed and those he has caused others to commit. The sinner suffers for his own sins, those he has personally committed, and those he has caused others to commit.

The sinner who repents casts himself upon the mercy of God. Christ takes his sins, bears them, suffers and dies for them, and the sinner is set free. Christ pays the penalty due to sins, and redemption is accomplished. The sinner is restored fully and completely to the love and favor of God, and stands before God as though he had never sinned. It is after this work of atonement is completed that the scapegoat appears to have sins placed upon him.

These are the sins which he has caused others to commit, the sins in which he has joint responsibility. The sinner himself must bear his own sins and suffer for them, or he may cast his burden on the Lord, but in neither case can Satan avoid first responsibility. He is guilty in all sin, and man's repentance does not lessen Satan's guilt. Hence, "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Leviticus 16:21, 22.

The confessed sins have already been disposed of. Aaron has already "made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar." Verse 20. He has made "an atonement in the holy place" (most holy), "an atonement for himself, and for his household, and for all the congregation of Israel" Verse 17. Then and not until then is the goat produced. The sins that are put on the head of the scapegoat are not the atoned-for sins, the white, canceled sins, the nonexistent sins: they are Satan's share in all these same sins, the share for which no atonement was made and which were not provided for in the Lord's goat. Satan bears his own personal sins, and also a share in all the sins for which he is responsible. These include "all the iniquities of the children of Israel, and all their transgressions in all their sins." Verse 21.

In this way all sin is provided for. Christ bears and annuls, in His own body, all the confessed sins of His people; the unrepentant sinner who does not accept Christ as his sin bearer bears his own sin. Satan bears his own sins and in addition the terrific weight of the guilt of all the sins which he has caused others to commit. If to this we add the sins of the angels who fell, we have a complete and just disposal of all sin in this world and in the universe.

The Two Goats

In the view here presented we have in the two goats prefigured the complete extermination of sin. The first goat represents Christ, who is not only the Savior of the world, the divine Son of God, but also the representative man, the second Adam. He is a type of all who will be saved. The second goat represents Satan, who is not only the first sinner, and the instigator of all sin, but also the representative sinner. He is a type of all who will be lost. The people could choose either one as their representative.

If they chose the Lord's goat they identified themselves with Christ and through Him received pardon and cleansing; "for on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Leviticus 16:30. When the work was done, the sanctuary was cleansed, the priesthood was cleansed, the people were cleansed, from all their sins.

If, on the other hand, they allied themselves with the scapegoat, they had no part in the atonement. During the whole service the scapegoat stood tied before the door of the tabernacle, awaiting its doom. When the atonement was finished, the scapegoat was led forward by the high priest, who took all the sins that were not provided for in the sacrificial death of the Lord's goat. Confessed these sins, and placed them upon the head of the goat, which was then sent into the wilderness. As they saw the goat being led away, not in a triumphant march headed by the high priest, but in a mournful procession led by a man appointed thereto, they saw in figure the fate, not only of Satan, but of each one who turned away from God. The sin laden goat was led on to its destruction, farther and farther from the house of God and the congregation of Israel, to perish alone in the wilderness, far from the camp of God.

As a criminal is led to the gallows, so the goat with a rope around its neck was led to destruction. As a criminal thus atoned for his transgression, so the goat likewise atoned-not atonement unto salvation,

but punitive atonement unto death.

Final Eradication of Sin

The day of final judgment includes not only the blotting out of the sins of the righteous but also the eradication of sin from the universe. It includes the placing upon the head of Satan all sin for which he is responsible, and the “cutting off” of all who had not afflicted their souls. So likewise in the sanctuary service the sins were placed on the head of the scapegoat after the cleansing of the sanctuary had been completed. Then those who had not repented were “cut off.” (Leviticus 16:20-22; 23:29)

“When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of all the congregation the high priest confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan. He will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.” - *The Great Controversy*, page 658.

“As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away 'unto a land not inhabited'. So Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant. And he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin, and the deliverance of all who have been willing to renounce evil.”-*Ibid.*, page 485, 486.

The Day of Atonement was the great day in Israel. On that day the people divided themselves into two groups. The one group afflicted their souls. They had already confessed their sins; they had made restitution and brought their offering. Now they awaited the outcome. When the bells of the high priest were heard as he finished the work of atonement, they knew that all was well. God had accepted them. Their sins were blotted out.

The other group had no part in the atonement. They had not afflicted their souls. They had not confessed nor made restitution. Now their sins returned upon their own heads. They were “cut off.”

Thus the Day of Atonement was the great day of division. Each person made his own decision, and this decision settled his destiny. When the day was over, the camp was clean. One of two things had happened: sin had been removed from the sinner, or he himself had been removed. In either case the camp was clean.

Thus it shall be in the end of the world. “It shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.” Isaiah 4:3. God shall again cleanse His people. Those who remain in Zion shall be holy, “every one that is written among the living in Jerusalem.” The rest will be shaken out, cut off.

The leading away of the scapegoat must have been a solemn moment for all Israel. In him each man had a vivid illustration of what would happen to him as he failed in his duty toward God. Driven out of the camp, out into the wilderness, alone and forsaken, the prey of hunger and thirst, of heat by day and cold by night, surrounded by wild animals and other dangers of the night, laden with sin and with the curse of God resting upon him. This was the fate of the scapegoat, and this would be the fate of such as departed from God. The lesson must have been vivid and powerful, and one not easily forgotten.

15. Feasts and Holy Convocations

IN THE twenty-third chapter of Leviticus are recorded the feasts and holy convocations which the Lord commanded His people to observe. There are seven in all. Three of them are the great festivals of the year—the Passover, Pentecost, and the Feast of Tabernacles. Of these it is written: “Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose. In the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty.” Deuteronomy 16:16. (See also Exodus 23:17; 34:23)

The two words used to denote “feasts” and “holy convocations” differ considerably in their meaning. Hag, which belongs especially to the three feasts named, means “a joyous occasion, a festival, a feast.” Wed has reference rather to appointed times, stated observances, holy convocations, or solemn meetings. An example of Wed would be the Day of Atonement, which was not a feast or festival in any sense of the word, but a holy convocation. (Leviticus 23:26-32)

Besides the Passover, Pentecost, the Feast of Tabernacles, and the Day of Atonement, there were three others: the Feast of Trumpets, occurring on the first day of the seventh month, the Feast of Unleavened Bread, and the Feast of First Fruits. (Verses 24,6,9-14; Exodus 12:17; Numbers 28:17) The two last-named feasts were celebrated in connection with the observance of the Passover, but are plainly spoken of as distinct from it. (Exodus 12:12, 15, 17; Numbers 28:16, 17; Leviticus 23:9-14) As they are mentioned separately, and as they have special significance, we are placing them among the seven feasts of the Lord.

The Passover was observed on the fourteenth day of the first month, the Feast of Unleavened Bread began on the fifteenth day of the same month, and the first fruits were waved on the sixteenth day. (Leviticus 23:5,6,11) The first three feasts thus came in the first month of the year. The last three feasts came in the seventh month: The Feast of Trumpets on the first day, the Day of Atonement on the tenth day, and the Feast of Tabernacles on the fifteenth day. (Verses 24, 27, 39) The Feast of Pentecost came between these two groups of feasts, fifty days from the “morrow after the Sabbath,” by which is meant the sixteenth day of Abib, the first month. This would bring Pentecost in the first or middle part of the third month of the Jewish year, our May or June. (Verses 15, 16)

The Passover

The Passover was instituted as a memorial of Israel's deliverance from Egyptian bondage. On the tenth day of the first month a lamb was selected for each household “according to the number of the souls,” or if the household was small, two or more households could unite about one sacrifice. The lamb was kept until the fourteenth day, when it was killed in the evening, and the blood sprinkled on the door posts. (Exodus 12:1-7) The same night the flesh was eaten, not boiled as usual, but roasted. Only unleavened bread could be used, “and with bitter herbs they shall eat it.” Verse 8. In later years there were some modifications of this ritual, but the essential points remained the same.

The Passover sacrifice is distinguished by being called “My sacrifice.” (Exodus 23:18; 34:25) While it is probably not best to stress such an expression, it is at least worthy of notice. The Passover commemorated Israel's departure from Egypt. The New Testament makes it also a forward-looking ordinance. “Christ our Passover is sacrificed for us.” 1 Corinthians 5:7. With this symbolic representation in mind, some analogies are easily perceivable. In the crucifixion not a bone of Christ's body was broken. (John 19:36) Not a bone of the Passover lamb must be broken. (Exodus 12:46; Numbers 9:12) The Passover was killed the fourteenth day of Abib and eaten the same night. (Exodus 12:640) Christ died at Passover time. (John 19:14) The sprinkling of the blood meant a “passing over” in mercy, a deliverance from death. (Exodus 12:13) So through His blood there has been a passing over of the sins done aforesaid. (Romans 3:25) The Passover sacrifice was a lamb. (Exodus 12:3) So Christ was “the Lamb of God.” (John 1:29) The lamb was to be without blemish. (Exodus 12:5) So Christ was without blemish. (1 Peter 1:19) The flesh of the lamb was to be eaten. (Exodus 12:7) So we are to partake of His flesh. (John 6:51.)

Closely connected with the Passover, yet distinguished from it, was the Feast of Unleavened Bread. The two feasts were in reality part of the same observance, so that the names are used interchangeably; yet in purpose they were somewhat different. The command of God was explicit as to

what, should be done.

“Seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.” Exodus 12:15. God’s commentary on this is: “Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” 1 Corinthians 5:8.

The Passover and the Feast of Unleavened Bread are fruitful in their teachings of gospel truths. In the slain lamb provision was made for saving the firstborn. But the death of the lamb was not enough to assure salvation. The blood must be struck on the door post. There must be individual application of the sacrifice. The sprinkling of the blood was as important as the death of the lamb. Yet this was not enough. The flesh must be eaten, and it must be eaten under proper conditions. “Thus shall you eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is the Lord’s Passover.” Exodus 12: 11. And even this was not enough. All leaven must be purged away. “Whosoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.” Verse 19.

The Passover is symbolic of Christ’s death. He is our Passover. (1 Corinthians 5:7) On the cross He died for us. Provision was there made for everyone to be saved who abides by the conditions of life. But the cross in and of itself saves no one. It only provides salvation. There must be individual application of the blood provided. The command to Israel was: “Take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin.” Exodus 12:22. The promise was that if they did this, then when the Lord “.seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” Verse 23.

The provisions here mentioned saved the first-born from the destroying angel. The death of the lamb provided the means of salvation; the application of the blood made efficacious the means provided. Both were necessary.

It is one thing to be saved from death. It is another to have the means of sustaining life: This was provided positively in the eating of the flesh, negatively in the abstention from leaven. Christ says, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world.” John 6:51. Israel was told to roast the lamb entire. The command was to “roast with fire; his head and his legs, and with the purtenance thereof.” Exodus 12:9. Each family was to gather together a sufficient number of people so that all the flesh would be eaten. (Verse 4) Nothing was to be carried out of the house, and nothing left until morning. Whatever remained of those parts that could not be eaten was to be burned. (Verses 10, 46) This could prefigure nothing else than an entire assimilation of Him whom the lamb represented by those for whom the blood was shed. It means the entire identification of Christ and the believer. It means the acceptance of the fullness of God.

Leaven was to be entirely excluded. We are not left in doubt as to the spiritual meaning of leaven. It stands for malice and wickedness. (1 Corinthians 5:8) It stands for false doctrine as exemplified in the teachings of the Pharisees, the Sadducees, and the Herodians. (Matthew 16:6; Mark 8: 15) The leaven of the Pharisees is greed and injustice (Matthew 23:14), a dog-in-the-manger spirit (verse 13), false zeal (verse 15), wrong estimates of spiritual values (verses 16-22), omission of judgment, mercy, and faith (verse 23), vain punctiliousness (verse 24), hypocrisy (verses 25-28), intolerance (verses 29-33), cruelty (verses 34-36). The leaven of the Sadducees is skepticism (Matthew 22:23), lack, of knowledge of the Scriptures and of the power of God (verse 29). The leaven of the Herodians is flattery, worldliness, and hypocrisy (verses 16-21), and plotting evil against God’s servant (Mark 3:6).

The New Testament counterpart of the Passover is found in the Lord’s supper, the communion service. After Christ had come, there could be no more virtue in slaying the Passover lamb, prefiguring His coming. But there would be virtue in commemorating the sacrifice of Calvary and its sustaining power. For this reason the Lord instituted the sacrificial meal of communion to call to mind the facts of our salvation and the provisions made on the cross. Like its prototype, it points both backward and forward. We are to remember Calvary “till He come.” (1 Corinthians 11:26)

“These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as ‘the Lamb of God, which takes away the sin of the world.’ That same night

He was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.'" - The Great Controversy, page 399.

The presentation of the first fruits was a part of the celebration of the days of unleavened bread. The presentation took place on the "morrow after the Sabbath," the sixteenth day of Abib. (Leviticus 23:11) This day was not one of holy convocation, nor was it a Sabbath; but an important work was nevertheless done on that day. On the fourteenth day of Abib a certain portion of a field of barley was marked off to be cut down in preparation for the presentation on the sixteenth. Three selected men cut the barley in the presence of witnesses, having already tied the sheave together before cutting them. After being cut, the sheaves were all tied together into one sheaf and presented before the Lord as a "sheaf of the first fruits." "He shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Leviticus 23:11. Besides this, "an he lamb without blemish," and a meal offering mingled with oil, and a drink offering were offered "to God. (Verses 12, 13) Not until this was done could Israel begin to use any of the fruits of the field.

This offering was an acceptance offering. It was a presentation of the first fruits; doubtless it has reference first of all to "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23.

If we sum up the teachings of the Passover observance we have the following reflections: The Passover is symbolic of the death of Christ. As the Passover lamb died, so Christ died. The blood of the lamb delivered Israel of old from the destroying angel. The blood of Christ now reconciles.

The Passover is symbolic of the resurrection as typified in the wave sheaf. The type is perfect even as to time. The lamb died on the evening of the fourteenth day of Abib. On the sixteenth, the "morrow after the Sabbath," the first fruits, which had previously been cut down, were presented before the Lord. Christ died Friday evening. He rested in the grave over the Sabbath. The "morrow after the Sabbath" "Christ the first fruits" was raised from the grave, and presented Himself before the Lord for acceptance. The "morrow after the Sabbath" was not "an holy convocation" or a Sabbath, either in type or antitype, but an important work was done that may need amplification.

When Christ arose the first day of the week, it was necessary for Him to ascend to the Father to hear the words of God's acceptance of the sacrifice. On the cross His soul was in darkness. The Father hid His face from Him. In despair and agony He cried out, "My God, My God, why has Thou forsaken Me?" Matthew 27:46.

Now the resurrection had taken place. The first thing Christ must do was to appear in the presence of the Father and hear from Him the blessed words that His death was not in vain, but that the sacrifice was accepted as amply sufficient. So He must ascend to the heavens above and hear from the Father Himself the words of assurance; then He must come back to earth again to those who were yet sorrowing for His death, not knowing that He had been raised, and show Himself openly. This He did.

The Passover is typical of communion. The eating of the Passover lamb brought together families and neighbors. It was a communal meal typifying deliverance. An exchange had been effected; their first-born was spared because the lamb had died. Such a deliverance called for consecration. All sin must be put aside. There must be no leaven anywhere. Every corner must be examined, every nook searched for traces of it. "Holiness unto the Lord." Nothing less would be accepted.

All this and more the Passover meant to Israel of old. As the Lord's supper is the New Testament substitute for "the Lord's Passover," it should mean no less to us than it did to them. There is grave danger that we forget or fail to appreciate the wonderful blessings God has in store for those who "worthily" partake of the ordinances of the Lord's house. We would do well to study the Passover as given to Israel, that we may appreciate more the Christ who is our real Passover Lamb, and whose death is commemorated in the communion service.

Pentecost

Pentecost came fifty days after the presentation of the wave sheaf on the sixteenth of Abib. From that day "shall you number fifty days and you shall offer a new meat offering unto the Lord. You shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be

baked with leaven; they are the first fruits unto the Lord.” Leviticus 23:16, 17.

As the wave sheaf was presented at the beginning of the harvest before any of the new yield could be used, so Pentecost came at the end of the harvest of all grains, not only of barley as in the case of the wave sheaf, and represented the joyous acknowledgment of Israel's dependence upon God as the giver of all good gifts. At this time it was not a sheaf that was presented, but two wave loaves of fine flour, baked with leaven, together with “seven lambs without blemish of the first year, and one young bullock, and two rams.” (Verses 17, 18) This was accompanied by a goat for a sin offering and two lambs for a peace offering. (Verse 19)

In the Passover celebration it was particularly enjoined that no leaven was to be eaten or found. At Pentecost two loaves were to be presented, “baked with leaven.” Verse 17. The wave sheaf is “Christ the first fruits.” He was without sin. The bread is not God's immediate creation. It is partly man's work. It is imperfect; it is mixed with leaven. But it is accepted. It is waved “before the Lord, with the two lambs: they shall be holy to the Lord for the priest.” Verse 20.

Pentecost is symbolic of the outpouring of the Holy Spirit. As the wave loaves were offered fifty days after the wave sheaf was presented, so there were just fifty days between the resurrection of Christ and the outpouring of the Spirit on Pentecost. (Acts 2:11.) Forty of these days Christ spent on earth instructing and helping His disciples. (Acts 13) Then He ascended, and for ten days the eleven disciples continued in prayer and supplication, until “the day of Pentecost was fully come.” With Pentecost came the fullness of the Spirit.

These ten days were important ones for the church on earth. They were also important in heaven. When Christ “ascended up on high, He led captivity captive, “and gave gifts unto men.” Ephesians 4:8. Those who had been raised at Christ's death and had come “out of the graves after His resurrection” ascended with Him to heaven, and were then presented before the Father as a kind of first fruits of the resurrection. (Matthew 27:52,53).

Feast of Trumpets

The Feast of Trumpets came on the first day of the seventh month, and was preparatory to the Day of Atonement, which came on the tenth day of the month. It was a solemn call to all Israel to prepare to meet their God. It announced to them that the day of judgment was coming, and that they must get ready for it. It was a merciful reminder to them of the need of confession and consecration. As we have elsewhere discussed the matter of atonement, it may not be necessary to emphasize either the Feast of Trumpets or the Day of Atonement.

Feast of Tabernacles

This was the last feast of the year and came ordinarily in the early or middle part of our October, after the harvest was over and the fruit gathered. It was a joyous occasion for all. The Day of Atonement was past; all misunderstandings had been cleared up, all sins confessed and put aside. Israel was happy, and their happiness found expression in the Feast of Tabernacles.

The feast began with a day of holy convocation. (Leviticus 23:35) The people were to take “boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and you shall rejoice before the Lord your God seven days.” Verse 40. These branches they were to make into booths, and in these they were to live during the feast. On the Day of Atonement they were to afflict their souls. At the Feast of Tabernacles they were to “rejoice before the Lord your God seven days.” It was altogether the most happy occasion of the year, when friends and neighbors renewed communion and dwelt together in love and harmony. In this respect it was prophetic of the time when the great ingathering of God's people shall take place, and they shall come “from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” Matthew 8:11.

The Feast of Tabernacles was commemorative of the time when Israel lived in tents in the wilderness during their forty years of wandering. “Thou shalt remember that thou was a bondman in Egypt: and thou shalt observe and do these statutes. Thou shalt observe the Feast of Tabernacles seven days, after that thou has gathered in thy corn and thy wine. And thou shalt rejoice in thy feast, thou, and thy son, and

thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shall thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all your increase, and in all the works of your hands, therefore thou shall surely rejoice.” Deuteronomy 16:12-15.

It is well to remember how God has led us in times past. It is well to bring to 'Mind His providence. We are sometimes inclined to complain. Might it not be well to think of the many blessings God has bestowed upon us and the wonderful way He has led us? It would make us more appreciative and thankful. And that is a vital part of religion.

16. The Sanctuary in Heaven

WHEN Moses was commanded by God to build Him a sanctuary, he was told to make “all things according to the pattern showed to him “in the mount.” Hebrews 8:5. This Moses did. When the work was finished, “Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.” Exodus 39:43.

God not only gave directions for the building of the sanctuary but also selected the priests to serve in it, and directed their preparation for the holy office which they were to occupy. He gave directions for the anointing of the sanctuary, the purification of the tabernacle and all its furniture and vessels with blood, and through Moses superintended every detail of the dedicatory service. This we have already discussed.

The anointing of the tabernacle and its sprinkling with blood purified and purged the sanctuary, its furniture, and its vessels. (Hebrews 9:22; Exodus 30:26-29; Leviticus 8:15) In this respect the dedicatory ceremonies were like those on the Day of Atonement which also effected cleansing. (Leviticus 16:19) Previous to the time of the dedication of the sanctuary there had, of course, been no service through which the tabernacle or any of the vessels had become defiled. No one had brought any sin offering or any other kind of offering. No man except Moses had entered the sacred apartments. Yet the tabernacle was both sprinkled with blood and anointed with oil for the purpose of purification. This was part of the dedication ceremonies, and through them the “tabernacle and all that was therein” became sanctified.” Leviticus 8:10. Of the altar it is specifically mentioned that Moses “purified the altar. . . . and sanctified it, to make reconciliation upon it.” Verse 15.

We now inquire whether there was a dedication of the heavenly sanctuary corresponding to the dedicatory services of the earthly. As Aaron was inducted into holy office, as he was invested with mediatorial powers for the ministry of reconciliation, as a public inauguration preceded Aaron's assuming priestly duties, was there a like inauguration and installation into office of our great High Priest in heaven? Is there any intimation of a dedication of the heavenly sanctuary, and is there any intimation of a purifying of heavenly things preparatory to their use in the work of the real atonement? We know that there was such a dedication and inauguration on earth. What are the facts as to heaven?

At first the mind may revolt at the thought that there should be anything in heaven that might need purification. Note, however, the statement of the apostle: “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” Hebrews 9:23. We do not at this time discuss the reasons for the heavenly purification, but merely affirm that according to the quotation above from the book of Hebrews such purification was “necessary.”

At the time of the dedication of the earthly sanctuary the whole tabernacle, including the ark, the table, the candlestick, the altar of incense, the altar of burnt offering, the laver, and all the vessels, was purged and sanctified, made holy, dedicated to God. (Exodus 50:26-29) It was made not only holy, but “most holy,” and ready for use. (Verse 29) But after the service in the tabernacle began—the ministration that had to do with sin and blood—it became necessary to cleanse the sanctuary yearly “because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.” Leviticus 16:16. This took place on the Day of Atonement. These two ceremonies of cleansing are recorded as separate events. The one sanctified, purified, and dedicated the sanctuary as a necessary condition for the ministry of reconciliation; the other provided a yearly recurrent cleansing of the sanctuary after it had been defiled with the sin of the people. Both were necessary, and we believe that both find their counterpart in the sanctuary above. Though separate in time as well as in purpose, they both have to do with purification.

The Incarnation

As it was “necessary” for the things in heaven to be cleansed and dedicated, so it was also necessary that the One who was to officiate as High Priest be prepared for, and dedicated to, His ministry. Of this preparation and dedication the Bible speaks in definite terms.

