

Sacrificial System, Daily, and Transgression of Desolation

Presented November 15, 2017 by Adrian Ebens

There has been a lot of feedback from the sermon on the Sabbath, in regard to the atonement and understanding the atonement, and I think I just want to reread a statement from *The Faith I Live By*, page 104. This is what we covered on the Sabbath, "Without Christ the law of itself was only condemnation and death to the transgressor." This is interesting, and then if we unpack that there are a whole lot of reasons for that. Think about what we studied in terms of the divine pattern. Christ's submissive spirit is what keeps us connected to the Father so that we approach the Father with a submissive spirit, recognizing Him as the source of life. You just think about the basic mirror principles. If you would approach God as an equal, when He is the source of life and you're not, and you mirror back you're only thinking about Him and you, it's going to kill you. The mirror will kill you. This is the thing, because we don't self-exist; He self-exists. If we approach a being incorrectly and inappropriately like that, the mirror will kill us. You will cease to exist, because the person you imagined yourself to be doesn't exist; we're not self-existent. Just from that point of view, you're going to destroy yourself by your wrong thinking. It's not that God's doing the destroying, it's this wrong understanding. So without Christ, the law has only condemnation and death, because Christ is the manifestation of the law of God.

We need to unpack this more and more. It goes on and it says, "It has no saving quality—no power to shield the transgressor from its penalty." It's just interesting language, isn't it? "The transgression of God's law made the death of Christ essential to save man and yet maintain the dignity and honor of the law." You can read that two ways, can't you? You could say, if the law itself had that death penalty in it, if it was inherent in the law, it wouldn't need to be the transgression of the law that made it essential. The law itself makes it essential. You understand what I'm saying? The law itself makes it essential. The transgression of the law is simply the outflow of what

the law already possesses within its own jurisdiction. Does that make sense? It was the transgression of the law that made the death of Christ essential. You remember all of our discussion in regards to the sermon on the penalty of sin, that Lucifer introduced the lie that God does not forgive? He would not forgive. This is a transgression of the law. To say that God does not forgive is to transgress the law, because the law is a transcript of God's character. To say that He doesn't forgive is to violate the law. Does that make sense? It is critical to understand what sin is. Sin is an attack on God's character. It's what sin is.

Again, with Lucifer knowing God's character and knowing His mercy, His love and His grace, he attributed to God that which was not Him. That's sin. We think of sin as a set of rules and choosing to go contrary to those rules. No, you're going contrary to the character. You're attributing to God that which is not Him. This is sin. It's choosing to separate yourself from God, which is death, and that death comes about because you choose to believe the lie, "You shall not surely die," that you have life in yourself. That is death, because we have no life in ourselves; we only have it from God. To say, "I can be like God," is death. We got back to the identity war, again, choosing to believe something about ourselves that is not true, which leads to death. Satan instituted this lie that God does not forgive, and this was the sin that gave Satan the power of death. Once you believe that God does not forgive, then you're under the power of death, and we have inherited this lie. We have inherited the lie that God does not forgive. How do we know this to be true? How many of us have had difficulty in forgiving other people, or forgiving ourselves? This is the power of death that comes, and trying to get these things clear in our mind is important. If we are not able to forgive others and we're not able to forgive ourselves, we can't accept God's forgiveness. If you don't forgive others, it's evidence you probably haven't forgiven yourself, which is evidence that you don't believe God and you don't believe in His character. All of those things that are evidence, and they're becoming evident to us. "Christ took upon Himself the condemnation of sin. He opened His bosom to the woes of man. He who knew no sin became sin for us." This is the process of death. This is not an imposed death on Christ. It's

taking upon himself the woes of man, opening himself up to the natural consequences of believing a lie, and then exhausting that. That's what caused the death of Christ. That's what made the death of Christ essential.