Christ existed in the form of God; He was equal with God. (Phil. 2:6) He did not, however, consider 'this a thing to be eagerly held on to, but voluntarily look upon Him the form of a servant and came to this 'world in the likeness of man. (Verses 6, 7) Being found in the fashion of a man, He humbled

Himself still further and became obedient unto death. (Verse 8) Because of Christ's willingness thus to humble Himself, to suffer and die that man might be saved, God highly exalted Him and gave Him a name above every name, that to Him every knee shall bow, and every tongue confess that Jesus Christ is Lord. (Verses 9).

“In all things it behooved Him to be made like unto His brethren.” Hebrews 2:17. The word behooved has deep significance in this connection. It is used in Matthew 18:28, when the servant took his fellow servant “by the throat, saying, Pay me that thou owest.” Paul uses it in Romans 13:7: “Render therefore to all their dues.” In Luke 17: 10 the servants say, “We are unprofitable servants: we have done that which was our duty to do.” From these uses of the word it is clear that it denotes an obligation incurred, a debt to be paid, a duty to be performed.

Christ came to this world voluntarily. He need not have come. He might have remained in heaven. But His love for man led Him to decide to pay the cost, to endure whatever was necessary to save man. Having once decided upon His course of action, He found it necessary to do certain things. He could not become the Savior of men or be a merciful and faithful high priest, nor could He make reconciliation for the people, unless He was willing to stoop low, take man's place in all respects, be tempted, suffer, and at last die. These were the conditions upon which depended His fitness for the work He set out to do.

As Aaron was washed, so must Christ go down into the water with John in baptism. (Matthew 3:13-17) As Moses put the glorious garments on Aaron, so God “hath clothed Me with the garments of salvation, He hath covered Me with the robe of righteousness.” Isaiah 61:10. As Aaron was anointed, so “the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Verse 1. As Aaron was crowned with “HOLINESS TO THE LORD,” and at the same time bore “the iniquity of the holy things,” so Jesus was “crowned with glory and honor,” while God “laid on Him the iniquity of us all.” Hebrews 2:9; Isaiah 53:6. Step by step Christ was prepared for His work as priest, and at last, when all was ready and He had finished His work on earth, He offered Himself, a sacrifice well pleasing to God.

Because Christ was tempted in all points like as we are and yet did not sin, He is able to succor them that are tempted. (Hebrews 4:15; 2:18) Because He learned obedience by the things He suffered, He can have compassion on the ignorant and on them that are out of the way. (Hebrews 5:8, 2) He knows by experience the temptations to which men are subject, and the fearful struggle they have with sin, and because of this He can have compassion on them. Because these experiences fitted Him for His work, God highly exalted Him and named Him “high priest after the order of Melchisedec.” Hebrews 5:10. He has earned the right to be intercessor. He has fulfilled the conditions. And God approved of the work done, and appointed Him high priest.

Our High Priest in Heaven

“And again, when He brings the First Begotten into the world, He said, And let all the angels of God worship Him.” Hebrews 1:6. In heaven Christ was worshiped. Angels bowed in adoration before Him. Why, then, is the command given for the angels to worship Him? Why should any question arise?

Christ had become man, had assumed humanity. Was it proper to worship Him after He had thus humbled Himself? As a babe in the manger, was He still God? God supplied the answer, “Let all the angels of God worship Him.”

This same question arose at the time of Christ's resurrection and ascension. Christ had died. When He rose from the dead, was He God or man? Might angels thenceforth worship Him? Might man worship Him? When Mary attempted to do so, she was promptly told, “Touch Me not; for I am not yet ascended to My Father.” John 20:17.

Christ's Sacrifice Accepted

Why did Christ refuse the worship of Mary? And what bearing did His answer, “I am not yet ascended to My Father,” have on the question of worship? Are we warranted in believing that He did not wish to be worshiped until He had consulted His Father? Was there some question to be decided before

Christ would feel free to receive worship? In any event, Christ refused worship, and gave as a reason that He had not yet ascended to the Father.

In view of His refusal to receive worship in the morning of the resurrection day, how are we to explain the fact that the evening of the same day “they came and held Him by the feet, and worshipped Him”? Matthew 28:9. If Christ did not permit Mary to worship Him, giving as a reason that He had not yet ascended to the Father, why did He the same evening permit others to worship Him? The only possible conclusion is that between the two events Christ ascended to the Father and received some word or assurance from God that warranted His accepting worship.

It is not hard to find a reason for Christ's desire to ascend to the Father. In the Garden of Gethsemane and on the cross Christ had passed through the deep waters. He had taken the place of man and paid the penalty for man's transgression. He must pass through the soul agony of one who is forsaken of God and deserted by man. This experience Christ tasted to the full. While darkness covered the earth, despair filled the heart of the Son of God. In agony He cried out, “My God, My God, why has Thou forsaken Me?” and “when He had again cried with a loud voice, yielded up the ghost.” Matthew 27:46, 50.

It was under circumstances such as these that Christ died. Is it any wonder that after the resurrection He wanted first of all to consult His Father? He had died with the wrath of God directed against Him because of the sins of men which He bore. Had His sacrifice been acceptable? Christ must know of a surety. He must hear the words from the Father Himself. He must make sure not only that He would be received by God but also that His sacrifice would be accepted. Until that was settled Christ would not accept worship.

Jesus therefore ascended to His Father, and returned the same day. He heard from the Father's own lips that the sacrifice had been accepted, that He had done all things well. He then received power, returned to earth, and accepted the worship of the disciples. All this is in complete agreement with the Biblical record.

This first meeting of the Father and the Son after the resurrection was in the nature of a private interview. Not until forty days later did the official ceremony take place. Then Christ ascended to heaven in full view of the disciples, taking with Him a multitude of captives who had been raised at the time when “the graves were opened” at the death of Christ. At that time “many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.” Matthew 27:52, 53. These are the ones mentioned by the apostle, who says that “when He ascended up on high, He led captivity captive, and gave gifts unto men.” Ephesians 4: 8.

This home coming of Christ to glory with the first fruits of earth must have been a glorious occasion. Christ returned in triumph, bringing His sheaves with Him.

“All heaven was waiting to welcome the Savior to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train. . . . All are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

“But He waves them back. Not yet. He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave-sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father. The compact had been fully carried out. Now He declares, “Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, “I will that they also, whom Thou has given Me, be with Me where I am.”

“The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the Beloved.' Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. 'Mercy and truth are met together; righteousness and peace have kissed each other.' The Father's arms encircle His Son, and the word is given, 'Let all the angels of God worship Him.'” *The Desire of Ages*, page 833, 834.

This was the official welcome. Before receiving the coronet of glory and the royal robe, Christ

must have the assurance from the Father that not only He but humanity in Him had been accepted. This assurance He received in the command, "Let all the angels of 'God worship Him."

"When Christ passed within the heavenly gates, lie 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 had 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." -Acts of the Apostles, page 38, 39.

At this time the Redeemer's inauguration was accomplished, and He was officially installed as priest and king. This is the heavenly parallel to the consecration and inauguration of the high priest on earth. As upon Aaron's head was placed "the holy crown of pure gold," so Christ was crowned king. (Exodus 39:30; Leviticus 8:9) As Aaron was inaugurated and placed in holy office, so Christ was "called of God an high priest after the order of Melchisedec." Hebrews 5:10. As Aaron was called the head of the royal priesthood, so Christ was crowned king and priest; as Aaron was given authority, so Christ was given authority.

Christ "Sat Down"

It was on this occasion that Christ was officially seated at God's right hand. Christ, "when -He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 1:1 The Greek word used here for "sat down" does not mean the act of sitting but rather, "took his seat." Christ resumed His seat and the glory He had had with the Father from eternity. M. R. Vincent, discussing the Greek word for "sat down" in his Word Studies in the New Testament, says: "The verb denotes a solemn, formal act; the assumption of dignity and authority. The reference is to Christ's ascension. In His exalted state He will still be bearing on all the things toward their consummation, still dealing with sin as the great high priest in the heavenly sanctuary." -Volume 4, page 384, 385. In his commentary on this same text, Lange says: "This sitting of the exalted Christ at the right hand of the Majesty, which is to continue without interruption until His Second Coming, must be conceived, therefore, not as a state of repose, or of mere security, as of one rescued from his enemies, but of Messianic activity in the accomplishment of redemption."

The seating of delegates at a convention is a good illustration of the meaning of the word. A delegate may be officially seated, but this does not mean that he remains sitting down. He may walk around the hall, he may be standing or lying down, he may even be absent for a while; yet he is seated within the meaning of the word. So with Christ.

Those who think that Christ merely "sat down" and continues to sit, fail completely to understand the significance of the word. The Greek word *ekathisen* indicates an official installation into office, an investing with authority. It means that God accepts Christ in His new official position as King and priest, and salutes or addresses Him as high priest after the order of Melchisedec. (Hebrews 5:10.) It is the beginning of His official ministry, not the end.

It will be remembered that at the inauguration of Aaron as high priest "Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him. And sanctified Aaron, and his garments, and his sons, and his sons' garments with him." Leviticus 8:30. In this connection ponder the following statement: "Still bearing humanity, He ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin." - ELLEN G. WHITE in Signs of the Times, April 19, 1905.

As Aaron's garments were sprinkled at the time of the dedication of the sanctuary, so Christ sprinkled His own garments and the mercy seat. He dedicated Himself and the sanctuary to the work of redemption. He had been officially installed into office. He had been seated at the right hand of God and invested with all power. His blood had been shed but not yet ministered. His first official act as high priest was to sprinkle the blood on His own garments and on the mercy seat, dedicating Himself and the heavenly sanctuary. As Aaron, after being sprinkled with blood, began his work in the first apartment of the sanctuary (Leviticus 9:23), so did Christ.

From this study it becomes clear that on Christ's ascension to heaven an inauguration took place. The Father set His seal of approval upon Christ's work installed Him as high priest and seated Him at His right hand. It is evident that "if He were on earth, He should not be a priest," for He was not of the tribe of Levi, "but now bath He obtained a more excellent ministry," and has become "a priest forever, after the order of Melchisedec." Hebrews 8:4,6; 7:21. The priests were ordained of God "to offer gifts and sacrifices," and therefore "it is of necessity that this man have somewhat also to offer." Hebrews 8:3. But, as it is not possible "that the blood of bulls and of goats should take away sins," and as Christ's purpose is to "put away sin by the sacrifice of Himself," He entered not "by the blood of goats and calves, but by His own blood" "into heaven itself, now to appear in the presence of God for us." Hebrews 10:4; 9:26, 12, 24. The apostle sums up the matter thus: "We have such a high priest, who sat down 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, not man." Hebrews 8:1,2, ARV.

Christ's Ministry

The temple in heaven is not, as some would have us believe, shadowy, unreal, or merely a mental conception. It is not the temple in heaven that is a "shadow." It is the tabernacle which Moses built that is the "shadow of heavenly things." No one will contend that either the original Mosaic sanctuary or the later temple of Solomon was not a real structure. Yet they are spoken of as shadows, the reality of which is in heaven. The heavenly sanctuary is the true temple, so real that Moses was given a pattern of it and told, "See . . . that thou make all things according to the pattern showed to thee in the mount." Hebrews 8:5.

Not only was the earthly sanctuary a shadow of the heavenly, but its services also were a shadow. This is true even to the cleansing of the sanctuary, which was a shadow of the cleansing of the heavenly sanctuary. We have before noted that it was "necessary" that the earthly sanctuary be "purified" or "purged with blood of animals, but that "the heavenly things themselves` were to be cleansed "with better sacrifices than these." Hebrews 9:22, 23. This affirms definitely that it was necessary that the heavenly things be purified with better sacrifices than the blood of calves and goats. The only blood that can do this is the blood of Jesus Christ, our Lord. For this reason Christ, by virtue of His own blood, entered the heavenly places, there to appear before the face of God for us. (Hebrews 9:24)

We noted above that before the -service in the earthly tabernacle was begun, Moses anointed the "tent of meeting, and the ark of the testimony" (Exodus 30:26. A.R.V.), as well as the other furniture of the sanctuary, and that he also "took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him." Leviticus 8:30. In like manner it is said of Christ that "God, even Thy God, bath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:9. Not only was Christ thus anointed, but He has taken the blood of the atonement into the holiest of all and sprinkled it upon the mercy seat and upon His own garments. As Christ "offered Himself," so Christ dedicated Himself. (Hebrews 9:14) This dedication of Himself to the service of the sanctuary was part of the inauguration and preceded His actual ministry.

We now come to the consideration of the statement that it was -necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Verse 23. Does this have reference only to the inauguration ceremonies before Christ began His official ministry, as some contend, or does it refer also to the yearly cleansing of the sanctuary on the Day of Atonement, or both?

We have already noted that there was a cleansing in connection with the dedication of both the earthly and the heavenly sanctuaries. The question therefore really concerns itself with this: Is there a cleansing of the sanctuary in heaven corresponding to the cleansing of the earthly sanctuary on the Day of Atonement, as recorded in Leviticus 16? We answer unqualifiedly in the affirmative.

Let us at the outset note the statements referring to this in the book of Hebrews. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often' as the high priest entered into the holy place every year with blood of others. For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:23-26.

The subject here dealt with is the purification of “the heavenly things themselves.” As “necessary” as was the purification of earthly things, so necessary is the purification of the heavenly. This purification was accomplished on earth “as the high priest entered into the holy place every year with blood of others.” Verse .25. In contrast with this, Christ does not “go into the holy place every year. . . . But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” Verses 25, 26.

The contrast here is between the high priest, who enters “every year,” and Christ, who enters, “once” only. The only service that was done “every year” for cleansing was the service on the Day of Atonement. This, therefore, is what Hebrews speaks of. “The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood.” Verses 6, 7.

While it was “necessary” that the heavenly things be purified, it was not necessary that this be done every year, as on earth. Christ need do this only once, at the close of His work in the first apartment of the sanctuary above. Following the ministry in the holy place, in harmony with the, type on earth, He would enter - the most holy and there perform a work corresponding to that which the high priest did on earth. It is to this the angel refers when he says to Daniel, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.

The considerations make it clear, not only that there is a sanctuary in heaven, but that there is a work going on there of which services on earth were a type. While these services were alike in many respects, in others they were dissimilar. The earthly sanctuary was cleansed every year; the heavenly only once. In the earthly sanctuary the blood of bulls, goats, and calves was used; in the heavenly only the blood of Jesus sufficed. In the earthly a sinful man who needed atonement for himself officiated. In heaven our High Priest need not offer first for Himself and then for the people. On earth the high priest went in with the blood of a dead animal. In heaven Christ went in by virtue of His own blood, by a new and a living way which He has consecrated for us, “to put away sin by the sacrifice of Himself.” (Hebrews 10:19, 20; 9:26)

17. Prayer

EVERY sacrifice offered was in reality a prayer to God for help. It might be, as in the case of sin and trespass offerings, a prayer for forgiveness. Or it might be a prayer of thanksgiving and praise, as in the peace offering. Again, it might be a prayer of consecration and dedication, as in the burnt offering; or of communion, as in the meal offering. It might be a prayer of thanksgiving for a special deliverance or a prayer for a thing much desired, as in the vow and freewill offering. Or it might be that God had healed of a sickness, or a woman had been brought safely through childbirth or some great deliverance had been wrought. All such occasions called for special thanksgiving and praise and an appropriate offering.

In its highest exercise prayer is communion. This needs to be emphasized, for to many Christians prayer is merely a means of getting something from God. They feel their lack in certain respects. What easier way is there than to ask God for what they need? Has not God promised to supply our lack? As a result of this way of thinking, many prayers consist mostly of asking for things—some of them good, some not so good, some positively harmful, some impossible of fulfillment. To such people God is the source of supply, the great giver, the inexhaustible fountain of good things. All they need to do is ask, and God will do the rest. They measure their Christianity by the favorable answers they receive, and are not satisfied when their request is denied. They are continually asking for something, and believe that God should always grant their request. Some even think it a lack of faith to add to their prayer, 'If it be Thy will.' Like the prodigal son, they pray, 'Father, give me.' Luke 15:12.

Thy Will Be Done

It cannot be denied that prayers of petition are a legitimate form of prayer. We shall always need to ask God for the things we desire. But it is to be emphasized that prayers of petition are not to be the prevailing form of prayer. Prayers of praise, thanksgiving, and adoration must always have the preeminence. Submissiveness to the will of God, complete dedication to Him, and thorough consecration would indicate the form prayers should take. When our prayers are changed from an effort to get God to do what we want into an intense desire to find out what God wants, our prayers will not habitually take the form of asking merely for things, and demanding that God forthwith answer our prayers in the specific way we desire.

It would indeed be better for most of us to cease asking for things for a while and concentrate our entire efforts on what God wants us to have or to be. When we find this out we are on sure ground. Then we can ask of God, confident that His will is to be done. The great problem confronting us is to find out God's will, and then search our hearts to make sure that we really want God's will to be ours.

Someone has said that prayers are an effort on the part of the petitioner to have God change His mind. Many are making no effort to find out what God wants, although they are very clear themselves on what they want. They are struggling with God. They are agonizing in prayer. They are demanding of God what they believe should be done. It does not occur to them that the first thing to find out is, Does God really want me to have the thing that I so much desire? Is it for my good? Is it God's will? Has the time come for it to be done? Is there something I must do first? Am I really willing to submit everything to God, so that if He does not give me what I desire, I will be satisfied and thank Him for what He does give; or am I really more intent on getting what I want than I am on ascertaining God's will?

It may be well to enumerate some things that prayer is not. It is not a substitute for work. A Christian confronted with a hard problem has a right to ask God's help and to expect that He will respond. But this does not excuse him from hard, taxing labor. God will strengthen the intellect; He will invigorate the mind; but He will not accept prayer as a substitute for mental effort or give to those who are merely slothful. Such as are capable of learning the multiplication table and have the opportunity to do so, must not shun the effort necessary to become proficient in numbers, trusting that God through prayer will do for them that which will make unnecessary any mental exertion. In most cases work and prayer go together. Neither is sufficient in itself.

Let it be emphasized that the aim of prayer is not to get God to do something we want. Some apply worldly methods and have a worldly philosophy in their approach to prayer. They have learned that as far as the world is concerned, to get anything they must "go after it," and so they take for granted that to

get anything out of God they must “go after it.” They act as if God were not willing to grant their petition without a great deal of coaxing, and seem to believe that by persistency and wheedling they can get out of God what He would not otherwise give them. They take the importunate widow as their example, seeming not to realize that this parable is given to show what God is not. No one can get out of God what he desires merely by continually annoying Him. God is not like the unjust judge. He is a father, more willing to give good gifts to His children than they are to receive them. Wheedling, coaxing, cajoling, teasing, annoying - mere persistency does not avail with God.

Prevailing Prayer

The impression must not prevail, however, that there is no such thing as wrestling in prayer, or that we need only mention to God once and for all what we want and it will be forthcoming. Prayer is not quite so simple as that. There is need of agonizing, prevailing prayer. Prayer that goes to the heart of the subject and is, not satisfied till lives and things are changed. Jesus prayed all night; Jacob wrestled with the angel; Daniel sought the Lord with prayer and fasting; Paul besought the Lord again and again. We need not fewer prayers but more. And we need to learn to pray in faith. This is a vital point.

Prayer is not monologue. It may be audible, or it may be the unspoken desire of the soul. In either case ideal prayer is communion. Some people seem to consider prayer as merely a means of informing God of certain things that need correction and of which He is apparently unaware. They believe that God is in danger of forgetting certain things, and their prayers take the form of reminding God of what He should do. Having called God's attention to the need as they see it, they feel that they have done their duty. They have “said their prayers,” and with an “Amen” their “conversation” stops. It has been a monologue entirely. They hope that God will use judiciously the information which they have conveyed to Him, and that He will do something about the matters concerning which they have prayed.

Such consider prayer a one-way communication, man speaking to God. Yet this is not the highest form of prayer. In true prayer God speaks to the soul as well as the soul to God. True friendship will not last long where one habitually does all the talking. In our prayers we often do this and expect God to do the listening. And yet, may it not be possible that God would like to communicate with us as well as we with Him? This He often does by bringing certain scriptures to our remembrance. Is it too much to believe that after we have offered an earnest prayer which we believe God in heaven has heard, He might wish to say a word to us? Is it possible that after we have said “Amen,” God is just ready to communicate with us, but we get up from our knees and do not give God a chance to speak? We hang up the receiver, as it were. We ring off. Does the true Christian forever speak to God and God have no message for him? It must be sinful to God to be shut out just at the moment when He is ready to communicate with us. It would seem that after this has happened several times, God can come to no other conclusion than that we are not really anxious to have communion with Him. We merely “say” our prayers, and when we are done, we walk away. Such prayers surely cannot be all that God means by “communion.”

Let us repeat, prayer is communion. It is more than conversation; it is intimate fellowship. It is an exchange of views and ideas. It presupposes sympathetic understanding and confidence. It need not always be accompanied by words. Silence may be more eloquent than torrents of oratory. It is rather a kind of friendship grounded in quiet confidence and assurance, unaccompanied by spectacular demonstrations or outbursts.

Meditation

Meditation is a vital ingredient of prayer. It may be said to be its better part. And yet it is mostly neglected. We appear before God, present our petition, and depart. Next time we do the same. We keep God informed in regard to our status, tell Him of things that need attention, and having thus delivered our souls, we close the interview. This we repeat day after day. Is there nothing better?

The psalms, especially those of David, sound the depths of Christian feeling. David passed through some soul-harrowing experiences. Once he was fleeing from Saul into the wilderness. There he penned the sixty-third psalm: the cry of a soul longing for God, for a deeper knowledge of, and acquaintance with, Him. David was evidently not satisfied with his prayer life. God seemed far away. He

did not answer. David experienced the feeling of seeming to address nobody, in an empty room. Yet he longed for God. His soul thirsted for the living God. Was there no way in which he could get into real communion with Him?

Then David found the way. He found satisfaction. He learned the real meaning and method of prayer. Of this he speaks in Psalms 63:5, 6: “My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches.” Note the wording: “My soul shall be satisfied . . . when I remember Thee upon my bed, and meditate.” David had prayed before. Now to prayer he adds meditation, and says that when he does this his soul is satisfied. To him it is as “marrow and fatness,” and he praises God “with joyful lips.”

This record is of great value. Many souls, like David, cry out for the living God. They are not satisfied. They believe that there must be something better than they are experiencing. They pray and pray and pray, and yet God seems far off. He does not reveal Himself. Once in a while they have a fleeting glimpse of Him, and then He is gone. Is there anything better in store, or is this all that Christianity and prayer hold for them? There must be something better. David found it.

“My soul shall be satisfied.” How wonderful to have the soul hunger satisfied! And this possibility may become a reality! David points the way when he says that it may be obtained through remembering God and through meditation. Most Christians remember God. They pray. In fact, it may be said, and rightly, that no one can be a child of God and not pray. But not many are practiced in the art of meditation. They pray but do not meditate. Yet one is as important as the other. It was when David added meditation to prayer that he at last could say that his soul was satisfied.

Few Christians meditate. They are too busy. Their work makes too many demands upon them. They rush from one thing to another and have little time to counsel with their own souls or with God. There is so much to be done. They feel certain that unless they strain every nerve and are busy every moment, souls will be lost. They have no time to sit at the feet of the Master while the world is perishing. They must be up and doing. Activity is their watchword. Withal' they are honest and conscientious.

The Silence of the Soul

Yet how much is lost to themselves and to the world because of lack of meditation! No soul can rush into the presence of God and out again and expect to enjoy communion with Him. The peace that passes understanding does not dwell in a restless heart. “Take time to be holy,” is more than a mere sentiment. It takes time to commune with God, time to be holy. “Stand in awe, and sin not: commune with your own heart upon your bed, and be still.” Psalm 4:1. The last statement needs special emphasis. “Be still.” We are too restless. We need to learn quietness with God. We need to be still.

“My soul, wait thou in silence for God only.” Psalm 62:5, A.R.V. Let these words sink deep into each consciousness. “My soul.” This is addressed to every Christian. “Wait thou in silence for God.” This is a command and also a promise. Wait in silence. Wait in silence for God. Wait thou in silence for God. Wait thou in silence for God only. And the one who waits in silence for God only, at His invitation, will not be disappointed. He will be satisfied.

What a wonderful invitation this statement is. You have prayed, you have poured out your soul to Him who alone understands. Do not say “Amen” and walk off. Give God an opportunity. Wait for Him. Wait in silence. Wait for Him only. And in the silence of the soul God may speak. He has invited you to wait. Let your whole soul be intent upon Him. Wait for Him only. It may be that God, through the still small voice, will make Himself known. Wait in silence upon God.

To some Christians this is no new doctrine. They know what it is to commune with God. They have had precious seasons alone with Him. They have learned to wait in silence. And precious have been the revelations which have come to them.

To others, however, this may be a new experience. They have learned to pray, but they have not learned to wait in silence upon God. Meditation as a part of prayer has not been important to them. They have conceived of prayer as a certain form of words reverently addressed to the Father in heaven. With their “Amen” the communion is at an end. And so indeed it may be, though God does not intend it thus. Amen may mean the end of man's speaking, but it should not be the end of the interview. God invites us to wait in silence. He may wish to speak, or He may not. In any event we are to wait.

Many are inclined to speak too much. We have all had experience with persons who come

ostensibly to seek counsel, but who in reality come only to present their own views. They seem anxious for the interview; yet hardly an opportunity is afforded for any counsel, for they occupy the time themselves and seem satisfied when they have presented their story. When some measure of agreement with their view is expressed, they are content. The impression is distinct that they did not come for counsel but to impart information.

So, too often, with prayer. But the most important part is not our speaking to God but God's speaking to us. True, God loves to have us pray. Our prayers are music to Him. We cannot tire Him. And yet, would it not be well to give God an opportunity to communicate with us? Would it not be well for us to do exactly what we are counseled to do—wait in silence for God only? Surely, God will not let us wait in vain. Who has not felt the tremendous power of the few moments of silence after the benediction? Who has not felt the presence of God in the stillness of the sanctuary? It would be well for us to explore the power of the realm of silence. God is there.

Going to Extremes

There is always danger of going to extremes. There are those who reject or think lightly of the instruction given in the Bible and depend almost wholly on impressions. Such are in great danger. We believe that God will lead those who are willing to be led, but we believe also that such leading will always be in harmony with God's revealed will, and will not in any way contradict the written Word. Wonderful as is the privilege of communing with God, and wonderful as is the privilege of meditation, there is danger of their misuse. Especially should the younger Christians be on their guard. Only long experience in the things of God, backed by a life of obedience to God's will, enables one to judge the processes of the mind. Satan is always ready to suggest his own thoughts, and spiritual discernment is needed to know the voice speaking. This, however, should not cause even young Christians to omit meditation. Far from it. God is ever near to help and guide, and we may believe that the quiet hour spent with God will yield large results for the kingdom. We are only issuing a warning to such as would be led by a voice speaking to the soul and neglect the voice speaking through the Word.

In the sanctuary of old, sacrifice and prayer were combined. Sacrifice stood for repentance, confession, restitution, dedication. When the lamb was placed on the altar, the repentant sinner in type laid himself and his all on the altar. It signified his acceptance of the justice of the law that demanded a life; it signified his consecration to God. Without this attitude the sacrifice of a lamb was only a mockery. So our prayers may be only a mockery unless we from a sincere heart abstain from sin and dedicate ourselves entirely to God. Prayer must have sincerity as a foundation and background. It must be grounded in repentance and godly sorrow for sin. It must be evidenced by confession and restitution. A prayer thus conditioned will not remain unanswered. God is true to His word.

18. The Law

ALL the services of the sanctuary were performed with reference to the law of God, kept in the ark in the inmost apartment of the tabernacle. When this law was broken, sacrifices were to be brought. “If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: if the priest that is anointed do sin according to the sin of the people. Then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.” Leviticus 4:2, 3.

It was the transgression of “the commandments of the Lord that set in motion the entire ritual of the temple. Sin was the case of the morning and evening sacrifice, the services of the Day of Atonement, the offering of incense, and the individual sacrifices for personal sins. And sin is the transgression of the law.

John the beloved had a vision of the tabernacle of God in heaven. In it he saw the law of God, “the ark of His testament.” Revelation 11:19. As the law was central in the sanctuary on earth, so it is central in heaven. For this reason the sanctuary in heaven is called “the temple of the tabernacle of the testimony”; not the temple of incense, or of blood, or even of the mercy seat, but “of the tabernacle of the testimony,” the repository of the law of God. (Revelation 15.5)

The most sacred city in Old Testament times was the city in which God had chosen to make His abode. The most sacred place in that city was the temple.

“The most sacred place in the temple was the most holy place. The most sacred object in the most holy was the ark, within which were enshrined the tables of stone upon which God had written the Ten Commandments, the law of life, the oracles of God. This law was the center around which the whole service revolved, the ground and reason for every ritual. Without the law the temple services were meaningless.

Law is an expression of character, a revelation of mind. For this reason the law of God is important. It is a part of God, as it were, and reveals Him. It is a transcript of His character, a finite expression of the infinite. In it we are given a glimpse of the mind of God; a view of what constitutes the foundation of His government. As God is perfect, so His law is perfect. As God is eternal, so the principles of the Ten Commandments are eternal. As God is -unchangeable, so the law is unchangeable. This must of necessity be so. The law, being a transcript of the character of God, cannot be changed unless a corresponding change takes place in God. But God does not change. “I am the Lord, I change not.” Mal. 3:6. With God there “is no variableness, neither shadow of turning.” James 1:17. He is “the same yesterday, and today, and forever.” Hebrews 13:8.

The Ten Commandments

The law of God as contained in the Ten Commandments has always been a fruitful field of study for God's children. Numerous are the references in the Bible to the delight which the saints of God have found in looking into the perfect law of liberty. Far from considering it a task, they have regarded it a pleasure to contemplate the deep things of God. Hear the psalmist: ‘I love Thy commandments above gold; yea, above fine gold.’ “Thy testimonies are wonderful.” “Thou through Thy commandments has made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation.” ‘I have seen an end of all perfection: but Thy commandment is exceeding broad.’ Psalm 119: 127, 129, 98, 99, 96.

The Ten Commandments-were first proclaimed by, God at Mount Sinai, after which He wrote them on two tables of stone. (Exodus 20; 24:12; 31:18) These tables were placed in the ark in the most holy place of the sanctuary, directly under the mercy seat and covered by it. (Exodus 25:16, 21) The writing contained on them, as recorded in the King James Version of the English Bible, is as follows:

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

[1] Thou shall have no other gods before Me.

[2] Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven

above, or that is in the earth beneath ' or that is in the water under the earth: thou shall not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

[3] Thou shall not take the name of the Lord thy God in vain; for the. Lord will not hold him guiltless that takes His name in vain.

[4] Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, not thy stranger that is within thy gates. For in six days the Lord made heaven-and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

[5] Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God gives thee.

[6] Thou shall not kill.

[7] Thou shall not commit adultery.

[8] Thou shall not steal.

[9] Thou shall not bear false witness against thy, neighbor.

[10] Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20:2-17.

These Ten Commandments are not arbitrary decrees imposed by an almighty God upon unwilling subjects. They are the law of life, without which national existence, personal security, human liberty, or even civilization is impossible. This will become more patent as we proceed.

The commandments are divided into two, sections, the first section-the first four commandments defining man's duty to God, and the other section the last six commandments - defining man's duty to his fellow men.

Christ recognized this twofold division when He stated that the two great principles of the law are love to God and love to man. "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shall love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40.

The occasion for the proclamation by God of His law at Sinai was His entering into covenant relation with Israel. God had selected Israel to be His people. He had brought them out of Egypt and was about to bring them into the Promised Land. He had promised to bless them and to make of them a holy nation and a royal priesthood. These promises, however, were subject to their acceptance and co-operation. God had promised to do much for them. Would they on their part love and obey God? Would they faithfully observe the provisions of the covenant? They had, in a general way, been acquainted with the law of God. But now God proclaimed it to them from heaven, so there could be no doubt as to what was expected of them. Holiness was not to be left to private interpretation. God gave them a standard of righteousness, a perfect standard. "The law is holy, and the commandment holy, and just, "and good." Romans 7:12. It is an expression of God's will concerning man. It is God's perfect rule, containing the whole duty of man in every possible situation. (Ecclesiastes 12:13)

One Fundamental Law

It is a matter of perplexity to find that some Christians are opposed to the law of God. What possible objection can they have to a law that enjoins love to God and man, that frowns on evil and encourages good? What possible objection can they have to a law the author of which is Jehovah, the end of which As holiness? Sinners might be expected to oppose it; for it exposes and condemns sin. But Christians are on A higher level. With the psalmist, they cry out, -0 how I love Thy law it is my meditation all the day." Psalm 119:97.

As law in general is the foundation of government, so the law of God is the foundation of God's

government. Ten short, clear cut statements proclaim the entire duty of man. As the fundamental law of God, defining man's duty to God and to his fellow men, it is complete, concise, perfect. Nothing can be added to it or taken from it.

Law is emblematic of security, stability, faithfulness, uniformity, equality. Absence of law means chaos, with its attendant evils. The world is built on law; the universe is obedient to it. Infraction of universal law would mean annihilation of the creation of God. Every part of creation is related to every other part, and what happens in one place reverberates to the ends of the universe. This makes universal law necessary. One law must control creation everywhere. Two conflicting laws would bring disaster.

The law of God is the fundamental moral law of the universe, embodied from eternity in the two great principles of love to God and love to man. These principles were amplified and suited to man's condition, and the Ten Commandments were proclaimed by God Himself at Mount Sinai. They constitute the basic law of life and existence. As stated above, they are not arbitrary requirements imposed for the sake of authority. They are such as God in His wise foresight saw were necessary if men were to live together in harmony, and human society become possible. And men's experiences have confirmed God's wisdom. The world has demonstrated that obedience to God's law is necessary to existence, to security, to life. The recent world wars are a demonstration of this fact. Men are learning that there is no profit in killing and destroying one another. They are becoming convinced that not only national security but world prosperity depend upon our adherence to the golden rule. They are coming to believe that the Ten Commandments cannot be consigned to limbo, and men and nations survive. They are finding out that God's law not only is a vital ingredient in religion but is necessary to existence itself.

This lesson is being impressed more and more upon men's consciousness as they attempt to cope with social conditions today. Crime is rampant, aggressive, defiant. Although sin and wickedness have existed since the fall, they have never before been practiced as they are now. Crime and lawlessness are organized, in some cases carrying on what amounts to a war against society. Often criminals are better armed and organized than are the forces of law and order. It is only lately that governments have awakened to the fact that they are face to face with disintegrating agencies that are bent on overthrowing both government and civilization. They are now making every effort to stamp out the evil, but find it no easy task. It is costly and exhausting, and at times disheartening; but it must be carried to a successful issue, or disaster will result. The governments' attempt to curtail graft, to eradicate vice, to stop racketeering, to uphold the sacredness of family relations, to compel honesty in public relations, and to protect property is an admission on their part that God is right, that men ought not to lie, steal, or commit adultery. The transgression of these commandments leads to disaster and disruption, and the government is justified in applying severe measures to better conditions and save society.

The movement to stamp out crime constitutes a mighty testimony to the integrity and enduring value of the commandments of God. Men and governments are learning that crime does not pay, that it is costly, and that it ruins and destroys. This is the lesson God wants men to learn. And they are finding out in their own way the value of obedience to law. Never before has the world had such an object lesson in the cost of crime, of transgression. One interesting phase is that society not only furnishes the material for the demonstration but pays the cost. This should make the lesson most effective.

Nature of Law

Law is an expression of the will, nature, and character of the governing power. Any law that is not such an expression soon ceases to function, and becomes obsolete. Human law is generally the result of experience, but may also be motivated by a desire to impose the will of a superior upon subjects. In either case, law has will as a basic factor, and is an expression of the will, the nature, and the character of the lawgiver. Law, therefore, derives from personality, and defines and reveals that personality.

The expression law of nature, as ordinarily employed, is misleading, and should be used only in an accommodated sense. Properly speaking, there is no law of nature as such; for nature has no will or thought of its own. What is generally meant by law of nature is the orderly process observable in nature, a definite mode of sequence that is generally predictable. The Christian believes the so-called laws of nature are the laws of God, an expression of personal will, and does not endow nature with attributes belonging only to personality, to God.

A. H. Strong uses an illustration which points an important lesson. As the Christian sees a shaft

turning a large and complicated piece of machinery, and in his attempts to find out what makes the shaft revolve, comes to a brick wall from which it protrudes and beyond which he cannot see and cannot go, he does not arrive at the conclusion that the shaft turns itself. He cannot see, he cannot prove, the existence of the engine beyond the brick wall that gives the shaft its power. But he knows it is there. Good sense tells him this. Mere rationalism sees the shaft and marvels at its inherent power. The Christian sees the shaft also. But he sees beyond it. He sees the invisible, and he knows that there is a hidden power behind the shaft. To him it is simple, clear, nothing mysterious. He only wonders that all cannot see what seems to him so evident. So likewise through nature he sees nature's God, and the laws of nature are to him merely laws of God.

The law of God is a transcript of the divine nature, and as such is not "made" as human laws are made, any more than God is "made." The law cannot be said to have had a beginning any more than God had a beginning. Being a revelation of what He is, its existence is coeval with God's. It cannot be changed except as God changes. It is not temporary, as God is not temporary. It is not an expression of arbitrary will, but a revelation of being. It is not local or confined to specific situations only, as God is not local. It is incapable of modification, representing as it does the unchangeable nature of God. It is immutable, holy, and good, because God is immutable, holy, and good. It is spiritual; it is just; it is universal. All this the law is and must be, being a transcript of the essential nature of God.

Elemental Law

At their creation Adam and Eve had an intuitive knowledge of God and His will. As in conversion the new man "after God is created in righteousness and true holiness" (Ephesians 4:24), so God in the beginning endowed His creatures with righteousness and true holiness. Being created in the image of God, they were possessed of characteristics which greatly influenced their conduct, and bent their lives in conformity with God's ideal. This is the evident meaning of Paul in the text cited, and he confirms this further by stating that the new man "is renewed in knowledge after the image of Him that created him." Col. 3: 10. Putting the two statements together, we are warranted in concluding that man in the beginning had an intuitive knowledge of God and possessed righteousness and true holiness, and that these characteristics are embraced in the conception "image of God."

Of the exact extent of Adam's knowledge at creation we are not informed, but the fact that he was able the first day of his life rightly to evaluate the animals which passed before him, and name them in harmony with their peculiar dispositions, is suggestive of an insight deeper than that of which man is possessed today. It should be noted that while Adam "after God was "created in righteousness and true holiness," these were gifts bestowed upon him which needed confirmation and conscious appropriation on his part before they became his absolutely, and that, hence, in due time he must be tested.

As God is love, and as Adam was created in the image of God, so the guiding principle in His creatures would also be love. When Adam and Eve met for the first time, there was no need of telling Adam that he must not do Eve any harm; nor did Eve need to be admonished not to be afraid of Adam. The love which God had implanted in their hearts solved such problems. Love works no ill to the neighbor, and perfect love casts out fear. It was no effort for Adam and Eve to love each other. It was a natural result of their being created in the image of God.

The love which thus possessed their hearts would cause them to love God as well as each other. There being no fear in love, they would with confidence approach God, and as their knowledge of Him increased, so would their love increase. Man did not need to be taught this love. It was his by virtue of being created in the image of God, and it constituted a sure foundation upon which God could build man's happiness and upon which He could place all the law and the prophets.

The advent of sin blurred man's conception of God and altered his relation to his fellow men. But a knowledge of God and man's responsibility to his fellow creatures has never been entirely obliterated from his consciousness, as evidenced by the groping after God found even among the lowest of uncivilized tribes, and their efforts to establish some kind of rude government based on individual or community rights. This finds a clearer illustration among civilized nations, where laws for the protection of life and property bear an undoubted likeness to God's law for men. The universality of this concept confirms the contention that deep in man's consciousness is implanted a knowledge of right and wrong, and though this knowledge is in many cases very limited and imperfect, a residue nevertheless remains which is sufficient to establish

moral responsibility, and for which men may be held accountable.

This Paul argues in the first chapters of Romans, where he says that “the Gentiles, which have not the law [in written form], do by nature the things contained in the law.” Romans 2:14. Paul’s argument is based upon the fact that there is something in man, however debased, which corresponds to, and approves of, the law of God, and that though this knowledge is incomplete and meager, there is enough left so that “their thoughts the mean while [are] accusing or else excusing one another.” This shows, he argues further, “the work of the law written in their hearts, their conscience also bearing witness.” Verse 15. Paul does not, indeed, say that the Gentiles have the law written in the hearts, but the work of the law. Even this must not be understood to mean that all have all the law written there, but there is enough in the heart of every man to make him morally responsible; and to this must be added the further fact of his conscience also bearing witness.

In this argument Paul completely repudiates the assumption of the evolution theory that man has descended from a brute ancestry. On the contrary, he argues that all men have “by nature” a knowledge of the works of the law “written in their hearts”. That some moral judiciary in the soul causes them to accuse or else excuse one another; that in this process of self judgment the conscience also bears witness, and that they, though -having not the law, are a law unto themselves.” Verse 14. Such inner witness as Paul here presents can have its origin only in God. Slime and ooze and filth do not constitute sufficient ground to account for men “by nature” having “the work of the law written in their hearts,” or for men’s “thoughts the mean while accusing or else excusing one another.” Such processes argue a divine origin; and when Paul asserts that men do “by nature the things contained in the law,” he ignores all acquired habits, and goes back to the nature which man had as originally created by God.

The intuitive knowledge which all men thus have of right and wrong-in greatly varying degrees - constitutes their moral responsibility, and is the measure used in the judgment. Hence, as “many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.” Verse 12.

This asserts that it is possible for men to sin without law-that is, without a knowledge of the written law of God. In what, then, does their sin consist? “These, having not the law, are a law unto themselves.” Verse 14. Such knowledge as they have, imperfect though it be, is the criterion which determines their guilt “in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.” Verse 16. If it be argued that the Scripture does not say that such shall be judged without law, we answer that the reason they perish is that they have sinned; and to execute judgment upon them without first judging them would be unlike God. The fact that they are found to have sinned presupposes investigation and judgment. They “are a law unto themselves,” and by this they are judged.

If it be conceded that men are so constituted that “by nature” they have a sense of moral obligation independent of any external revelation, we may well ask whether this sense of obligation concerns only the second table of the law. Man’s relation to man-or does it extend to the first table also, man’s relation to God? Are men so constituted by nature that they have, or may attain to, a knowledge of God without a written revelation?

This question Paul discusses in the first chapter of Romans. There he states unhesitatingly that God has so revealed Himself in nature that He may be known “by the things that are made,” and that the “invisible things of Him” - which are defined to include “even His eternal power and Godhead” may be “clearly seen, being understood by the things that are made.” Romans 1:20. These statements are evidently an inspired commentary on the words of the psalmist: “The heavens declare the glory of God; and the firmament shows His handy work.” Psalm 1:1. But Paul goes a step further when he affirms that “God hath showed it unto them,” and “that which may be known of God is manifest in them.” Romans 1: 19. This wording suggests that God not merely has revealed Himself in the things He has made that men might study them if they should feel so inclined, but that in some way God has stepped into the lives of individuals and “showed it unto them,” “so that they are without excuse.” Verse 20.

While this argument leaves men without excuse, it must not be carried so far as to make a written revelation unnecessary. It merely proves that men may and can find God by contemplating the things He has made, but it must also be admitted that it is not a perfect or complete revelation. As far as the Decalogue is concerned, there is one notable exception to which we would call attention. This is found in the fourth commandment.

Nature nowhere indicates a definite seventh day as the day of rest for man or God. No search in heaven or earth, no study of the majestic celestial bodies or of microscopic life on earth, reveals any specific day of rest. This is a matter of revelation only.

We would not presume to deny that there are indications of rest in nature, or that the human frame is not in need of periodic rest apart from that obtained in sleep, or at least a change of employment. On the contrary, we hold that a study of the functions of the body reveals the need of such rest and change, and that by nature men are inclined to seek such rest. We doubt, however, that men would necessarily, from mere reason or study, come to the conclusion that every seventh day, instead of every fifth or tenth day, should be set apart for rest. But even though we should admit such a possibility, we are absolutely certain that no amount of reasoning or research could ever reveal the identity of the true seventh day. That is a matter of pure revelation.

We therefore place the Sabbath commandment with the other nine as a distinctly moral commandment, all of them finding a response in human consciousness. We hold with Paul that men by nature have some knowledge of the precepts constituting the second table of the law, and we also agree with him that God has revealed Himself in nature that as men study the things that are made they may understand what may be known of God. So that even as regards the first table of the law they are without excuse.

19. The Sabbath

REMEMBER the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11.

If a person who had not previously known of the existence of the Ten Commandment should suddenly come face to face with them, he would at once be struck with their reasonableness and good sense. As he read the commandment, “Thou shall not steal,” he would agree that it is a good commandment. So with the commandments, “Thou shall not kill,” and, “Thou shall not commit adultery.” He would doubtless observe that most nations had similar laws and had found them necessary and good. He would be unable to find any fault with the law of God.

One thing, however, might be puzzling to him. Why should the seventh day be considered holy? He would be able to see a reason for each of the other commandments; he would even be able to see the need for periodic rest; but the definite seventh day would seem arbitrary. From a mere health viewpoint every fifth or sixth day, or eighth, or tenth day, would serve as well. And, anyway, why select the seventh day of the week rather than just one-seventh part of the time? The other commandments conform to man's reason, but the seventh day Sabbath appears to be an arbitrary decree. He would argue that the spirit of the commandment would be fulfilled by the observance of an occasional day, as convenience might dictate. To demand that a particular day be observed is foreign to God's general procedure in regard to human liberty.

The writer once had a conversation with a person in which the arguments here set forth were advanced. The person in question was well educated. The conversation turned upon the law of God, especially the Sabbath commandment. His argument ran somewhat as follows:

“I appreciate the contribution your denomination is making toward law and order. In an age such as this, in which crime and lawlessness prevail, we must depend on the churches to stand stiffly for righteousness. I am sorry to note that some of the churches are not doing this. They are making light of the law of God, and this can but react in civil affairs. If God's law can be ignored with impunity, it is easy to take a like attitude toward civil law. I am glad, therefore, that you are preaching the law as well as the gospel. Both are needed.

“There is one thing, however, in which I believe you are mistaken. You are keeping the seventh day, and you believe that God requires you to do this. Though I honor your belief and think you are honest, I also think you are mistaken. I have given some study to the question, and I believe God's will and intent could be served just as well by your keeping the first day of the week as by your keeping the' last; and it would be a great deal easier for you, and your influence would be enhanced. While I personally believe that it is immaterial whether I keep one day or another, or no day at all, I honor those who do. But I think you are mistaken in believing that, you must keep the seventh day. God does not require it of you. The most He could expect would be for you to keep one day in seven.

“The Sabbath commandment is of a different nature from the other commandments. If a group of men who had never heard of the Ten Commandments were to live together, they would soon evolve a series of laws for their own guidance. Heathen nations and savage tribes have rules against stealing, killing, and adultery. I believe that such primitive peoples would after a while construct a code of laws in conformity with the Ten Commandments, but I do not see how they could ever evolve a seventh-day Sabbath law. There is nothing in nature that could guide them in such an undertaking. I consider the other commandments binding, but not the seventh-day Sabbath.”

To this, answer was given along the following line: “Without admitting the truth of all your contentions, let us grant that the Sabbath commandment is in some respects different from the other commandments, and that man unaided by revelation could never arrive at a belief in the seventh-day Sabbath.

“That the Sabbath commandment occupies a unique place in the law of God is, I believe, conceded by most students. It is the one commandment that deals with time and has the distinction of declaring certain things sin if done at a stated time. In that it is different from the other commandments.

“It was this commandment which God selected in olden times to be the test commandment. Before the law was publicly proclaimed at Sinai, Israel murmured against Moses and Aaron in the wilderness.

And the children of Israel said unto them, 'Would to God we had died by the hand of the Lord in the land of Egypt' when we sat by the flesh pots, and when we did eat bread to the full. For you have brought it forth into this wilderness, to kill this whole assembly with hunger.' Exodus 16:2, 3. The situation was critical. Something had to be done. 'Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no.' Verse 4.

"The gathering and the preparation of the bread which the Lord sent from heaven constituted the test for Israel to 'prove them, whether they will walk in My law or no.' Every day they were to gather enough for the day's need, but on the sixth day they were to gather twice as much, so as to have enough to last them over the Sabbath. While the manna ordinarily would not keep fresh more than one day, on the sixth day God miraculously preserved the manna from corruption. So 'on the sixth day they gathered twice as much bread.' Verse 22. 'And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord: bake that which you will bake to day and seethe that you will seethe. And that which remains over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade. And it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a Sabbath unto the Lord: to day you shall not find it in the field. Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.' Exodus 16:23-26.

"Some of the people were not satisfied, however. They went out 'on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse you to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He gives you on the sixth day the bread of two days; abide you every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.' Verses 27-30.

"Of all the commandments God chose the fourth as the test commandment. When He wanted to 'prove them, whether they will walk in My law, or no,' He told them to gather manna each day sufficient for their need, twice as much on the sixth day, and none on the seventh. That was the test. When they disobeyed, it was not merely the Sabbath they broke; it was the whole law. God did not say 'How long refuse you to keep My Sabbath?' but, 'How long refuse you to keep My commandments and My laws?' It was more than the question of a day. When they refused to observe the Sabbath, they broke the whole law. The Sabbath was the test, a sign of obedience. If they kept the Sabbath they were reckoned as obedient. If they broke it they were guilty of the whole law.

"It is to this and to later experiences that Ezekiel has reference when he quotes God as saying in the wilderness: 'I gave them My Sabbaths to be a sign between Me, and them, that they might know that I am the Lord that sanctify them.' Ezekiel 20:12. The statement is here made that God's Sabbaths are a sign of sanctification. In verse 20 the Lord's Sabbaths are called 'a sign between Me and you, that you may know that I am the Lord your God.' In the first verse quoted the Sabbaths are called a sign of sanctification, in the second a sign 'that I am the Lord thy God.' In both they are called signs.

"It is interesting to note the conditions under which these statements were made. The elders of Israel had come to inquire of the Lord; but the Lord declared emphatically that He would not be inquired of by them. (Verse 3) He had spoken to them many times, and they had not hearkened. Why should He communicate further with them when they refused to do what He commanded them? They were like their fathers. The fathers had been disobedient, and had not showed any inclination to hearken. When Ezekiel thought to plead for them, the Lord commanded him to tell the people plainly wherein they had failed. 'Cause them to know the abominations of their fathers,' the Lord says. Verse 4. This Ezekiel did by recounting to them the difficulty the Lord had in bringing Israel out of Egypt into the Promised Land, and in getting them to keep His commandments, especially the fourth.

While they were still in Egypt, God had commanded them to cast aside all idols. This they had not done. Nevertheless, God brought them out of Egypt into the wilderness and proclaimed to them His law. In that law He points out the Sabbath, saying that it is His sign of sanctification and that He wants them to keep it holy. 'But the house of Israel rebelled: . . . My Sabbaths they greatly polluted: then I said, I will pour out My fury upon them in the wilderness, to consume them.' Verse 13. God, however, decides not to consume them. On the other hand, He feels that He cannot 'bring them into the land which I had given them, . . . because they . . . polluted My Sabbaths.' Verses 15, 16.

"God pleads with them: 'Walk you not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God. Walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God.' Verses 18-20. But 'the children rebelled: . . . they polluted My

Sabbaths: then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness.' Verse 21. God decides that He will 'scatter them among the heathen and disperse them through the countries; because they had not executed My judgments, but had despised My statutes, and had polluted My Sabbaths, and their eyes were after their fathers' idols.' Verses 23, 24.

"Twice the statement is made that the children of Israel 'rebelled: . . . they polluted My Sabbaths.' God at last decided to 'purge out from among you the rebels, and them that transgress against Me,' and 'they shall not enter into the land of Israel.' Verse 38.

No one can reverently read this chapter without coming to the conclusion that God makes much of the Sabbath, that it is a test, a sign, that is selected above the other commandments as a proof of obedience. I will prove them, God says, 'whether they will walk in My law, or no.' The keeping of the Sabbath is a proof of obedience. It is the sign of sanctification. It is the sign that 'I am the Lord thy God.'

"Just why did God select the Sabbath commandment as a test rather than one of the other commandments? Admitting the contention that the seventh-day Sabbath rests upon a 'Thus said the Lord' only, by this very fact special prominence and significance is given to it. One commandment is singled out from the rest, to stand as a test, a sign that if a person obeys that, he is in harmony with the whole law.

"It is as if God should reason thus concerning the other nine commandments:

"I have given them My law. I have written it upon their hearts; it is traced in every fiber of their being. They know by nature what is right and what is not. Their own conscience witnesses to the truthfulness of My law. The law is so plain, it is so evident to all that these basic commandments are necessary to existence that men might fail to accept them as of divine origin. Some will contend that the commandments are so vital to life and existence, so evidently necessary, that, unaided by any divine direction, the people would of themselves be able to make a law comparable to Mine. They will boast that through the passing of the ages men have through experience arrived at the conclusion that it is not good to steal or lie or kill, and have evolved appropriate laws concerning such matters, and that these laws are not of divine origin, but are the result of human experiment and are definitely ingrained in the race. They will point with assurance to tribes and races who for centuries have been out of touch with civilization and yet have rules covering many points in the law. They will claim this as proof that the law is not of divine origin, that men are simply following a law which their own experience teaches them is for the good of mankind.'

"God continues: 'I will make one provision in My law that does not have any correspondence in nature; that will be a positive command, and for which they will be unable to find any reason aside from My Word. For the other commandments man can see a reason. They appeal to his good sense. But for this commandment there will be no other reason than My command. If they obey it, they obey Me. If they reject it, they reject Me. I will make that commandment a test, a sign. I will make it a test of whether they will keep My law, or no. I will make it a sign that I am the Lord.

"I will make the seventh day to be the Sabbath, and ask them to observe it, There is nothing in nature to indicate that this day is the Sabbath. If they keep it, it will be because I command it. I will make it a test, and tell them so. Thus I can prove them whether they will walk in My law or no. The Sabbath will be My sign, My test of obedience. The seventh day, not one day in seven. Whoever keeps it obeys Me. Who ever rejects it rejects not only the Sabbath but the whole law. More than that, when they reject the seventh day, they reject Me. The keeping of the seventh- ' day Sabbath is the sign that they accept Me as their God.

In course of time there will arise men who will claim to be religious, but who in reality are leaning to their own understanding. Many of them will reject the story and the God of creation, substituting their own theories on how things came into existence. Although they were not present when I spoke things into existence, they will pronounce learnedly of how it was done, rejecting My testimony as to the event. Some of them will definitely reject Me. Others will claim to believe in Me, and yet when it comes to a conflict between My word and their findings, they will reject Me and accept their own theories. Rejecting the story of creation, they will naturally reject the memorial of creation, the Sabbath. They will not accept that which they cannot reason out. Their own mind is their final source of authority. I will give, them a test which will show whether they will really walk in My law or no. If they accept My sign, My test, My Sabbath, they acknowledge in that. acceptance a mind higher than their own. If they reject My Sabbath, they reject Me, My word, My law. I will make the Sabbath the test.

"Men will understand the challenge. They will not be able to evade the issue. They will clearly see that in the acceptance of the Sabbath they must and do accept My Word by faith, rather than by their own reasoning. The keeping of the Sabbath rests upon faith only. Men cannot reason it out upon the basis of human experience or research. If they accept the Sabbath at all, they accept it because of their faith in

Me.

“The evil one will make every effort to destroy the faith of My people. He will attempt to counterfeit My work. He will advocate a spurious day of rest, and make it more convenient and popular than the day I chose at creation. And he will succeed with a large number of people, who will accept him in preference to Me. He will challenge My day of rest and rally the people under his banner. The people will have a clear-cut issue before them. It will be a question of My Sabbath on the one hand, and the spurious Sabbath of My adversary on the other hand. I have My sign. He has his. It will be for everyone to choose under which banner he will stand.

Knowing the end from the beginning, I have deliberately chosen the Sabbath as the test, to prove whether men will walk in My law, or no. This is why I have placed it in the bosom of the law. It stands absolutely alone and rests entirely upon My word. I have made it the test commandment. It is My sign.”

It is not, of course, our contention that God passed through such a process of thought as is here suggested. He knows the end from the beginning, and acts accordingly. For good and sufficient reasons He gave the Sabbath as a sign, a test. We believe we can see some reasons for this. It behooves us to place ourselves wholeheartedly on God's side in this important matter.

The Sabbath commandment has a vital bearing on the atonement. It was with reference to the transgression of the law that the blood was ministered in the sanctuary service. It was when one had done “somewhat against any of the commandments of the Lord that he needed atonement. Leviticus 4:27. Does the transgression of the Sabbath commandment constitute “somewhat” against one of the commandments? Numbers 15 contains a lesson in point.

The Lord, speaking to Israel, says: “If you have erred, and not observed all these commandments, which the Lord hath spoken unto Moses. . . . it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourns among them; seeing all the people were in ignorance.” Numbers 15:22-26.

Any sin which Israel or the stranger might do ignorantly could be forgiven. “You shall have one law for him that sins through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourns among them.” Verse 29.

But if a man sinned willfully, he was treated differently. “The soul that does ought presumptuously, whether he be born in the land, or a stranger, the same reproaches the Lord; and that soul shall be cut off from among His people. Because he hath despised the word of the Lord, and hath broken His' commandment, that soul shall utterly be cut off; his iniquity shall be upon him.” Verses 30, 31.

An illustration follows as to what is meant by sinning presumptuously. A man was found gathering sticks on the Sabbath day. The leaders were uncertain what should be done, and so “they put him in ward, because it was not declared what should be done to him. - Verse 34. The Lord did not long keep them in suspense. “The Lord said unto Moses, The man shall be surely put to death. All the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.” Verses 35, 36.

God had proclaimed to Israel His commandments. He had told them to remember the Sabbath day. He had announced that it was His test whether they would walk in His law or no. There was no excuse. When the man went out gathering sticks on the Sabbath, he was not in ignorance. He was rebellious. He “despised the word of the Lord.” He broke the commandments. There was but one law for him. He had sinned presumptuously.

It is one thing for men on earth lightly to think to change the day of the Sabbath. It is another thing for them to touch the eternal law of God, which is the foundation of His throne in heaven above. The commandments constitute the reason and ground of the atonement. A copy of this law was kept in the sacred ark in the most holy place in the sanctuary on earth, a place which none but the high priest could ever enter. Its sacredness was such that when on a certain occasion a man touched the ark he was immediately smitten. (1 Chronicles 13:9, 10) What would have happened had he put his hand into the ark and attempted to change God's writing on the tables. Yet men impiously consider such a possibility! They forget God's holiness and the sacredness of the law, not to mention the impossibility of changing what is engraved in stone by God's own finger.

Has the law which is the ground of the atonement and which necessitated the death of the Lord been changed? If the Sabbath commandment has been changed, have others also been changed? If the law has been changed, has the ground for the atonement also been changed, and if so, did Christ die for one thing in the Old Testament and for another in the New? Did God demand the death penalty for willful transgression of the Sabbath commandment the day before Christ died on the cross, and not the day after?

Or was there a neutral zone as to the death penalty? There may be differences among Christians as to many things. Can there be any difference of opinion as to the need and ground of atonement? Is Christ still our High Priest? Is the law still beneath the mercy seat in the ark? Take away the law, and there is no longer any need of atonement. Contrariwise: if there is still atonement, there is still law.

Without the law the atonement becomes a farce, Christ's incarnation a pious fable, His death a miscarriage of justice, Gethsemane a tragedy. If the law or any of the commandments-can be transgressed with impunity; if the law has been abrogated or its precepts changed. If the law as given by God Himself has ceased to be the standard in the judgment, then Christ's death becomes unnecessary, the Father Himself ceases to be the embodiment of justice and kindness, and Christ cannot escape the charge of being party to a deception. Let all Christians cry out against such doctrine. If the law is destroyed, the atonement is not needed, nor is Christ. Let the facts ever remain clear in all minds: Christ lived, suffered, died, and rose for us. We had sinned, transgressed the law, and were doomed to death. Christ saved us, not by doing away with law-for then He would not have needed to die-but by dying for 'us, thereby forever establishing the claims of the law. He now ministers His precious blood for us in the sanctuary above. He is our advocate, our surety, our high priest. He is the same yesterday, today, and forever. By grace we are saved.

20. The Last Conflict

IN DANIEL 8:14 occurs a statement which now claims our attention. It says, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Any statement concerning the sanctuary is important. The text quoted above is particularly so. It states that at a certain time the sanctuary shall be cleansed. This is rather unusual, for the earthly sanctuary as it is cleansed every year, on the Day of Atonement. Why, then, should a certain time, twenty three hundred days, elapse before this particular cleansing should take place?

The eighth chapter of Daniel contains an important prophecy. It describes a vision which Daniel had concerning a ram and a he-goat.

“In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high, but one was higher than the other, and the higher came up last.

“I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen, standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him. And there was none that could deliver the ram out of his hand. Therefore the he, goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” Daniel 8:1-8.

The interpretation is given in verses 20, 21: “The ram which thou saw having two horns are the kings of Media and Persia. And the rough goat is the king of Greece: and the great horn that is between his eyes is the first king.”

Among commentators there is unanimity that the “great horn” is Alexander the Great. While he was yet “strong, the great horn was broken.” Verse 8. In its place came up four others, denoting the four divisions of the Greek Empire at the death of Alexander. (Verse 22)

The Little Horn

The part of the prophecy in which we are especially interested begins with verse nine. “Out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary, was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Verses 9-14.

It is evident that the prophecy turns upon the little horn” which waxed “exceeding great.” Alexander is “the great horn.” (Daniel 8:21) The power symbolized by the little horn began in an inconspicuous way, but became “exceeding great.” It is noteworthy what this horn does. It shall “destroy wonderfully” the people of God. (Verse 24) This is done not so much by war as “by peace.” (Verse 25) It is wise and crafty, and has a definite “policy.” (Verse 25) It is powerful, “but not by his own power,” and shall prosper and practice. (Verses 24, 12) It is a proud power, for “he shall magnify himself in his heart,” “yea, he magnifies himself even to the prince of the host.” Verses 25, 11. It is a persecuting power, for it destroys “the mighty and the holy people,” and a whole “host” is given him “to be trodden under foot.”

Verses 24, 10, 13. It teaches false doctrines and it “cast down the truth to the ground.” Verse 12. It

wars against the truth; the sanctuary is “cast down” and “trodden under foot,” and this “by reason of transgression.” Verses 11-13. The climax is reached when he stands “up against the Prince of princes.” He is then “broken without hand.” Verse 25. When Daniel saw all this in vision, it so affected him that he “fainted, and was sick certain days.” He was “astonished at the vision,” and neither he nor anyone else understood it. Verse 27.

We are especially interested in the time mentioned in verse fourteen. The conversation carried on between the two angels was evidently for Daniel's benefit. The vision of the ram and the he-goat seems to be related merely to lead up to the story of the little horn that became “exceeding great.” When Daniel saw the persecutions carried on by this power, and how it should prosper by crafty methods and magnify itself and “Destroy wonderfully,” he naturally wondered how long this would continue. In the conversation of the angels he is told that there is to be a period of twenty-three hundred days, during which time “both the sanctuary and the host is “to be trodden under foot,” and this evil power will prosper and even affront “the prince of the host.”

How could this power “be mighty, but not by his own power”? That seems a contradiction in terms. How could it “cast down some of the host and of the stars to the ground” and stamp upon them? How could it cast down the sanctuary and tread it under foot? How could it “cast down the truth to the ground and prosper in so doing? Yet all this it was to do.

(Verses 24, 10-12, 25) Daniel was astonished and did not understand the vision. But he was more than astonished. When he saw what this power would do to the sanctuary, to religion, to God's people, to the truth, he “was sick certain days.” Verse 27. Here was a blasphemous power that would persecute God's people and attempt to destroy the truth, and prosper in so doing. Even the sanctuary would be cast down and trodden underfoot. The one ray of hope in the whole vision concerned the time. The sanctuary and the truth would not always be trodden underfoot. The truth would come into its own again. It would be vindicated. At the end of twenty three hundred days the sanctuary would be cleansed. To that time God's people were to look.

Daniel Prays

This in itself, however, could not be of great comfort to Daniel. What did the twenty-three hundred days mean? When did they begin? When did they end? He did not understand. He began to study more earnestly than ever before. His study led him to understand “by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem.” Daniel 9:1 But he had as yet no light on the twenty-three hundred days. Had they anything to do with the end of the seventy years? Perhaps they began when that period ended. He did not know. And so he betook himself to prayer. He must have light on the question.

Some commentators hold that the little horn that became exceeding great stands for the kingdom of the Seleucidae, especially under such kings as Antiochus Epiphanes and Antiochus the Great. This view is open to serious objections. These kings did persecute. They were crafty, impious, proud. It can hardly be said, however, that they were such more than many others, before and since. It cannot be claimed that they were greater than Alexander the Great. Yet the vision demands this. Antiochus Epiphanes, whom many believe is especially referred to, was a persecutor; he did interfere with the sanctuary service; but he was not so outstanding as to merit the attention given the little horn in the vision. He did his little part in the drama for a few years and passed on, leaving no mark such as Alexander did, and would long ago have taken his place among the petty kings of the period had it not been for the persistent effort of commentators to give him undue prominence.

The vision in the eighth chapter of Daniel is not an isolated vision. Medo-Persia and Greece are not here spoken of for the first time. The seventh chapter deals with a related subject and mentions the beasts which represent Medo-Persia and Greece, and also refers to a “little horn.” The prophet says: “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” Daniel 7:8. This little horn intrigued Daniel. He wanted to know more “of that horn that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows.” Verse 20. He had seen that it “made war with the saints, and prevailed against them.” Verse 21. He saw, moreover, that it should “speak great words against the Most High, and shall wear out the saints of

the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Verse 25. At last, however, “the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.” Verse 26. The chapter ends, “Hitherto is the end of the matter. As for me Daniel, my thoughts much troubled me and my countenance changed in me: but I kept the matter in my heart.” Verse 28. It is easy to see that this prophecy deals in a general way with the same events as the eighth chapter.

Daniel was troubled by what he had seen. He had -in the seventh chapter-been brought face to face with a persecution power that wore out the saints of the Most High, that spoke great words against God, that would think to change times and laws, that was diverse from other kings (verse 24), and that at last should be destroyed. This power was the little horn” that had eyes like the eyes of man, and a mouth that spoke great things. Who might that power be? Daniel did a great deal of thinking and was perplexed. “My thoughts much troubled me,” he confessed. Verse 28. But he kept the matter in his heart. He was sure God had greater light. “Hitherto is the end of the matter,” he said. The word hitherto is significant. Daniel does not say, “This is the end of the matter” but, “Hitherto is the end.” That is, “This is the end so far. There is more to come. We stop now, but more is coming.” That is the meaning of “hitherto.” And more did come. The eighth chapter deals again with this power, and the ninth chapter has further explanation.

The Papacy

It is impossible to conceive of the little horn of Daniel 7 as Antiochus Epiphanes or any other Antiochus. Practically all Protestant commentators of the old school agree in referring it to the Papacy, in which it is seen to meet a complete fulfillment. How could it ever be true of any Antiochus that he “made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom”,? Verses 21, 22. Antiochus is long since dead. He ruled but a short time. Of what other power than the Papacy is it true that it wore out the saints of the Most High, or attempted to change times and laws? Are not the sagacity, the wisdom, the far-reaching policies of the Papacy, expressively suggested by the horn that had “eyes like the eyes of man, and a mouth speaking great things”? Verse 8. We believe we stand on solid exegetical ground when we hold that the little horn of Daniel 8 is Rome, first pagan, later papal, and the little horn of Daniel 7, the Papacy.

These considerations will help us in our attempt to establish the meaning of the twenty three hundred days of Daniel 8:14. They occur in the midst of a prophecy dealing with a power that has existed longer than any other power on earth. Since this is part of a prophecy, doubtless prophetic time is here mentioned. If so, the twenty-three hundred days stand for twenty three hundred years, according to well-established prophetic interpretation. “I have appointed thee each day for a year.” Ezekiel 4:6.

If we accept the view that the little horn of Daniel 8 refers to imperial Rome and the Roman Catholic Church, it becomes our duty to discover any possible connection between it and the sanctuary as mentioned in Daniel 8:14. To this study we shall now address ourselves.

The Roman Catholic Church is an attempt to re-establish the old theocracy of Israel with the accompanying sanctuary service. The Catholic Church has taken over the essential ritual from Judaism, with certain ceremonials from paganism. It has an established sanctuary service with its priests, high priest, Levites, singers, and teachers. It has a sacrificial service culminating in the mass, with the accompanying ritual and offering of incense. It has its high days patterned after the Israelite custom. It has its candles, its altar of incense, its table with the bread, and its high altar. The laver with the holy water is in evidence; the daily mass is observed. The parallel between the old Israelite religion and the Roman Catholic religion is almost complete.

All this would not be very important were it not for the fact that it constitutes an attempt to obscure the real work of Christ in the sanctuary above. When the Old Testament period closed, when Christ began His work in the heavenly sanctuary, it was God's intent that the sanctuary services on earth should cease. The veil of the temple was rent in twain and later the temple was entirely destroyed - signifying the cessation of the service on earth and the inauguration of the service in heaven. Christ entered into a temple not built with hands. He entered into heaven itself, there to minister on our behalf. Men are invited to come to Him with their sins and receive forgiveness.

The service in the earthly tabernacle had prepared men to look to the real sanctuary in heaven. The

time had come for the transfer to be made.

A Rival Institution

The Catholic Church completely ignores the work of our High Priest in heaven above and attempts instead to institute a rival service on earth. It has reestablished the old ceremonies and beliefs, and attempts to bring men back to a discarded ritual. And to a large extent it has succeeded in doing so. “All the world wondered after the beast.” Revelation 13:1

This, as has been noted above, tends to obscure the work of Christ. Men have lost the knowledge of the sanctuary in heaven and of Christ's work there. Their attention has been called to the rival work of His pretended vicar on earth. While Christ in heaven forgives sin, the priest on earth claims to do the same. While Christ intercedes for the sinner, so does the priest. And the terms of the priest for the forgiveness of sin are more easily met than the terms of Christ. Men have forgotten that there is a sanctuary in heaven. That truth has been cast to the ground. Century after century the church has kept men in complete ignorance of the all-important work going on in heaven above, while it has extolled its own wares and made merchandise of all that is most sacred.

The Papacy thus in a real sense has become a competitor, a rival of Christ. It has attempted to supersede Him in the minds of men, and has succeeded to a remarkable degree. It is the church's God-given work to call attention to Christ and the truth. It is the one agency God has to instruct men. When Christ ascended on high to begin His ministry in the sanctuary above, it was the duty and the privilege of the church to proclaim that news to the ends of the world. That belonged to the old dispensation. The Levitical priesthood had ceased. The veil was rent and a new and a living way opened for man. Men had free access to God and might appear boldly before the throne of grace without any human intercessor. All God's people had become, a royal priesthood, and thenceforth no man was to step between a soul and its Maker. The way of access was opened to all.

The True Sanctuary

That the Papacy has become a rival, a competitor of Christ, is no mere figure- of speech. Consider the situation. Christ is our high priest. On Calvary He died as the Lamb of God. He shed His blood in our behalf. The Mosaic sacrifices had been prophetic of this for centuries. Now the reality had come, of which the other had been shadows. As in the Old Testament the death of the lamb was not enough, but must be supplemented by the ministration of the priest as he sprinkled the blood on the altar or in the holy place, so with the death and blood of Christ. The blood having been provided, Christ became “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.” Hebrews 8:2. Thus “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.

The holy place here mentioned does not have reference to the tabernacle on earth. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.--Verse 24. Before the presence of God, Christ pleads and ministers His blood, which not merely sanctifies “to the purifying of the flesh” as did the blood of bullocks and goats of old, but is able to “purge your conscience from dead works to serve the living God’ Verse 14. Anyone who wishes to have his conscience purged may therefore with “boldness . . . enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh. And having an High Priest over the house of God. Let us draw near with a, true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Hebrews 10: 19-22. In the Old Testament none but a priest could enter the sanctuary. Now all may come. It is a “new and living way, which He hath consecrated for us.”

This blessed new and living way it is a privilege and duty of the church to proclaim. Everyone may come to Christ direct. Not as in the sanctuary on earth need a priest intervene. That is done away with. Every man may face his Maker direct without human interference. He may boldly enter through the veil.

But the Papacy thought and taught otherwise. It attempted to re-establish the Old Testament ritual

and belief that man can approach his Maker only through special representatives, such as the priests. Men were put farther from God than ever. The church closed the new and living way opened by Christ, and had men approach God through the priesthood, who had to appeal to some patron saint who had influence with Mary, who had influence with Christ, who had influence with God. The whole system was an attempted reincarnation of the Mosaic ordinances, which had definitely been abolished, and which were not to be compared to the new and living way of the New Testament.

A False Mediation System

What has been the result? Men have flocked to the Church of Rome and forsaken the sanctuary and the Minister of the sanctuary in heaven. The Roman church has effectively obscured the ministry of Christ, so much so that few Christians even know that there is a temple in heaven, much less that there is a service going on there. Day after day Christ stands waiting to minister His blood, hoping that men will find the new way. But few come. On the other hand, millions flock to the Roman church, there to receive indulgence and forgiveness of sin on acceptable terms. The Papacy has nearly succeeded in making of none effect Christ's ministry. It has inaugurated another ministry, established, not on the promises of the gospel, not on the new-covenant basis, not on Christ as the high priest, but on the vain promises of an earthly priesthood which itself needs forgiveness and the power of the atoning blood of Christ.

In saying that the Papacy has attempted to substitute a false mediation system for the true mediation work of Christ, we are well aware of the fact that the Roman Catholic Church believes in Christ's sacrifice on the cross, that He is man's advocate and intercessor and that through Him we are saved. On this the following statements are to the point:

“There is nothing from which the faithful should derive greater joy than from the reflection that Jesus Christ is constituted our advocate and intercessor with the Father, with whom His influence and authority are supreme.” “True, there is but one mediator, Christ the Lord, who alone has reconciled us through His blood (1 Timothy 2:5), and who, having accomplished our redemption, and having once entered into the holy of holies, ceases not to intercede for us. Hebrews 9:12; 7:25. “-Catechism of the Council of Trent (Revelation J. Donovan's translation, 1829 ed.), page 59, 247.

“We can go to God with all confidence, says St. Arnold, because the Son is our mediator with the eternal Father, and the mother is our mediatrix with her Son.” - Glories of Mary (Alphonsus Liguori, doctor of the church, revised ed.), page 224.

It is in the ministration of the blood, in the relationship existing between man and Christ, that the Papacy has attempted to erect a false system. Here saints, and especially Mary, have-been interposed between the soul and God. This we believe to be a most serious perversion of truth, in that it interposes extra mediator persons as necessary to approach God, when the Scriptures teach that there is “one mediator between God and man, the man Christ Jesus.” 1 Timothy 2:5. The Bible recognizes no other as mediator, and for the church to teach otherwise is to make of none effect the truth of God.

There are thus two ministrations that promise men forgiveness and the blotting out of sins: That of Christ in heaven and that of the Papacy on earth. Each has a priesthood and accompanying service. Each claims full pardoning power. The Papacy boasts of having the keys of heaven. It can open or shut. It has a treasury of merits without which few can be saved. It is in possession of the “host,” the holy mystery of God. It possesses an infallible head. It has power over purgatory. It can remit punishment. It claims authority over the kings of the north. It acknowledges no superior. It is supreme.

All these claims would fall to the ground if men were cognizant of the true ministry of Christ. A knowledge of the sanctuary truth is the only antidote to the false claims of the hierarchy of Rome. For this reason God has made His people the depositaries of His truth concerning the sanctuary.

Then Shall the Sanctuary Be Cleansed

We need not go into detail concerning the mathematical problems of the twenty-three hundred days. The reader is referred to *The Great Controversy*, by Ellen G. White, and other standard Adventist works. Suffice it to say that these days-or rather years-began 457 BC and ended AD 1844. At this latter date the sanctuary should be cleansed.

It is evident that this cleansing cannot have reference to the sanctuary on earth. That was long ago destroyed and its service discontinued. It must therefore have reference to the sanctuary in heaven, which indeed is spoken of as being cleansed “with better sacrifices” than those of the Old Testament. (Hebrews 9:23)

We have already discussed in detail the matter of the cleansing of the sanctuary on earth. This cleansing was a type of the cleansing of the sanctuary in heaven. As the priests served in the first apartment of the tabernacle every day of the year until the great Day of Atonement, so Christ ministered in the first apartment of the heavenly sanctuary until the time of its cleansing. That time was 1844. Then Christ entered upon the final phase of His ministry. Then He entered the most holy. Then the hour of judgment began, otherwise called the investigative judgment. When that work is done probation ceases and Christ comes.

We would at this time call attention to the word cleansed as used in Daniel 8:14. In Hebrews it is *tsadaq*, and is translated “justified,” to become or be counted righteous. Some translate: “Then shall the sanctuary be justified.” Others, “Then shall the sanctuary be vindicated.” Still others, “Then shall the sanctuary come into its own again.” The word contains the idea of restoration as well as of cleansing.

These meanings of cleansed are significant in view of the fact that the subject of the sanctuary has been trodden underfoot and the truth cast to the ground. Will the time ever come when the subject of the sanctuary will again be given its rightful place, when God will vindicate His truth, and error and secret machination will be uncovered? Yes, answers prophecy, the time shall come. An evil power shall arise that will persecute God's people, obscure the sanctuary question, cast truth to the ground, and prosper in doing it; it shall set up its own system in competition with God's, attempt to change the law, and by its crafty policy deceive many. But it shall be unmasked. At the end of the twenty-three hundred days a people shall arise, who will have light on the sanctuary question, who follow Christ by faith into the most holy, who have the solution to break the power of the mystery of iniquity. And who go forth to battle for God's truth. Such a people is invincible. It will proclaim the truth fearlessly. It will make the supreme contribution to religion in its advocacy of the sanctuary truth. It will “build the old waste places”; it will “raise up the foundations of many generations”; it shall “be called, The repairer of the breach, The restorer of paths to dwell in. Isaiah 58:12.

The final controversies will be clear cut. All will understand the issues and the consequences. The chief point will be the worship of the beast or the worship of God. In this controversy the temple of God will be opened in heaven, and men will see “in His temple the ark of His testament.” Revelation 11:19. God's people on earth will have a part in showing men the opened temple. On the other hand, the apostate church will blaspheme “against God. . . . blaspheme His name, and His tabernacle, and them that dwell in heaven.” Revelation 13:6.

It is a special privilege to be permitted to have a part in such a work as this. But if we are to conquer we must know where we stand and why. May God give us grace to be faithful.

21. The Last Generation

THE final demonstration of what the gospel can do in and for humanity is still in the future. Christ showed the way. He took a human body, and in that body demonstrated the power of God. Men are to follow His example and prove that what God did in Christ, He can do in every human being who submits to Him. The world is awaiting this demonstration. (Romans 8: 19) When it has been accomplished, the end will come. God will have fulfilled His plan. He will have shown Himself true and Satan a liar. His government will stand vindicated.

There is much spurious doctrine concerning holiness taught in the world today. On the one hand are those who deny the power of God to save from sin. On the other hand are those who flaunt their sanctity before men and would have us believe that they are without sin. Among the first class are not only unbelievers and skeptics but church members whose vision does not include victory over sin, but who accept a kind of compromise with sin. In the other class are such as have no just conception either of sin or of God's holiness, whose spiritual vision is so impaired that they cannot see their own shortcomings, and hence believe themselves perfect, and whose conception of religion is such that their own understanding of truth and righteousness is superior to that revealed in the Word. It is not easy to decide which is the greater error.

That the Bible inculcates holiness is indisputable. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. "Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14. "For this is the will of God, even your sanctification." 1 Thessalonians 4:3. The Greek word *hagios* in its various forms is translated "sanctify," "holy," "holiness," "sanctified," "sanctification." It is the same word which is used for the two apartments of the sanctuary, and means that which is set apart for God. A sanctified person is one who is set apart for God, whose whole life is dedicated to Him.

Forgiveness and Cleansing

The plan of salvation must of necessity include not only forgiveness of sin but complete restoration. Salvation from sin is more than forgiveness of sin. Forgiveness presupposes sin and is conditioned upon breaking with it; sanctification is separation from sin and indicates deliverance from its power and victory over it. The first is a means to neutralize the effect of sin; the second is a restoration of power for complete victory.

Sin, like some diseases, leaves man in a deplorable condition-weak, despondent, disheartened. He has little control of his mind, his will fails him, and with the best of intentions he is unable to do what he knows to be right. He feels that there is no hope. He knows that he has himself to blame, and remorse fills his soul. To his bodily ailments is added the torture of conscience. He knows that he has sinned and is to blame. Will no one take pity on him?

Then comes the gospel. The good news is preached to him. Though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. All is forgiven. He is "saved." What a wonderful deliverance it is! His mind is at rest. No longer does his conscience torment him. He has been forgiven. His sins are cast into the depths of the sea. His heart wells with praise to God for His mercy and goodness to him.

As a disabled ship towed to port is safe but not sound, so the man is "saved" but not sound. Repairs need to be made on the ship before it is pronounced seaworthy, and the man needs reconstruction before he is fully restored. This process of restoration is called sanctification, and includes in its finished product body, soul, and spirit. When the work is finished, the man is "holy," completely sanctified, and restored to the image of God. It is for this demonstration of what the gospel can do for a man that the world is looking.

In the Bible both the process and the finished work are spoken of as sanctification.' For this reason the "brethren" are spoken of as holy and sanctified, though they have not attained to perfection. (1 Corinthians 1: 2; 2 Corinthians 1: 1; Hebrews 3:1) A glance through the Epistles to the Corinthians will soon convince one that the saints there mentioned had their faults. Despite this, they are said to be

“sanctified” and “called to be saints.” The reason is that complete sanctification is not the work of a day or of a year but of a lifetime.

It begins the moment a person is converted, and continues through life. Every victory hastens the process. There are few Christians who have not gained the mastery over some sin that formerly greatly annoyed them and overcame them. Many a man who has been a slave to the tobacco habit has gained the victory over the habit and rejoices in his victory. Tobacco has ceased to be a temptation. It attracts him no more. He has the victory. On that point he is sanctified. As he has been victorious over one besetment, so he is to become victorious over every sin. When the work is completed, when he has gained the victory over pride, ambition, love of the world-over all evil-he is ready for translation. He has been tried in all points. The evil one has come to him and found nothing. Satan has no more temptations for him. He has overcome them all. He stands without fault before the throne of God. Christ places His seal upon him. He is safe, and he is sound. God has finished His work in him. The demonstration of what God can do with humanity is complete.

Thus it shall be with the last generation of men living on the earth. Through them God's final demonstration of what He can do with humanity will be given. He will take the weakest of the weak, those bearing the sins of their forefathers, and in them show the power of God. They will be subjected to every temptation, but they will not yield. They will demonstrate that it is possible to live without sin-the very demonstration for which the world has been looking and for which God has been preparing. It will become evident to all that the gospel really can save to the uttermost. God is found true in His sayings.

The last year of the conflict brings the final test; but this only proves to angels and to the world 'that nothing that the evil one can do will shake God's Chosen ones. The plagues fall, destruction is on every hand, death stares them in the face, but like job they hold fast their integrity. Nothing can make them sin. They “keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

Throughout the history of the world God has had His faithful ones. They have endured affliction and great tribulation. But even in the midst of Satan's buffetings they have, as the apostle Paul says, through faith “wrought righteousness.” “They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.” Hebrews 11:37, 38.

And in addition to this galaxy of faithful witnesses, many of whom were martyrs for their faith, God will have in the last days a remnant, a little flock,” in and through whom He will give to the universe a demonstration of His love, His power, His justice. Which, if we exempt Christ's godly life on earth and His supreme sacrifice on Calvary, will be, the most sweeping and conclusive demonstration of all the ages of what God can do in men.

It is in the last generation of men living on the earth that God's power unto sanctification will stand fully revealed. The demonstration of that power is God's vindication. It clears Him of any and all charges which Satan has placed against Him. In the last generation God is vindicated and Satan defeated. This may need some further amplification.

Rebellion in Heaven

The rebellion which took place in heaven and introduced sin into the universe of God must have been a fearful experience both for God and for the angels. Until this time all had been peace and harmony. Discord was unknown; only love prevailed. Then unholy ambitions stirred the heart of Lucifer. He decided that he wanted to be like the Most High. He would exalt his throne above the stars of God; he would sit “upon the mount of the congregation, in the sides of the north.” (Isaiah 14:12-14) This declaration of intent was tantamount to an attempt to depose God and usurp His place. It was a declaration of war. Where God sat, Satan would sit. God accepted the challenge.

We have no direct Biblical statement as to the means used by Satan in winning over to his side a multitude of angels. That he lied is clear. That he was a murderer from the beginning is likewise indisputable. (John 8:44) As murder has its beginning in hatred, and as this hatred found its fruition in the killing of the Son of God on Calvary, we may believe that Satan's hatred was directed not only against God the Father, but also-and perhaps especially-against God the Son. In his rebellion Satan went further than a mere threat. He actually did set up his throne, saying boastfully, “I am a God, I sit in the seat of God.”

Ezekiel 28:2.

When Satan thus established his government in heaven, the issue was clear cut. The angels understood clearly the issue. All must take their stand for or against Satan.

in the case of rebellion there is always some grievance, real or fancied, given as the cause. Some become dissatisfied, and, failing to have matters remedied, they resort to rebellion. Those who sympathize with the rebel cause join it. The others remain loyal to the government, and must, of course, take their chance on its survival.

It apparently came to just such a pass in heaven. The result was war. "There was war in heaven: Michael and His angels fought against, the dragon; and the dragon fought and his angels." Revelation 12:7. The outcome could have been foreseen. Satan and his angels "prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him." Verses 8, 9.

Though Satan was defeated, he was not destroyed. By his act of rebellion he had declared God's government at fault, and by the setting up of his own throne he had made claim to greater wisdom or justice than God. These claims are inherent in rebellion and in the establishment of another government. God could ill afford not to give Satan an opportunity to demonstrate his theories. To remove every doubt in the minds of the angels-and later of man-God must let Satan go on with his work. And so Satan was permitted to live and set up his government. For the last six thousand years he has been giving the universe a demonstration of what he will do when he has the opportunity.

Satan's Demonstration

This demonstration has been permitted to continue until now. And what a demonstration it has been! From the time Cain killed Abel there have been hatred, bloodshed, cruelty, and oppression in the earth. Virtue, goodness, and justice have suffered; vice, vileness, and corruption have triumphed. The just man has been made a prey; God's messengers have been tortured and killed; God's law has been trampled in the dust. When God sent His Son, instead of honoring Him, evil men, under the instigation of Satan, hanged Him on a tree.

Even then God did not destroy Satan. The demonstration must be completed. Only when the last events are taking place, and men are on the point of exterminating one another, will God interfere to save His own. There will then remain no doubt in the mind of anyone that, had he the power, Satan would destroy every vestige of goodness, hurl God from the throne, murder the Son of God, and establish a kingdom of violence founded in self-seeking and cruel ambition.

What Satan has been demonstrating is really his character and the lengths to which selfish ambition will lead. In the beginning he wanted to be like God. He was dissatisfied with his position as the highest of created beings. He wanted to be God. And the demonstration has shown that when he set his mind upon this goal he would stop short of nothing to attain it. Whoever stands in the way must be put out of the way. If it be God Himself, He must be removed.

The demonstration shows that high position is not satisfactory to the ambitious individual. He must have the highest, and even then he is not satisfied. Often a person in a lowly position is tempted to believe that he would be satisfied if his position were improved. He is at least sure that he would be satisfied if he had the highest position possible. But would he? Lucifer was not. He had the highest position possible. But he was not satisfied. He wanted one still higher. He wanted to be God Himself.

In this respect the contrast between Christ and Satan is pronounced. Satan wanted to be God. He wanted it so much that he was willing to do anything to attain his goal. Christ, on the other hand, did not consider it a thing to be grasped to be like God. He voluntarily humbled Himself and became obedient unto death, even the death of the cross. He was God, and He became man. And that this was not a temporary arrangement only for the purpose of showing His willingness, is evidenced by the fact that He will ever remain man. Satan exalted himself; Christ humbled Himself. Satan wanted to become God; Christ became man. Satan wanted to sit as God on a throne; Christ, as a servant, knelt to wash the disciples' feet. The contrast is complete.

Lucifer

In heaven Lucifer had been one of the covering cherubs. (Ezekiel 28:14) This refers to the two angels who in the most holy apartment of the sanctuary stood on the ark, covering the mercy seat. This was doubtless the highest office an angel could occupy, for the ark and the mercy seat were in the immediate presence of God. These angels were the special guardians of the law. They watched over it, as it were. Lucifer was one of them.

Ezekiel 28:12 contains an interesting statement concerning Lucifer: "Thou sealed up the sum, full of wisdom, and perfect in beauty." The meaning of the expression, "Thou sealed up the sum," is not entirely clear. The reading is capable of varied interpretations. It seems evident however, that the intent is to show the high position and exalted privilege that were Satan's before he fell. He was a kind of prime minister, a keeper of the seal.

As in an earthly government a document or law must have the seal attached to it in order to be valid, so in God's government a seal is used. God seems to have apportioned to the angels their work, the same as He has given to man his work. One angel is in charge of the fire. (Revelation 14:18) Another angel has charge of the waters. (Revelation 16:5) And there has charge of "the seal of the living God." Revelation 7:2. Although, as stated above, the reading of Ezekiel 28:12 is not entirely clear, some feel justified in translating it, "Thou attached the seal to the ordinance." If this position is tenable, if Lucifer were prime minister and keeper of the seal, it gives an additional reason why he should wish to substitute his own mark for that of God's seal when he left his first abode.

That Satan has been very active against the law is evident. If God's law is a transcript of His character, and if this character is the very opposite of Satan's, Satan stands condemned by it. Christ and the law are one. Christ is the law lived out, the law become flesh. For this reason His life constitutes a condemnation. When Satan warred against Christ, he warred also against the law. When he hated the law he also hated Christ. Christ and the law are inseparable.

An interesting statement is found in the fortieth psalm. Christ speaking, says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Verse 8. Though this is doubtless a poetic expression and should not be pressed too far, it is interesting, nevertheless, as an indication of the exalted position of the law. "Thy law is within My heart." A stab at the law is a stab at the heart of Christ. A stab at the heart of Christ is a stab at the law. At the cross Satan so intended. But God meant the outcome to be otherwise.

The death of Christ was a tribute to the law. It immeasurably magnified the law and made it honorable.

It gave men a new vision of its sacredness and worth. If God would let His Son die; if Christ would willingly give Himself rather than abrogate the law; if it is easier for heaven and earth to pass away than for one jot or tittle of the law to fail, how very sacred and honorable the law must be!

When Christ died on the cross He had demonstrated in His life the possibility of keeping the law. Satan had not succeeded in leading Christ into sin. Possibly he did not expect to be able to do that. But if he could have induced Christ to use His divine power to save Himself, He would have accomplished much. Had Christ done so, Satan could have claimed that this invalidated the demonstration God intended to make, namely, that it was possible for men to keep the law. As it was, Satan was defeated. But till the very last he continued the same tactics. Judas hoped Christ would free Himself, thus using His divine power to save Himself. On the cross Christ was taunted: "He saved others; Himself He cannot save." But Christ did not falter. He could have saved Himself, but He did not. Satan was baffled. He could not understand. But he knew that when Christ died without his having been able to make Him sin, his own doom was sealed. In His death Christ was victor.

But Satan did not give up. He had failed in his conflict with Christ, but he might yet succeed with men. So he went to "make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. If he could overcome them he might not be defeated.

God's Demonstration

The demonstration which God intends to make with the last generation on earth means much, both to the people and to God. Can God's law really be kept? That is a vital question. Many deny that it can be done; others glibly say it can. When the whole question of commandment keeping is considered, the

problem assumes large proportions' God's law is exceedingly broad; it takes cognizance of the thoughts and intents of the heart. It judges motives as well as acts, thoughts as well as words. Commandment keeping means entire sanctification, a holy life, unswerving allegiance to right, entire separation from sin, and victory over it. Well may mortal man cry out, Who is sufficient for these things?

Yet, to produce a people that will keep the law is the task which God has set Himself and which He expects to accomplish. When the statement and challenge are issued by Satan: "No one can keep the law. It is impossible. If there be any that can do it or that have done it, show them to me. Where are they that keep the commandments?" God will quietly answer, Here they are. "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Let us say it reverently: God must meet Satan's challenge. It is not God's plan, or a part of His purpose, to subject men to tests that only a chosen few can survive. In the Garden of Eden, God subjected Adam and Eve to the lightest test conceivable. No one can say that our first parents fell because the test was too hard for them. If they fell, it was not because the test was hard or because they had not been provided with strength to resist. The temptation was not held before them constantly. Satan was not permitted to molest them everywhere. He had access to them at only one place, namely, at the tree of knowledge. That place they knew. They could stay away from it if they wanted to. Satan could not follow them everywhere. If they went where Satan was, it was because they wanted to. But even if they went there to examine the tree, they need not have remained there. They could walk away. And even if Satan offered them the fruit, they need not take it. But they took it and ate. And they ate it because they wanted to, not because they had to. They deliberately transgressed. There was no excuse. God could not have devised an easier test.

When God commands men to keep His law, it does not serve the purpose He has in mind to have only a few men keep it, just enough to show it can be done. It is not in line with God's character to pick outstanding men of strong purpose and superb training, and demonstrate through them what He can do. It is much more in harmony with His plan to make His requirements such that even the weakest need not fail, so that none can ever say that God demands that which can be done by only a few. It is for this reason that God has reserved His greatest demonstration for the last generation. This generation bears the results of accumulated sins. If any are weak, they are. If any suffer from inherited tendencies, they do. If any have an excuse because of weakness of any kind, they have. If, therefore, these can keep the commandments, there is no excuse for anyone in any other generation not doing so also.

But this is not enough. God intends in His demonstration to show, not merely that ordinary men of the last generation can successfully pass a test such as He gave to Adam and Eve, but that they can survive a test much harder than such as falls to the lot of common men. It will be a test comparable to the one job passed through, and approaching that which the Master underwent. It will test them to the utmost.

"You have heard of the patience of job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5: 11. Job passed through some experiences that will be repeated in the lives of the chosen ones of the last generation. It may be well to consider them.

Job's Test

Job was a good man. God trusted him. Day by day he offered sacrifices for his sons. "It may be that my sons have sinned," he said. Job. 1:4 He was prosperous and enjoyed the blessing of God.

Then came "a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Verse 6. A conversation is recorded between the Lord and Satan that concerned Job. The Lord says that job is a good man, which Satan does not deny, but urges that job is God-fearing merely because it pays him to be so. He states that if God will take away His mercies, Job will curse God. The statement is in the form of a challenge, and God accepts it. Satan is given permission to take away Job's property and otherwise to cause him sorrow, but not to touch Job himself, Satan immediately proceeds to do what he is permitted to do. Job's property is all swept away, and his children are killed.

When this happened, "Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Job 1:20-22.

Satan is defeated, but he makes another attempt. At the next meeting with the Lord, without admitting defeat, he claims that he had not been permitted to touch Job himself. If he had, he claims, Job

would have sinned. The statement is again a challenge, and God accepts it. Satan is given permission to torment Job but not to take his life. He immediately departs on his mission.

All that the evil one can do, Satan does to Job. But Job stands fast. His wife counsels him to give up, but he does not waver. Under intense physical pain and mental anguish he remains steadfast. Again it is recorded that Job stood the test. "In all this did not Job sin with his lips." Job 2:10. Satan is defeated and does not appear any more in the book.

In the succeeding chapters in the book of Job we are given a little insight into the struggle going on in Job's mind. He is greatly perplexed. Why has all this calamity come upon Him? He is not conscious of any sin. Why, then, should God afflict him? He, of course, does not know of the challenge of Satan. Neither does he know that God is depending upon him in the crisis through which he is passing. All he knows is that out of a clear sky disaster has come upon him till he is left without family or property, and with a loathsome disease that nearly overwhelms him. He does not understand, but he retains his integrity and faith in God. This God knew he would do. This Satan said he would not do. In the challenge God won.

Humanly speaking, Job had not deserved the punishment that came to him. God Himself says it was without cause. "Thou moved Me against him, to destroy him without cause." Job 2:1 The whole experiment can therefore be justified only by considering it as a specific test devised for a specific purpose. God wanted to silence Satan's charge that Job served God only for profit. He wanted to demonstrate that there was at least one man whom Satan could not control. Job suffered as a result of it, but there seemed to be no other way. A reward was afterward given him.

Job's case is recorded for a purpose. While we grant its historicity, we believe that it has also a wider meaning. God's people in the last days will pass through an experience similar to Job's. They will be tested as he was; they will have every earthly stay removed; Satan will be given permission to torment them. In addition to this the Spirit of God will be withdrawn from the earth, and the protection of earthly governments removed. God's people will be left alone to battle with the powers of darkness. They will be perplexed, as was Job. But they, as did he, will hold fast their integrity.

In the last generation God will stand vindicated. In the remnant Satan will meet his defeat. The charge that the law cannot be kept will be met and fully refuted. God will produce not only one or two who keep His commandments, but a whole group, spoken of as the 144,000. They will reflect the image of God fully. They will have disproved Satan's accusation against the government of heaven.

God's Government on Trial

A serious situation arose in heaven when Satan made his charges against God. The accusations in reality constituted an impeachment. Many of the angels believed the charges. They ranged themselves on the side of the accuser. One third of the angels and that must have been millions-faced God with their leader, the highest among the angels, Lucifer. It was no small crisis. It threatened the very existence of God's government. How should God deal with it?

The only way the matter could be satisfactorily settled so that no question would ever arise again, was for God to submit His case to the ordinary rules of evidence. Was, or was not, God's government just? God said it was; Satan said it was not. God could have destroyed Satan. That would not prove His cause just but would, in fact, count against Him. There was no other way than for each side to present its evidence, produce its witnesses, and rest its case on the weight of testimony adduced.

The picture, then, is that of a court scene. God's government is at stake. Satan is the accuser; God Himself is the accused and is on trial. He has been charged with injustice, with requiring His creatures to do that which they cannot do, and yet punishing them for not doing it. The law is the specific point of attack, but the law being merely a transcript of God's character, it is God and His character that are the points at issue.

In order for God to sustain His contention, it is necessary for Him to show that He has not been arbitrary, that the law is not harsh and cruel in its requirement, but contrariwise, that it is holy, just, and good, and that men can keep it. It is necessary for God to produce at least one man who has kept the law. In the absence of such a man, God loses and Satan wins. The outcome therefore hinges on the production of one or more who keep the commandments of God. On this God has staked His government.

While it is true that many from time to time have dedicated their lives to God and lived without sin for periods of time, Satan claims that these are special cases, as was Job's case, and do not come under the

ordinary rules. He demands a clear-cut case where there can be no doubt, and where God has not interfered. Can such an instance be produced?

The Last Generation

God is ready for the challenge. He has bided His time. The supreme exhibition has been reserved until the final contest. Out of the last generation God will select His chosen ones. Not the strong or the mighty, not the honored or the rich, not the wise or the learned, but common, ordinary people will God take, and through and by them make His demonstration. Satan has claimed that those who in the past have served God have done so from mercenary motives, that God has pampered them, and that he, Satan, has not had free access to them. If he were given full permission to press his case, they also would be won over. But he charges that God is afraid to let him do this. "Give me a fair chance," Satan says, "and I will win out."

And so, to silence forever Satan's charges; to make it evident that His people are serving Him from motives of loyalty and right without reference to reward; to clear His own name and character of the charges of injustice and arbitrariness. And to show to angels and men that His law can be kept by the weakest of men under the most discouraging and most untoward circumstances, God permits Satan in the last generation to try His people to the utmost. They will be threatened, tortured, persecuted. They will stand face to face with death in the issuance of the decree to worship the beast and his image. (Revelation 13:15) But they will not yield. They are willing to die rather than to sin.

God removes His Spirit from the earth. Satan will have a greater measure of control than he has ever had before. True, he may not kill God's people, but that seems to be the only limitation. And he uses every permission he has. He knows what is at stake. It is now or never.

God, to make the demonstration complete, does one more thing. He hides Himself. The sanctuary in heaven is closed. The saints cry to God day and night for deliverance, but He appears not to hear. God's chosen ones are passing through Gethsemane. They are having a little taste of Christ's experience those three hours on the cross. Seemingly they must fight their battles alone. They must live in the sight of a holy God without an intercessor.

But though Christ has finished His intercession, the saints are still the object of God's love and care. Holy angels watch over them. God provides them shelter from their enemies; He provides them with food, shields them from destruction, and supplies grace and power for holy living. (See Psalms 91) Yet they are still in the world, still tempted, afflicted, tormented.

Will they stand the test? To human eyes it seems impossible. If only God would come to their rescue, all would be well. They are determined to resist the evil one. If need be they will die, but they will not sin. Satan has no power-and never has had-to make any man sin. He can tempt, he can seduce, he can threaten; but he cannot compel. And now God demonstrates through the weakest of the weak that there is no excuse, and never has been any, for sinning. If men in the last generation can successfully repel Satan's attack; if they can do this with all the odds against them and the sanctuary closed, what excuse is there for men's ever sinning?

The 144,000

In the last generation God gives the final demonstration that men can keep the law of God and that they can live without sinning. God leaves nothing undone to make the demonstration complete. The only limitation put upon Satan is that he may not kill the saints of God.. He may tempt them, he may harass and threaten them; and he does his best. But he fails. He cannot make them sin. They stand the test, and God puts His seal upon them.

Through the last generation of saints God stands finally vindicated. Through them He defeats Satan and wins His case.. They form a vital part of the plan of God. They go through terrific struggles; they battle with unseen powers in high places. But they have put their trust in the Most High, and they will not be ashamed. They have suffered hunger and thirst, but now "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from

their eyes.” Revelation 7:16, 17.

They “follow the Lamb whither so ever He goes.” Revelation 14:4. When at last the doors of the temple shall swing open, a voice will sound forth: “Only the 144,000 enter this place.” - *Early Writings*, page 19. By faith they have followed the Lamb here. They have gone with Him into the holy place; they have followed Him into the most holy. And in the hereafter only those who have thus followed Him here will follow Him there. They will be kings and priests. They will follow Him into the most holy, where only the High Priest can ever enter. They will stand in the unveiled presence of God. They shall follow Him “whither so ever He goes.” They will not only be “before the throne of God and serve Him day and night in His temple,” but they will sit with Him in His throne, even as He also overcame, and is set down with His Father in His throne. (Revelation 7:15; 3:21.)

The matter of greatest importance in the universe is not the salvation of men, important as that may seem. The most important thing is the clearing of God's name from the false accusations made by Satan. The controversy is drawing to a close. God is preparing His people for the last great conflict. Satan is also getting ready. The issue is before us and will be decided in the lives of God's people. God is depending upon us as He did upon Job. Is His confidence well placed?

It is a wonderful privilege vouchsafed this people to help clear God's name by our testimony. It is wonderful that we are permitted to testify for Him. It must never be forgotten, however, that this testimony is a testimony of life, not merely of words. “In Him was life. And the life was the light of men.” John 1:11. “The life was the light.” It was so with Christ, it must also be so with us. Our life should be a light, as His life was. To give people the light is more than to hand them a tract. Our life is the light. As we live, we give light to others, Without life, without our living the light, our words abide alone. But as our life becomes light, our words become effective. It is our life that must testify for God.

May the church of God appreciate the exalted privilege given here “You are My witnesses, said the Lord.” Isaiah 43: 10. There must be “no strange god among you: therefore you are My witnesses, said the Lord, that I am God.” Verse 12. May we be witnesses indeed, testifying what God has done for us!

All this is closely connected with the work of the Day of Atonement. On that day the people of Israel, having confessed their sins, were completely cleansed. They had already been forgiven; now sin was separated from them. They were holy and without blame. The camp of Israel was clean.

We are now living in the great antitypical day of the cleansing of the sanctuary. Every sin must be confessed and by faith be sent beforehand to judgment. As the high priest enters into the most holy, so God's people now are to stand face to face with God. They must know that every sin is confessed, that no stain of evil remains. The cleansing of the sanctuary in heaven is dependent upon the cleansing of God's people on earth. How important, then, that God's people be holy and without blame! In them every sin must be burned out, so that they will be able to stand in the sight of a holy God and live with the devouring fire. “Hear, you that are far off, what I have done; and, you that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walks righteously, and speaking uprightly. He that despises the gain of oppressions, that shakes his hands from holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil; he shall dwell on high. His place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.” Isaiah 33:13-16.

22. The Judgment

THERE is a growing tendency to disbelief in a bodily resurrection. Higher critics have long ago discarded the idea, and even Christians of the more conservative type are tending the same way. They can see no need of a resurrection of the body if the future existence is wholly spiritual.

For the same reason they consider a future judgment unnecessary. If the soul is already enjoying the bliss of ethereal existence, or if it is already experiencing the tortures of the damned, it would seem incongruous to interpose a judgment. That should have taken place before the future state was decided upon, not after. Belief in immediate bliss or damnation after death makes a future judgment at the end of the world not only unnecessary but inconsistent.

The Bible is plain in its statements concerning these two subjects. There is a bodily resurrection. There is a judgment. The Bible teaches both. As we are here chiefly concerned with the judgment, we shall confine our study to it, only remarking in passing that it seems so much more satisfying to believe that the future existence of the saved will be molded somewhat on the original plan of the Garden of Eden, where Adam and Eve enjoyed existence on a plane not unlike our present one, yet without sin. It seems reasonable to believe that God has not abandoned His original plan. If He has not, there must be a resurrection of the body.

The idea of a judgment at the end of the world presupposes that men do not enter upon their punishment or reward at death. This seems reasonable quite apart from being supported by Bible evidence. Let us consider this a little more in detail.

Taking for granted a belief in punishment and reward, we would first remark that no man's record can be completely made up at death. His life is closed, but his influence continues his "works do follow" him. If we are responsible for our influence-and this must be admitted-the record cannot be made up fully until the end of time.

In saying this we do not wish to infer that a man has not sealed his destiny when he dies. We believe he has. All we wish to affirm is that unless the judgment presupposes identical punishment or reward for all, the record cannot be made up at death. It may, indeed, be argued that, it is known whether a person is saved or lost, and that therefore he may provisionally be admitted to one place or another. This may be granted, but does not solve the difficulty. Even in earthly courts the outcome of a committed crime is awaited before judgment is pronounced. If, in a shooting fray a man is wounded, judgment is based not on the immediate effect but on the final outcome of the shooting. The wounded man may linger for a week or two, or even a month. The criminal cannot demand an immediate trial and judgment, based, as it would have to be, on the fact that the wounded man has not as yet died, and that hence the criminal was not guilty of murder.

A man is responsible for more than the immediate effect of his acts. It seems altogether more reasonable that the judgment be delayed until all the facts are in, at which time a just estimate can be arrived at. If we admit that some will be punished with many stripes and some with few (Luke 12:48), the judgment cannot and must not take place until all factors can be considered. This can be done only at the time God designates the end of the world. In harmony with this is the statement that God will "reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

The Saints Are Judges

The wicked are to be judged by the righteous. "The saints shall judge the world The world shall be judged by you." 1 Corinthians 6:2. As the angels have their work to do in heaven, so the redeemed will have theirs. God makes His plans known to His own, and gives them responsibilities to bear. The saints are given both the privilege and the responsibility of judgment. Humanly speaking, God does not want to run any risk of dissatisfaction or questionings. It is conceivable that some persons will be lost who others thought should be saved. If someone is missed in heaven, a question might come up concerning him in the minds of others as to why. It may be a person who was dear to us, whom we loved and for whom we prayed. Now he is lost. We don't know the circumstances; we don't know why.

If we have had a part in the judgment. If we ourselves have looked into the case and examined the evidence. If after weighing all the factors, we have at last concluded that the man did not want to be saved

and would not be happy in heaven, no question will ever arise in our minds as to the justice of what was done. We had a part in the judgment; we know. We were there. We are satisfied. Moreover, this arrangement assures both a just and a merciful judgment. Some of those who will be lost we have loved. We have prayed for them. We will be kind to them till the last. No one will be punished more than he deserves. God's plan assures that.

It should be noted that the saints are to have a part in judging those whom they have known. If one purpose of God in allowing us to have a part in the judgment is to make sure that no doubt will ever arise in our minds, the saints must judge their own generation and their own acquaintances. This is both fearful and good. God must not run the risk of having someone say or think: "Some of my friends are lost, and I never had a chance to find out just what happened. I thought they would be saved. I understood them better than anyone else. I wish I had known a little more of their case." Such a thing, of course, will never happen. God will see to that. Everyone will be satisfied as to the justice and the mercy of God. God's plan is rightly arranged. We shall know why certain people are lost. We shall have a part in their judgment.

No Judgment at Death

If what is said here is correct, there can be no judgment at death. A group of Christians are praying for a wayward young man. Day after day, year after year they pray, but without result. Then suddenly the young man dies. What about the judgment? Those who know him, those who have prayed for him, are still living. If the young man is to be judged by the saints immediately, they would all have to die immediately if they are to have a part in his judgment. Otherwise he would have to be judged by others, who did not know him. This holds true of all the wicked who have ever lived. They could not ordinarily be judged until a generation after their death, if they are to be judged by the saints. But not to be judged by the saints, or to be judged by others unknown to them, would frustrate God's plan and jeopardize it. We therefore hold that if the wicked are to be judged by the saints, they cannot be judged at death. God says the wicked are reserved unto the judgment at the end of the world.

While it is true that each generation best understands itself and should be judged in the light of its own knowledge, so that an Old Testament sinner should not be judged by New Testament standards, it is also true that before any consistent judgment can take place, there must be some knowledge as to general guiding rules and principles. This presupposes instruction and education, and this instruction must be based upon all factors involved. Christ's death must be reckoned with, also His atonement and teaching. Just how, in view of this, could the saints of the first generations on earth have judged the wicked of their generation? It is evident that the idea of the saints having any part in the judgment must be given up if the judgment takes place at death. It is an admirable plan as God has conceived it. To have the saints take part in the judgment makes heaven a safe place and raises an effective barrier against further questionings and doubts.

Investigative Judgment

What about the judgment of the righteous? It is evident that some kind of investigation must take place before they are permitted to enter into eternal bliss. It must be decided whether their life and attitude warrant entrusting them with eternal life; and this decision must be arrived at before the Lord comes to take them home. It is no more reasonable to save the righteous and afterward have a judgment than to damn the wicked and afterward place them before the bar. But there is one difference. The wicked are not destroyed until the end of the thousand years. (Revelation 20A, 5) That gives abundant time to judge them after the Lord comes. But not so with the righteous. If they are to be judged at all, if any reward is to be meted out to them, their cases must be decided before the Lord comes. When He comes, His reward is with Him. (Revelation 22:12) Hence their status must be determined beforehand.

Some have objected to this teaching. They do not believe that there will be a judgment of the righteous before the Lord comes. Yet this seems only consistent. The cases of the righteous must be settled before the Lord comes—else how can it be known who is to be saved? If the objection be to the phrase investigative judgment which has been used, let another which is better be found. We are willing. It is not an executive judgment. The Bible calls it the "hour of His judgment" as contrasted with the day of judgment. (Revelation 14:7; Acts 17:31.) We believe investigative judgment best fits the case in regard to

the judgment of the righteous.

It seems eminently fitting that when the question of who are to be saved comes up, the angels should be present both to give their testimony and to follow the proceedings. (Daniel 7:9, 10) They have been vitally concerned in our welfare; they have been ministering spirits. Throughout the ages we are to associate and be with them, and they have a right to know who are to be admitted to the celestial abodes. This also is God's plan. The angels have experienced some of the results of sin. They have seen Lucifer apostatize. They have seen millions of angels go with him. They have seen the Savior suffer and die, and they know the misery which sin has caused. They are vitally interested in knowing who are to have eternal life. They have no desire to repeat the experience with sin through which they have passed. It is therefore God's wise plan that they have a part in the proceedings.

The Day of Atonement is a fit type of the day of judgment. It would be well for the reader to review the chapter on the Day of Atonement in the light of the present discussion. On that day there was a separation between the righteous and the wicked. The decision hinged entirely on who had confessed their sins and who had not. Those who had brought their offerings and complied with the ritual had their sins blotted out. The others were cut off.

We do not know of any record being kept in the sanctuary on earth as to who appeared during the year with a sacrifice. While possible, it is hardly likely that such a record was kept. We do know, however, that the blood placed on the horns of the altars (Jeremiah 17:1) in itself constituted a record. God had commanded sacrifices to be brought. We believe He respected His, own command and took notice of those who served Him in truth and uprightness. In His book they were recorded as faithful.

Of the judgment of the last day is written this: "Whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:15. This text speaks definitely of the book of life, and says in effect that only those whose names are found in it are saved. Note the reading: "Whosoever was not found written in the book of life." This suggests an examination of the book to find which names are there recorded. "Whosoever was not found." What is this but an investigation? It is as though the command were given: "See whether this name is found in the book." The report comes back, "I have found it," or, "I have not found it." Either report indicates an investigation. The expression, "Whosoever was not found," justifies the contention that there is an examination of the record, resulting in a separation for salvation or condemnation.

Angels Have Part in Judgment

It seems so clear that there ought to be and must be an investigation of the record kept in heaven before the Lord comes, that the wonder is that any can seriously or honestly doubt it. It is true that God could in a moment, should He so desire, settle all questions as to the future destiny of everyone. With unerring accuracy He could consign one portion of mankind to be damned and another to be saved. But God could not do this, and at the same time allow angels and men to have a part in the judgment. And this is vital. God' must place every safeguard around the future existence. Men must, from their own investigation, be assured as to the justice of the punishment meted out. Angels who have been ministering spirits must be present when the saints are judged. For this reason books are kept. For this reason millions of angels are present at the judgment. (Daniel 7:10) God takes every step needed to make the future safe. Heaven and earth must be protected. God will not suddenly admit millions of human beings to the bliss of heaven and the privilege of eternal life without taking the angels into His confidence and counsel.

We say this reverently. The angels have passed through some sad experiences because of sin. They have seen millions of their fellow angels lost. They have seen Christ die on the cross. They have known of the sorrow of the Father because of sin. And should they not be interested in the question of the admittance of millions of redeemed sinners to eternal life? Should they not have some assurance that admitting men to heaven does not mean admitting sin? We speak after the manner of men. We believe they should have such assurance. And we believe that God gives it to them. They are present when the cases of the righteous are decided, as the saints have part in the judgment of the wicked. This constitutes an assurance for the future. No question ever will or ever can arise in the mind of anyone. God has seen to that.

The Thousand Years

The thousand years are a time of judgment. “I saw thrones,” said the revelator, “and they sat upon them, and judgment was given unto them.” Revelation 20:4. During this time the angels will have opportunity to become better acquainted with those who are to be heirs of salvation. We shall work with them in the judgment, which will concern both men and angels. As the little time before the coming of the Lord was an investigative judgment which concerned the righteous, so the thousand years are an investigative judgment which concerns the wicked. Their fate has already been decided, but other considerations made such a judgment necessary. Both men and angels have fellow creatures who will be lost and in whom they are interested. God safeguards all interests so that sin will not arise the second time. The angels have kept the record. Shall they have no part in the examination of the record when final decisions are made? They will have a part in the execution of the judgment (Revelation 20:1-3; 18:21; Ezekiel 9:1-11) At its conclusion they will give their testimony as to the justice of the decisions made. (Revelation 16:5, 7) This they can do only because they know the factors involved.

“The Father loves the Son, and hath given all things into His hands.” John 3:35. We may not be sure why the Father has given all things into the hands of the Son, but the statement occurs so many times that it is clear God wants us to know it. In addition to the statement quoted above, note the following: “Thou has put all things in subjection under His feet.” Hebrews 2:8. “All things are delivered unto Me of My Father.” Matthew 11:27 (Luke 10:22). “Thou has given Him power over all flesh.” John 17:2. This power includes judging. “The Father judges no man, but hath committed all judgment unto the Son.” John 5:22. Christ is “ordained of God to be the judge of quick and dead.” Acts 10:42. God will “judge the world in righteousness by that Man whom He hath ordained.” Acts 17:31. This includes the execution of the judgment, for the Father “hath given Him authority to execute judgment also, because He is the Son of man.” John 5:27. This granting of authority to the Son may all be summed up in the sweeping statement of Christ Himself: “All power is given unto Me in heaven and in earth.” Matthew 28:18. This leaves no doubt as to the extent of the power given Him. It is till power in heaven and earth.

These statements become interesting in view of their wording. The Father was in possession of all these powers, but for some reason He bequeathed them to the Son. Notice how God has “given,” “put,” “delivered,” “committed,” “given . . . authority” to, “ordained,” His Son. All that the Father had He gave to the Son. God at some time in the past put all things under Christ, told Him to reign, to execute judgment, and gave Him all power in heaven and earth.

The whole controversy reveals a trait in the character of God that is most comforting. God could have treated the rebels differently. He would not have needed to heed the charges placed against Him by Satan. But He submitted His case to be decided upon the basis of the evidence presented. He could afford to wait and let created beings decide for themselves. He knew that His case was just and that it could stand investigation. He was eminently fair and just in all respects.

This gives us ground for believing that the judgment to come will be conducted along lines that will measure up to the highest conceptions of justice and right, not to say mercy. God is not revengeful. He is not waiting for an opportunity to “pay back.” He wills that all men be saved and come to repentance. He takes no delight in the death of the wicked.

There are some things, however, that God cannot do. He would be happy to save all, but it would not be best to do so. For this there are several reasons. Many do not wish to be saved on the terms that alone can ensure life. The rules which God has laid down for our guidance are the rules of life, and not arbitrary decrees. Society cannot exist, either here or in heaven, if men do not stop killing one another. That seems so evident that no one will attempt to dispute it.

Killing has its root in hatred. It would not be safe to permit one who hates his brother-or who hates anyone-to live in heaven with others. To expect peace and harmony under such conditions would be folly. Men have abundantly demonstrated that hatred leads to murder. It needs no more demonstration. If God expects to have a peaceful heaven, He must exclude murderers. That means He must exclude all who hate.

But it means more. Love is the only effective antidote for hate. Only he who loves is safe. Absence of love means hatred sooner or later. Hence, love becomes one of the laws of life. Only he who loves complies with the law; hence only he has the right to live. That right should not be jeopardized by permitting hatred to flourish. Those who cherish hatred in their lives, violate the law of life. It would not be safe to save such, even should they want to be saved. There must be no murderers in heaven, no violators of the commandment which says, “Thou shall not kill.” The same argument holds true with respect to all the

other commandments.

When God therefore admits men and angels to sit in judgment, He does more than merely take them into partnership. This is important. For the sake of the future it is necessary. We need the assurance that a personal part in the judgment will give us. But more is involved. When God admits saints and angels to a part in the judgment, they are in reality passing upon God's work. The rules, the principles, the laws governing men and angels, come under scrutiny. In a certain sense God is being judged. (Romans 3A.)

In the light of these statements the fact that men and angels at the end of the controversy express their belief in the justice of God takes on added significance. The great question always has been: Is God just, or are Satan's accusations true? At the end of the controversy the angel of the waters says, "Thou art righteous, O Lord." Revelation 16:5. Another angel says. "Even so, Lord God Almighty, true and righteous are Thy judgments." Verse 7. "Much people in heaven" say, "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments." Revelation 19:1,2. Those who have been victorious over the beast and the image say, "Just and true are, Thy ways, Thou King of saints." Revelation 15:3. And as God resumes the throne, "a great multitude" "as the voice of mighty thundering" shout, "Alleluia: for the Lord God omnipotent reigns." Revelation 9:6. But God does not reign alone. When "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ" (Revelation 11:15), when the accuser is finally cast down, then the throne of God and the Lamb shall be set up. Glorious consummation of our hope! (Revelation 12:10; 22:5)

APPENDIX

The Altar Before the Lord

The phrase “before the Lord is used in connection with the services of the sanctuary, as well as of places and furniture. Thus the incense was offered before the Lord (Exodus 30:8) and the sacrifices were killed before the Lord (Leviticus 1:3, 5; 4:1, 15, 24). The two goats on the day of atonement were presented before the Lord. (Leviticus 16:7, 10).

The candlestick was placed before the Lord, (Leviticus 24:4), so was the table of show bread (verse 6) and the altar of incense (Leviticus 4:18) and the holy place (Exodus 28:35) and the veil (Leviticus 4:17) and the altar of burnt-offering (Leviticus 6:14; 16:12).

In Leviticus 16:18 occurs the phrase again, in connection with the altar. The reading is, “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness. . . . And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.”

We have omitted verse 17 as it is a note interjected, not having to do with the service. The reading therefore is that the high priest makes atonement for “the holy place” and for “the tabernacle of the congregation-; then “he shall go out unto the altar that is before the Lord, and make an atonement for it.”

The fact that the altar is spoken of as being “before the Lord” does not of itself determine which altar is meant. The reading would suggest the altar of burnt offering, as Aaron shall go out to the altar. He has already atoned for the holy place and the tabernacle of the congregation (verse 16); that is, for the most holy and the holy place. Now he goes out to the altar of burnt offering, and makes atonement for it.

The same sequence is suggested in verse 20, which reads: “When he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar.” Here again three things are mentioned, the most holy, the holy, and the altar.

The altar of incense stood in the holy place, and was the only article of furniture in that place upon which blood was placed. Accordingly, when it is stated that atonement was made for the tabernacle of the congregation, it can refer only to the altar of incense which was to be atoned for once a year. (Exodus 30:10.)

In the most holy the mercy seat was to be atoned for because blood had been placed upon it. In the holy place the altar of incense was to be atoned for, for the same reason. The only other piece of furniture used in blood atonement was the altar of burnt offering. If the altar of burnt offering is not meant in Leviticus 16:18, then we must conclude that no atonement was made for it. But this was the place where all offerings were killed, and most certainly this could not be left out.

In Leviticus 16:12 the high priest takes coals from off the altar before the Lord. The altar upon which were the coals, was the altar of burnt offering. There were no coals upon the altar of incense. Hence Keil and Delitzsch say that the high priest took “as many burning coals as the censer would hold, from the altar of burnt offering. “Commentary on the Pentateuch, vol. 2, page 399. In this practically all commentaries agree.

In Leviticus 1:11 the place where the sacrifices were to be killed is said to be “the altar northward before the Lord.”

In view of these statements it seems clear that the altar in Leviticus 16:18 is the altar of burnt offering. If this is not SG, the whole significance of the atonement is lost, and that which needs cleansing most of all remains unclean.

Hence the commentary just quoted says: “It follows still further from this, that by the altar in verse 18, and also in verses 20 and 33, which is mentioned here as the third portion of the entire sanctuary, we are to understand the altar of burnt-offering in the court, and not the altar of incense, as the Rabbins and most commentators assume.... The expression go out' in verse 18 refers, not to his going out of the most holy into the holy place, but to his going out of the ohel moed (or holy place) into the court.”-Ibid., page 400, 401.

Sacrifices of the Sanctuary Service

(The following outline of the various sacrificial offerings and the special ceremonies and feasts of the ancient Jewish economy was originally developed as a chart by Merwin R. Thurber. It is included here by special arrangement between the author of this book and the preparer of the outline.)

BURNT OFFERINGS

NATURE: Voluntary, so far as the individual was concerned, but specified on certain occasions for the whole congregation, and in certain instances for individuals. Leviticus 1:3.

ACCOMPLISHMENT: Atonement was made-it was accepted for him. Leviticus 1:1.

When Offered

1. At will-generally. Leviticus 1:1 sacrifice.
2. Daily. Exodus 29:38-42; Numbers 28:3-8.
3. At consecrations. Exodus 29:15-18; Leviticus 8:18-21; Numbers 7; 8.
4. On special days and feasts.
 - a. Sabbath. Numbers 28:9, 10.
 - b. New moons. Numbers 28:11-14
 - c. Feast of Unleavened Bread Numbers 28:17-25.
 - d. Day of Wave Sheaf. Leviticus 23:10-14.
 - e. Day of Pentecost. Lev. 23:17-21; Numbers 28:26-31.
5. For purification.
 - a. Childbirth. Leviticus 12.
 - b. Leprosy. Leviticus 14.
 - c. Bloody issue. Lev. 15:13-15,25-30.
6. Nazarite vow. Numbers 6.
7. With sin offering of poor. Leviticus 5:7-10.
8. With sin offering when congregations

Animals Prescribed

1. Any clean male animal ordinarily used for Leviticus 1.
2. Two male yearling lambs.
3. Bullocks, rams, lambs.
4. On special days and feasts.
 - a. Two additional lambs.
 - b. Two bullocks, one ram, seven lambs.
 - c. Daily-two bullocks, one ram, seven lambs.
 - d. One male yearling lamb.
 - e. For the day-two bullocks, one ram, seven lambs. For the bread one bullock, two rams, seven lambs.
 - f. For the priest - one ram, Leviticus 16:3. For the One ram, Leviticus 16:5. For the day one bullock, ram, seven lambs. Numbers 29:7-11.
 - g. Thirteen bullocks, two rams, fourteen lambs on first day, decreasing bullocks daily by one to seven fourteen lambs on the seventh day.
 - h. One bullock, one ram, seven lambs.
5. For purification.
 - a. Lamb or pigeon or turtle dove.
 - b. Lamb or pigeon or turtle dove.
 - c. Pigeon or turtledove.
6. Nazarite vow.
 - a. accidental violation- pigeon or turtledove.
 - b. Fulfillment-lamb.
7. Pigeon or turtledove.
8. Bullock.

sins through ignorance. Numbers 15:22-26.

ATONEMENT CEREMONIES

1. High priest bathes and changes to white garments, after performing the morning ceremonies in his pontifical robes.
2. Presents bullock of priestly sin offering before the Lord; hands on head.
3. Presents goats, and casts lots to determine which shall be for Jehovah and which for Azazel.
4. Kills bullock and catches blood.
5. Takes censer and incense into most holy place and puts, incense on coals.
6. Returns to court for blood of bullock, which he takes into most holy place and sprinkles on the mercy seat and before the mercy seat seven times.
7. Returns to court, kills Lord's goat, and enters most holy place with the blood, sprinkling as before.
8. Returns to holy place, and makes atonement for the holy things.
9. Returns to court, and makes atonement for the altar, sprinkling it with the blood of both bullock and goat seven times, and placing blood on the horns of the altar.
10. Confesses sins of Israel over head of live goat, and sends him into wilderness by a fit man.
11. Resumes pontifical robes, and offers fat of sin offerings, the burnt offerings for himself and the people, the burnt offerings for the day, and kid of the sin offering for the day.

The Nazarite Vow

TEXT: Numbers 6:1-21.

Accidental Violation

OFFERINGS: Two pigeons—one for a burnt offering and one for a sin offering—and a lamb for a trespass offering.

PROCEDURE

1. Shave head on first and seventh days of the cleansing.
2. On eighth day bring two pigeons to the priest, one for a sin offering and one for a burnt offering.
3. Bring a lamb for a trespass offering.
4. Shall lose the days that were before the defilement.

Fulfillment

OFFERINGS: Male lamb for a burnt offering, ewe lamb for a sin offering, one ram for a peace offering, basket of unleavened bread; cakes of fine flour, and the meal and drink offerings of the appropriate animals.

PROCEDURE

1. Offer sin offering.
2. Offer burnt offering.
3. Offer peace offering with accompaniments.
4. Nazarite shaves head, and burns hair.
5. Wave heave offering.

Cleansing of the Leper

TEXT: Leviticus 14:1-32.

Preliminary Ceremony

OFFERINGS: Two sparrows, cedar wood, scarlet, hyssop, and running water.

PROCEDURE

1. Kill one bird over earthen vessel filled with running water.
2. Dip living bird, cedar wood, scarlet, and hyssop into water and blood, and sprinkle leper seven times.
3. Let living bird go free.
4. Leper shaves and bathes on seventh day.
5. Leper returns on eighth day for concluding ceremonies and offerings.

(This same ceremony is used to cleanse a house infested with plague. Leviticus 14:48-53)

Main Ceremony

OFFERINGS: One male lamb for a trespass offering; one male lamb for a burnt offering; one ewe lamb for a sin offering; three-tenths deal flour mingled with oil for meal offering; and one log of oil.

PROCEDURE

1. Slay trespass offering, and wave it and the log of oil before the Lord.
 2. Put some of the blood on the right ear, right thumb, and right great toe of the offerer.
 3. Sprinkle oil seven times before the Lord.

 4. Put oil on ear, thumb, and toe where blood was put.
 5. Pour oil over head of offerer.
 6. Offer sin offering.
 7. Offer burnt offering and meal offering.
- (In case of poverty, it will suffice to have one lamb for a trespass offering, and two pigeons—one for a sin offering and one for a burnt offering.)

Water of Separation

(Ceremony of the Red Heifer)

TEXT: Numbers 19.

USE: For purification from defilement received from dead . body, bone, grave, etc.

PREPARATION

(Any clean person may perform, but priest shall oversee.)

1. Take red heifer without the camp.
2. Slay animal. .
3. Priest sprinkles blood toward the sanctuary seven times.
4. Whole animal is burned.
5. Priest casts cedar wood, scarlet, and hyssop into the fire.
6. Clean man gathers ashes, and stores them in a clean place without the camp.

PROCEDURE

(Any clean person may officiate.)

1. Mix ashes and running water.
2. Sprinkle place of death first, if house or tent is involved.
3. Sprinkle unclean person.
4. Sprinkle unclean person on third and seventh day.
5. 'Unclean person shall bathe himself on seventh day, and shall be clean at even.

Purification for Childbirth

TEXT: Leviticus 12.

SEPARATION: For a son, seven days plus thirty-three days.

For a daughter, fourteen days plus sixty-six days.

OFFERINGS: Lamb for a burnt offering, and pigeon for a sin offering. In case of poverty, two young pigeons will do—one for a burnt offering, and one for a sin offering.

Purification From Uncleaness of Issue

TEXT: Leviticus 15.

OFFERING: Two pigeons, one for a burnt offering and one for a sin offering.

PROCEDURE

1. Number seven days from time issue stops.
2. Bathe on seventh day.
3. Bring two pigeons to priest on eighth day.
4. Offer one for sin offering and one for burnt offering.

Trial of jealousy

TEXT: Numbers 5:11-31.

OFFERING: One-tenth ephah of barley flour.

OCCASION: If a man is jealous of his wife.

PROCEDURE

1. Come before the priest with offering.
2. Priest shall prepare bitter water by mixing dust of the floor with holy water in an earthen vessel.
3. Priest pronounces curses for infidelity, writes them in a book, and blots them with the bitter water.
4. Priest waves meal offering before the Lord, and burns a handful on the altar.
5. The woman drinks the water.
6. If she is innocent, nothing happens; if she is guilty, the curses take effect.

Expiation of Uncertain Murder TEXT: Deuteronomy 21:1-9.

OFFERING: Heifer not wrought with, and not yoked.

PROCEDURE

1. Measure from dead man to nearest city.
2. Elders of that city bring heifer to rough valley, unsown.
3. Strike off the heifer's neck.
4. Priests come near.
- 5: Elders wash hands over the heifer. 6. Elders proclaim their innocence.

Feasts and Holy Convocations

Sabbath

TEXTS: Exodus 20: 8-11; Numbers 28:9, 10.

TIME: Every seventh day is holy.

OFFERING: Two lambs for a burnt offering, besides the continual burnt offering.

New Moons

TEXT: Numbers 28:11-15.

TIME: First day of every month.

OFFERING: Two bullocks, one ram, seven lambs, for a burnt offering, with appropriate meal and drink offerings. One kid for a sin offering.

Passover

TEXTS: Exodus 12; Leviticus 23:5; Numbers 9:1-14; 28:16; Deuteronomy 16:14.

TIME: Fourteenth of Abib, the first month.

OFFERING: Paschal lamb.

Feast of Unleavened Bread

TEXTS: Exodus 12:15-20; M5-9; Leviticus 23:6-8; Numbers 28:17-25; Deuteronomy 16:8.

TIME: Fifteenth to twenty-first of Abib.

OFFERINGS: For burnt offering, daily, two bullocks, one ram, seven lambs, with appropriate meal offerings; and one kid for a sin offering.

CEREMONIAL SABBATH: On the first day and the seventh day shall be holy convocations. No servile work may be done.

Ceremony of the Wave Sheaf

TEXT: Leviticus 23:10-14.

TIME: Sixteenth of Abib, the second day of the Feast of Unleavened Bread.

OFFERINGS: Wave sheaf or omer of barley, waved before the Lord; yearling lamb and its appropriate meal offering.

“Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that you have brought an offering unto your God.” Leviticus 23:14.

Pentecost

TEXTS: Leviticus 23:15-21; Numbers 28:26-31; Deuteronomy 16:9-11.

TIME: Fifty days from the wave sheaf.

OFFERINGS: Two loaves to be waved; and-

1. For the day, two bullocks, one ram, seven lambs, for a burnt offering, with appropriate meal offerings; one kid for a sin offering. Numbers 28:26-30.
 2. For the bread, one bullock, two rams, seven lambs, for a burnt offering, with appropriate meal offering; one kid for a sin offering; two lambs for a peace offering. Leviticus 23:15-21.
- CEREMONIAL SABBATH: On this day shall be a holy convocation. No servile work may be done.

Blowing of Trumpets

TEXTS: Leviticus 23:24, 25; Numbers 29:1-6.

TIME: First day of seventh month.

OFFERINGS: One bullock, one ram, seven lambs, for a burnt offering, with appropriate meal offering; one kid for a sin offering.

CEREMONIAL SABBATH' On this day shall be a holy convocation. No servile work may be done.

Day of Atonement

TEXTS: Leviticus 16; 23:27-32; Numbers 29:7-11.

TIME: Tenth day of seventh month.

OFFERINGS: (See under Special Ceremonies, Day of Atonement.)

CEREMONIAL SABBATH: On this day shall be a holy convocation. "You shall afflict your souls." No manner of work may be done.

Feast of Tabernacles

TEXTS: Leviticus 23:34-43; Numbers 29:12-34; Deuteronomy 16:13-15.

TIME: Fifteenth to twenty-first of seventh month.

OFFERINGS: First day, thirteen bullocks, two rams, fourteen lambs, for a burnt offering, and one kid for a sin offering. Each day thereafter, the number of bullocks is reduced by one, until on the last day the offering is seven bullocks, two rams, fourteen lambs for a burnt offering, and one kid for a sin offering.

CEREMONIAL SABBATH: On this day shall be a holy convocation. No servile work may be done.

Octave of Feast of Tabernacles

TEXTS: Leviticus 23:36, 39; Numbers 29:35-38.

TIME: Twenty-second day of seventh month.

OFFERINGS: One bullock, one ram, seven lambs, for a burnt offering; one kid for a sin offering.

CEREMONIAL SABBATH: On this day shall be a solemn assembly. No servile work may be done.

Quotations From Ellen G. White

(The student of the Old Testament sanctuary service will derive much help from the writings of Ellen G. White. The following quotations from her pen represent only a fraction of the available material on the subject.)

Concerns Every Living Soul

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to everyone that asks them a reason for the hope that is in them. Review and Herald, Nov. 9, 1905.

Should Receive Close Examination

The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer, God's people

will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. Their faith will go with Him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives, and comparing their characters with the great standard of righteousness.. They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors. Testimonies, vol. 5, page 575.

Truths Vast and Profound

The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights' of the knowledge which He alone can give. Christ's Object Lessons, page 133.

Not One Pin to Be Removed

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years? Review and Herald, May 25, 1905.

One of the Principal Subjects

Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell-Early Writings, page 63.

Should Be Understood by All

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....

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asks them a reason of the hope that is in them. Great Controversy, page 488.

Sanctuary Question Stands in Truth

I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on sidetracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation of truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth. Gospel Workers, page 303.

Must Answer Severest Criticism

It does not seem possible to us now that any should have to stand alone. But if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. Review and Herald, Dec. 18, 1888.

God Will Permit Heresies to Stir His People

God will arouse his people; if other means fail, heresies will come in among them, which will sift

them, separating the chaff from the wheat. The Lord calls upon all who believe his word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.

Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents but will bear the closest and most searching scrutiny. Testimonies, vol. 5, page 707.

The Plan of Salvation

The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. . . . The Son of God, heaven's glorious Commander, was touched with pity for the fallen race'. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony, with Heaven. Christ would take upon Himself the guilt and shame of sin, sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing, "the counsel of peace" for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world;" yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life

Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. Patriarchs and Prophets, page 63-65.

Sacrificial Offerings Pointed to Christ

In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Savior. And thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, and the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was "a figure for the time then present," in which were offered both gifts and sacrifices; its two holy places were "patterns of things in the heavens." For Christ, our great High Priest, is today "a minister of the sanctuary, and of the true tabernacle, which the Lord Pitched, and not man."

From the day the Lord declared to the serpent in Eden, 'I will put enmity between thee and the woman, and between thy seed and her seed,' Satan has known that he can never hold absolute sway over the inhabitants of this world. When Adam and his sons began to offer the ceremonial sacrifices ordained by God as a type of the coming Redeemer, Satan discerned in these a symbol of communion between earth and heaven. During the long centuries that have followed, it has been his constant effort to intercept this communion. Untiringly has he sought to misrepresent God, and to misinterpret the rites pointing to the

Saviour; and with a great majority of the members of the human family he has been successful.

While God has desired to teach men that from His own love comes the Gift which reconciles them to Himself, the archenemy of mankind has endeavored to represent God as one who delights in their destruction. Thus the sacrifices and the ordinances designed of Heaven to reveal divine love, have been perverted to serve as means whereby sinners have vainly hoped to propitiate, with gifts and good works, the wrath of an offended God. At the same time, Satan has sought to arouse and strengthen the evil passions of men, in order that through repeated transgression multitudes might be led on and on, far from God, and hopelessly bound with the fetters of sin.... Through the posterity of faithful Abraham, of the line of Shem, a knowledge of Jehovah's beneficent designs was to be preserved for the benefit of future generations. From time to time divinely appointed messengers of truth were to be raised up to call attention to the meaning of the sacrificial ceremonies, and especially to the promises of Jehovah concerning the advent of the One toward whom all the ordinances of the sacrificial system pointed. Thus the world was to be kept from universal apostasy. Prophets and Kings, page 684,687.

A Provision for Salvation

The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to Him who was to manifest Himself to our world. Testimonies to Ministers and Gospel Workers, page 123.

The Gospel in Figure

The system of Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen man. To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that are uncomprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men. Fundamentals of Christian Education, page 238.

Heathen Systems a Perversion of the True

The heathen systems of sacrifice were a perversion of the system that God had appointed; and many a sincere observer of heathen rites learned from the Hebrews the meaning of the service divinely ordained, and in faith grasped the promise of a Redeemer-The Desire of Ages, page 28.

A Miniature Representation

The command was communicated to Moses while in the mount with God, "Let them make Me a sanctuary, that I may dwell among them;" and full directions were given for the construction of the tabernacle. By their apostasy, the Israelites forfeited the blessing of the divine presence, and for the time rendered impossible the erection of a sanctuary for God among them. But after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command.

Chosen men were especially endowed by God with skill and wisdom for the construction of the sacred building. God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be "figures of the true patterns of things in the heavens," a miniature representation of the heavenly temple where Christ, our great high priest, after offering His life as a sacrifice, was to minister in the sinner's behalf. God presented before Moses in, the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him. All these directions were carefully recorded by Moses, who communicated them to the leaders of the people. Patriarchs and Prophets, page 343.

According to the Commandment of God

The tabernacle was made according to the commandment of God. The Lord raised up men, and qualified them with more than natural abilities to perform the most ingenious work. Neither those workmen nor Moses were left to plan the form, and workmanship of the building. God Himself devised the plan, and gave it to Moses, with particular directions as to its size and form, and the materials to be used, and

specified every article of furniture which was to be in it. He presented before Moses a miniature model of the heavenly sanctuary, and commanded him to make all things according to the pattern showed him in the mount. Moses wrote all the directions in a book, and read them to the most influential of the people. *Spiritual Gifts*, vol. 4, *Facts of Faith*, page 5.

Temple Might Have Stood Forever

Had Israel remained true to God, this glorious building [Solomon's temple] would have stood forever, a perpetual sign of God's especial favor to His chosen people. *Prophets and Kings*, page 46.

Sanctuary in Heaven the Great Original

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

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

The heavenly temple, the abiding-place of the King of kings, where “thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him,” that temple filled with the glory of the eternal throne, where seraphim, its shining guardians. Veil their faces in adoration, no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.” *Patriarchs and Prophets*, page 356, 357.

Only a Dim Reflection of Heavenly Glory

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

A Type of the Christian Church

The Jewish tabernacle was a type of the Christian church. It was a wonderful structure, made in two parts, the outer and the inner, one open to the ministration of all the priests, the other to the high priest alone, who represented Christ.

The church on earth, composed of those who are faithful and loyal to God, is the “true tabernacle,” whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body, and from north, south, east, and west, He gathers those who shall help to compose it. *Signs*, Feb. 14, 1900.

A Fit Emblem of the Church

Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its brodered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern. With materials that have been

likened to “gold, silver, precious stones,” “polished after the similitude of a palace.” Of this spiritual temple Christ is “the chief corner-stone; in whom all the building fitly framed together grows unto an holy temple in the Lord.” *Prophets and Kings*, page 36.

The Church to Be a Temple

His church is to be a temple built after the divine similitude, and the angelic architect has brought His golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. *Testimonies to Ministers and Gospel Workers*, page 17.

Every Created Being to Be a Temple

In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine presence, was designed to be an object-lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation .of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin, from the earthly desires, the selfish lusts, the evil habits that corrupt the soul. *The Desire of Ages*, page 161.

God's Purpose for the Human Soul

The revelation at Sinai could only impress them with their need and helplessness. Another lesson the tabernacle, through its service of sacrifice, was to teach, the lesson of pardon of sin, and power through the Savior for obedience unto life.

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

“Know you not that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.” *Education*, page 36.

As Christ Cleanses the Sanctuary in Heaven

Christ is in the heavenly sanctuary, and He is there to make an atonement for the people. He is there to present His wounded side and pierced hands to His Father. He is there to plead for His Church that is upon the earth. He is cleansing the sanctuary from the sins of the people. What is our work? It is our work to be in harmony with the work of Christ. By faith we are to work with Him, to be in union with Him. *Review and Herald*, Jan. 28, 1890.

Cleanse the Soul Temple

The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with His glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within! I must have the spirit of God in my heart. I can never go forward to do the great work of God, unless the Holy Spirit rests upon my soul. “As the hart pants after the water brooks, so pants my soul after thee, O God.” The day of judgment is upon us. O that we may wash our

robes of character, and make them white in the blood of the Lamb! Review and Herald, April 21, 1891.

Carefully Review the Life

They do not seek to place themselves in harmony with the work of Christ in the heavenly sanctuary, where He is making an atonement for His people. While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptation of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them. Review and Herald, April 8, 1890.

A Special Work of Purification

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth-Review and Herald, Jan. 17, 1907, page 8.

Christ Set Up His Tabernacle in Our Midst

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

The Priesthood

The High Priest a Type of Christ

Of Aaron, the high priest of Israel, it is written, He "shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goes in unto the holy place, for a memorial before the Lord continually." What a beautiful and expressive figure this is of the unchanging love of Christ for His church! Our great High Priest, of whom Aaron was a type, bears His people upon His heart. And should not His earthly ministers share His love and sympathy and solicitude?-Gospel Workers, page 34.

The Holy Garments

To Moses He gave special instruction regarding everything connected with the tabernacle service, and He specified the dress that those should wear who were to minister before Him. "Thou shall make holy garments for Aaron thy brother for glory and for beauty" (Exodus 28:2), was the direction given to Moses. Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with the sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence-Gospel Workers, page 173.

A Type of Christ's Righteousness

Everything worn by the priest was to be whole and without blemish. By those beautiful official garments was represented the character of the great antitype, Jesus Christ. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment he cut himself off from being a representative character. He was no longer accepted by God as an

officiating priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection. . . .

When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, "It is finished," and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. Israel was divorced from God. Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation. - *The Desire of Ages*, page 709.

Garments on the Day of Atonement

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

Christ Garbed With Humanity

As in the typical service the high priest laid aside his pontifical robes, and officiated in the white linen dress of an ordinary priest; so Christ laid aside his royal robes, and garbed Himself with humanity, and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of the holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white, "so as no fuller on earth can white them." He will come in His own glory, and in the glory of His Father, and all the angelic host will escort Him on His way. - *Acts of the Apostles*, page 33.

Christ Wears the Colorful Robes on Antitypical Day of Atonement

As Jesus ended His ministration in the holy place, and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments. . . . A breastplate of curious work was suspended from His shoulders. As He moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the breastplate. Upon His head was something which had the appearance of a crown. When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil. - *Early Writings*, page 251.

Christ Changes to Kingly Robes

As Jesus moved out of the Most Holy place, I heard the tinkling of the bells upon His garment, and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man, and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when Jesus stepped out from between man and the Father, the restraint was removed, and Satan had the control of man. It was impossible for the plagues to be poured out while Jesus officiated in the Sanctuary; but as His work there is finished, as His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation, and hated reproof. The saints in that fearful time, after the close of Jesus' mediation, were living in the sight of a holy God, without an intercessor. Every case was decided, every jewel numbered. . . . Then I saw Jesus lay off His priestly attire, and clothe Himself with His most kingly robes upon his head were many crowns, a crown within a crown -and surrounded by the angelic host, He left heaven. - *Spiritual Gifts*, vol. 1, page 198, 199.

Filthy Garments Symbolize Man's Sins

In vision the prophet beholds "Joshua the high priest," "clothed with filthy garments," standing before the Angel of the Lord, entreating God's mercy in behalf of his afflicted people. As he pleads for the

fulfillment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why they should not be restored to the favor of God. He claims them as his prey, and demands that they be given into his hands.

The high priest cannot defend himself or his people from Satan's accusations. He does not claim that Israel is free from fault. In filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, and relying upon the mercy of a sin-pardoning Redeemer. In faith he claims the promises of God.

Then the Angel, who is Christ Himself, the Savior of sinners, puts to silence the accuser of His people, declaring, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Long had Israel remained in the furnace of affliction. Because of their sins, they had been well nigh consumed in the flame kindled by Satan and his agents for their destruction; but God had now set His hand to bring them forth. *Prophets and Kings*, page 583, 584.

The Services of the Sanctuary - A Daily and a Yearly Service

Not only the sanctuary itself, but the ministration of the priests, was to "serve unto the example and shadow of heavenly things." Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service.

The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt-offering in the court of the tabernacle, and in the holy place; while the yearly service was in the most holy.-*Patriarchs and Prophets*, page 351, 352.

Two Divisions in Christ's Work

After His ascension, our Savior was to begin His work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. *Patriarchs and Prophets*, page 357.

Daily Burnt Offering

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for Sabbaths, new moons, and special feasts.

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat-offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." - *Patriarchs and Prophets*, page 352.

Pointed to the Lamb of God

In the temple the morning and the evening sacrifices daily pointed to the Lamb of God. *The Desire of Ages*, page 44.

An Offering of Gratitude

In the old dispensation, an offering of gratitude was kept continually burning upon the altar, thus showing man's endless obligation to God. *Testimonies*, vol. 4, page 477.

Incense With Prayers

In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy-seat and filled the most holy place, and often so

filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy-seat which he could not see, so the people of God are now to direct their prayers to Christ, their great high priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place, was an altar of perpetual intercession; before the holy, an altar of continual atonement. By blood and by incense, God was to be, approached,-symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.

As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united. in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Savior prefigured by the atoning sacrifice. Patriarchs and Prophets, page 353.

Symbol of Christ's Perfection and Merits

Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection. The Desire of Ages, page 667.

Transfer of Sin

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins' of the world-Signs of the Times, Mar. 14, 1878, page 81.

Daily Sin Offerings and the Day of Atonement

Important truths concerning the atonement were taught the people by this yearly service. In the sin-offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law.

On the day of atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy-seat above the tables of the law. Thus the claims of the law: which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scape goat, and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Patriarchs and Prophets, page 355, 356.

The Investigative judgment and the Blotting Out of Sins

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin. It would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin-offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement.

In the great day of final award, the dead are to be 'Judged out of those things which were written in

the books, according to their works.” Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the day of atonement, the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin-offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.-Patriarchs and Prophets, page 357, 358.

Sins Placed Upon Satan, Typified by the Scapegoat

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scape-goat. Patriarchs and Prophets, page 358.

Now the event takes Place, 'foreshadowed in the last solemn service of the day of atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord. And in the presence of the congregation the high priest confessed over him “all the iniquities of the children of Israel. And all their transgressions in all their sins, putting them upon the head of the goat.” In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan. He will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness. The Great Controversy, page 658.

The sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus, will suffer the penalty of their own sins- Early Writings, page 178.

Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place, were placed upon Satan, the originator of sin, who must suffer their punishment.- Early Writings, page 280, 281.

Satan Bears Punishment for Sins

Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, “Amen!” - Early Writings, page 294, 295.

The Ark

The ark of the earthly sanctuary was the pattern of the true ark in heaven - Spiritual Gifts, vol. 4, Facts of Faith, P. 8.

Four Angels Always Accompanied

Four heavenly angels always accompanied the ark of God in all its journeys, to guard it from danger, and to fulfill any mission required of them in connection with the ark. -Spiritual Gifts, vol. 4, Facts of Faith, page 102.

Symbolical of Jehovah

The sacred ark, covered by the mercy-seat, and containing the holy law of God, was symbolical of Jehovah himself. It was the power of the Israelites to conquer in battle. Before it idols were thrown down, and for rashly looking into it, thousands perished. Never in our world has the Lord given such open manifestations of his supremacy as when he alone was the acknowledged king of Israel. Present Truth, April 1, 1886.

Ark Hidden

Among the righteous still in Jerusalem, to whom had been made plain the divine purpose, were some who determined to place beyond the reach of ruthless hands the sacred ark containing the tables of stone on which had been traced the precepts of the Decalogue. This they did. With mourning and sadness they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted. *Prophets And Kings*, page 453.

Cherubim on the Ark

The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. *Patriarchs and Prophets*, page 348, 349.

Law Within the Ark

The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy-seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other." - *Patriarchs and Prophets*, page 349.

Veil Renewed Yearly

The darkness was again lifted from Calvary, and hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace. The most holy place, that had been sacredly entered by human feet only once a year, was revealed to the common gaze. God had ever before protected His temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes. No longer would the presence of God overshadow the earthly mercy seat. No longer would the light of His glory flash forth upon, nor the cloud of His disapproval shadow, the precious stones in the breastplate of the high priest. *Spirit of Prophecy*, vol. 3, page 166, 167.

Offerings Without Blemish

The offerings presented to the Lord were to be without blemish. These offerings represented Christ, and from this it is evident that Jesus Himself was free from physical deformity. He was the "lamb without blemish and without spot." His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws. *The Desire of Ages*, page 50.

Dedication of the First-born

The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the first-born son. He was to be devoted to the priesthood, as a representative of Christ among men.

In the deliverance of Israel from Egypt, the dedication of the first-born was again commanded. While the children of Israel were in bondage to the Egyptians, the Lord directed Moses to go to Pharaoh, king of Egypt, and say, "Thus said the Lord, Israel is My son, even My first-born." After the tabernacle service was established, the Lord chose the tribe of Levi in the place of the first-born of all Israel to minister in the sanctuary. But the first born were still to be regarded as the Lord's, and were to be bought back by a ransom.

Thus the law for the presentation of the first-born was made particularly significant. While it was a memorial of the Lord's wonderful deliverance of the children of Israel, it prefigured a greater deliverance, to be wrought out by the only begotten Son of God. As the blood sprinkled on the door posts had saved the first-born of Israel, so the blood of Christ has power to save the world.... The priest went through the

ceremony of his official work. He took the child in his arms, and held it up before the altar. After handing it back to its mother, he inscribed the name “Jesus” on the roll of the first-born. Little did he think, as a babe lay in his arms, that it was the Majesty of Heaven, the King of Glory. The priest did not think that this babe was the One of whom Moses had written, “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall you hear in all things whatsoever He shall say unto you.” He did not think that this babe was He whose glory Moses had asked to see. But One greater than Moses lay in the priest’s arms; and when he enrolled the child’s name, he was enrolling the name of One who was the foundation of the whole Jewish economy, That name was to be its death warrant. For the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance. *The Desire of Ages*, page 51, 52.

Salt Symbolized Christ’s Righteousness

In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. Referring to this practice, Jesus said, “Every sacrifice shall be salted with salt.” “Have salt in yourselves, and have peace one with another.” All who would present themselves a living sacrifice, holy, acceptable unto God,” must receive the saving salt, the righteousness of our Savior. *The Desire of Ages*, page 439.

Show bread an Acknowledgment of Man’s Dependence

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

Manna

“Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven.” The giver of the manna was standing among them. It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven. That food was a type of the real bread from heaven. The life giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, “The bread of God is that which comes down out of heaven, and gives life unto the world.” -*The Desire of Ages*, page 386.

The True Bread From Heaven

The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world. Said Jesus, “I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which comes down from heaven. . . . If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world.” And among the promises of blessing to God’s people in the future life it is written, “To him that overcomes will I give to eat of the hidden manna.”-*Patriarchs and Prophets*, page 297.

Christ the First Fruits

Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered and when the people went up to Jerusalem to the Passover, the sheaf of first-fruits was waved as a thank offering before the Lord. Not until this was presented, could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest.

So Christ the first-fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.”

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him....

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection, were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan, I have redeemed them. I have brought them from the grave as the first-fruits of My power, to be with Me where I am, never more to see death or experience sorrow. -The Desire of Ages, page 785, 786.

Washing With Water

Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash both their hands and their feet before ministering in the tabernacle or at the altar of burnt offering. Thus was constantly taught the lesson that all defilement must be put away from those who would approach into the presence of God. Patriarchs and Prophets, page 350.

Water of Separation (the Red Heifer)

The children of Israel were anciently commanded to make an offering for the entire congregation, to purify them for ceremonial defilement. This sacrifice was a red heifer, and represented the more perfect offering that should redeem from the pollution of sin. This was an occasional sacrifice for the purification of all those who had necessarily or accidentally touched the dead. All who came in contact with death in any way were considered ceremonially unclean. This was to forcibly impress the minds of the Hebrews fact that death came in consequence of sin, and with the a representative of sin. The one heifer, the therefore is

one ark, the one brazen serpent, impressively point to the

one great offering, the sacrifice of Christ.

This heifer was to be red, which was a symbol of blood. it must be without spot or blemish, and one that had never borne a yoke. Here again, Christ was typified. The Son of God came voluntarily to accomplish the work of atonement.

There was no obligatory yoke upon Him; for He was independent and above all law. The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down His life and to take it up again. "Who, being in the form of God, thought it not robbery to be equal with God." Yet this glorious being loved the poor sinner, and took upon Himself the form of a servant, that He might suffer and die in man's behalf. Jesus might have remained at His Father's right hand, wearing His kingly crown and royal robes. But He chose to exchange all the riches, honor, and glory of Heaven for the poverty of humanity, and His station of high command for the horrors of Gethsemane and the humiliation and agony of Calvary. He became a man of sorrows and acquainted with grief, that by His baptism of suffering and blood He might purify and redeem a guilty world. "Lo, I come," was the joyful assent, "to do Thy will, O God!"

The sacrificial heifer was conducted without the camp, and slain in the most imposing manner. Thug Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that Christ did not die for the Hebrews alone, but for all mankind. He proclaims to a fallen world that He has come to be their Redeemer, and urges them to accept the salvation He offers them. The heifer having been slain in a most solemn manner, the priest, clothed in pure white garments, took the blood in his hands as it issued from the body of the victim, and cast it toward the temple seven times. "And having a 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."

The body of the heifer was burned to ashes, which signified a whole and ample sacrifice. The ashes were then gathered up by a person uncontaminated by contact with the dead, and placed in a vessel containing water from a running stream. This clean and pure person then took a cedar stick with scarlet cloth and a bunch of hyssop, and sprinkled the contents of the vessel upon the tent and the people

assembled. This ceremony was repeated several times in order to be thorough, and was done as a purification from sin.

Thus Christ, in His own spotless righteousness, after shedding His precious blood, enters into the holy place to cleanse the sanctuary. And there the crimson current is brought into the service of reconciling God to man. Some may look upon this slaying of the heifer as a meaningless ceremony; but it was done by the command of God, and bears a deep significance that has not lost its application to the present time.

The priest used cedar and hyssop, dipping them into the cleansing water and sprinkling the unclean. This symbolized the blood of Christ spilled to cleanse us from moral impurities. The repeated sprinklings illustrate the thoroughness of the work that must be accomplished for the repenting sinner. All that he has must be consecrated. Not only should his own soul be washed clean and pure, but he should strive to have his family, his domestic arrangements, his property, and his entire belongings consecrated to God.

After the tent had been sprinkled with hyssop, over the door of those cleansed was written, I am not my own; Lord, I am Thine. Thus should it be with those who profess to be cleansed by the blood of Christ. God is no less exacting now than He was in olden times. The psalmist, in his prayer, refers to this symbolic ceremony when he says, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right spirit within me." "Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit."

The blood of Christ is efficacious, but it needs to be applied continually. God not only wants His servants to use the means He had entrusted to them for His glory, but He desires them to make a consecration of themselves to His cause. If you, my brethren, have become selfish and are withholding from the Lord that which you should cheerfully give to His service, then you need the blood of sprinkling thoroughly applied, consecrating you and all your possessions to God.... A solemn statement was made to ancient Israel that the man who should remain unclean and refuse to purify himself, should be cut off from among the congregation. This has a special meaning for us. If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, and exposed to the temptations of Satan, to have the blood of Christ applied to their hearts daily. - Testimonies, vol. 4, page 120-123.

One Offering

The one heifer, the one ark, the one brazen serpent, impressively point to the one great offering, the sacrifice of Christ.

This heifer was to be red without spot, which was a symbol of blood. It must be without blemish, and one that had never borne a yoke. Here again Christ was typified. The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon him, for he was independent and above all law. The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down his life and to take it up again. "Who being in the form of God, thought it not robbery to be equal with God." - Review and Herald, Jan. 9, 1883.

The Lamb Pointed to Christ

The Passover was followed by the seven days' feast of unleavened bread. On the second day of the feast, the first 'fruits of the year's harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the 'work of Christ. The deliverance of Israel from Egypt was an object-lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Savior. *The Desire of Ages*, page 77.

Fulfillment of the Types

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul, "Christ our Passover is sacrificed for us." the sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord, and of all His people, "Christ the first fruits; afterward they that are Christ's at His coming." Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the

first Jewish month, the very day and month on which, for fifteen long centuries, the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as “the Lamb of God, which takes away the sin of the world.” That same night He was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, “the first fruits of them that slept,” a sample of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto His glorious body.” *The Great Controversy*, page 399.

Existed Before Creation of Man

The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition. Christ, in counsel with His Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the son of God. *Signs*, March 14, 1878.

Copy of God's Mind

God's law is a copy of His mind and will. The sins forbidden there could never find a place in Heaven. It was love that prompted God to express His will in the ten precepts of the decalogue. Afterward He showed His love for man by sending prophets and teachers to explain and illustrate His holy law. *Bible Echo*, April 16, 1894.

Enshrined in the Ark

In the inner apartment was the ark, which was the most sacred object connected with that system of worship. It was a chest of precious wood, overlaid within and without with pure gold, and having a crown of gold about the top. In the ark were placed the tables of stone upon which God had engraved with His own finger the Ten Commandments. It was made expressly for this purpose, and hence was called the ark of the covenant, and the ark of the testament, since the Ten Commandments were God's covenant, and the basis of the covenant made between God and Israel. *Signs*, March 4, 1903.

Suffer Penalty of Law in Christ

All who, before the universe of heaven, are adjudged to have, in Christ, endured the penalty of the law, and in Him fulfilled its righteousness, will have eternal life. They will be one in character with Christ. *Special Instruction to Review and Herald*, page 29.

Judgments and Laws to Draw Men to Decalogue

He then came still closer to His people, who were so readily led astray, and would not leave them with merely the ten precepts of the decalogue. He commanded Moses to write, as He should bid him, judgments and laws, giving minute directions in regard to what He required them to perform, and thereby guarded the ten precepts which He had engraved upon the tables of stone. These specific directions and requirements were given to draw erring man to the obedience of the moral law, which he is so prone to transgress.

If man had kept the law of God, as given to Adam after his fall, preserved in the ark by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a token or pledge, they would never have gone into idolatry, nor been suffered to go down into Egypt. And there would have been no necessity of God's proclaiming his law from Sinai, and engraving it upon tables of stone, and, guarding it by definite directions in the judgments and statutes given to Moses. Moses wrote these judgments and statutes from the mouth of God while he was with Him in the mount. If the people of God had obeyed the principles of the Ten Commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book, relative to their duty to God and to one another. The definite directions which the Lord gave to Moses in regard to the duty of His people to one another, and to the stranger, are the principles of the ten commandments simplified and given in a definite manner, that they need not err. *Spirit of Prophecy*, vol. 1, page 264, 265.

Ceremonies of Jewish Law Prophetic

The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ Himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the host of Israel; and this law should be treated with great respect, for it is sacred. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. Signs, July 29, 1886.

Christians Can Appreciate Jewish Ordinances

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. Moses of himself framed no law. Christ, the angel whom God had appointed to go before His chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in His ministry on earth, as though He were in opposition to just precepts which they call the law of Moses. Review and Herald, May 6, 1875.