"As man's substitute and surety..." substitute for what? Substitute for God's wrath, or substitute for man's guilt? Man's guilt. It's the worthlessness and emptiness, and again we come back to that identity wars theme. I read it in Spirit of Prophecy, volume one, pages 29 and 30, where it describes the worthlessness and emptiness that Lucifer felt, and for the first time in my life, I thought about Lucifer as worthless. It had never struck me before. I never thought about this before. Lucifer, worthless and empty? I had only thought of him as calculating, and smart, and devious, and intelligent, and powerful. I had never thought about him as a little child sitting in the corner, shaking, and worthless, and empty. The little child in the big man or the big being, it was a revelation to me! And then this worthlessness became our inheritance when Adam and Eve took the fruit. We took his worthlessness, his emptiness, his vagabond spirit. Adam and Eve took that and we inherited it. As we perpetuate the sins of our fathers, we continue to perpetuate that worthlessness, that emptiness that has psychologists scratching their heads as to why people are as dogs returning to their vomit over and over. Why do they do this? It's co-dependent behavior; wives being bashed by their husbands, going back again, and again, and again. Why? It's this worthlessness, this emptiness that humanity experiences. Satan's worthlessness transferred to man. Christ, on the cross, took that upon himself. He took man's worthlessness, his woe. This is what it talks about here. "He opened his bosom to the woes of man." Who would voluntarily do that? Our wretched, worthless state, those feelings of nothingness, and the groaning of the soul; He just took it all on Himself. Great is the love of God for us in Christ.

It says, "He was counted as transgressor that He might redeem them from the curse of the law." (Galatians 3:13) Here's the point. We really want to get this clear again because of the foundation of identity wars, the curse of the law. We talked about this again on Sabbath in chapter

three of Return of Elijah, and chapter 15 of Life Matters, it talks about the law as the protector of our identity. It is the protector of our identity, because it defines who God is and who we are. This is critical to understand. The curse of the law is twofold. Of course when we transgress the law, in relational terms, we're thinking of transgressing our understanding of who He is; merciful, gracious, long-suffering, abounding in goodness and truth. When you stop believing that, you are transgressing the law of God's character and the curse will come upon you, because you're redefining who God is, and as soon as you do that you are redefining who you are. When you do that, you lose the Father/son relationship; "You are my beloved child." All of that goes out the window, and then this torrent of worthlessness comes into the soul. That's the curse of the law. It's not the curse of a list of 10 rules that, "If you break them, I'm going to break you!" This is how men think. It's a completely different way of thinking. "These are my rules. You do them, or I'll kill you." That's the way men think. This is the curse of the law. "Well you broke the rules, and you're going to have to die." That is a completely different kingdom understanding.

This is why some people are having great difficulty understanding why the identity message is moving into the character of God, of a God that is loving, kind, and does not burn, flay, butcher, and torture people to death. It's moving into the fullness of how to explain all of these things in the Old Testament and other places. It's a natural progression because of this relational understanding. That's why at the beginning of the Identity Wars material there is the text, "My thoughts are not your thoughts. Your ways are not my ways." It's so critical that we understand that the natural man thinks of the curse as imposed. They think of the law as imposed. The law is imposed upon you. We were raised with this. "Here are the rules, it's imposed on you. You will do it, and you will pay if you break them." There are some, like Tim Jennings, who use the term 'imposed law' and 'natural consequence', or 'design law.' He uses the phrase 'design law.' We don't like to use the word natural law, because that has an overtone leading towards Rome, but 'design law' and 'imposed law.' We're just saying relationship

principles, just natural consequence of relationship principles. This is the outflowing of that process that's taking place.

"Sin, so hateful to His sight, was heaped upon Him till He groaned beneath its weight. The despairing agony of the Son of God was so much greater than His physical pain, that the latter was hardly felt by Him." That's also in Desire of Ages, isn't it. It's this weight, this agony, which is this worthlessness of Satan, taken by man, being exhausted by Christ. The wages of sin is death. It has its own inherent logical consequence. This is the only way that Satan can have the power of death; through his belief that God doesn't forgive, the natural consequences, the worthlessness, the abandoning the position that you are a child. All of these things end in death. We see this statement, "God permits His Son to be delivered up for our offenses. He Himself assumes toward the Sin-Bearer the character of a judge, divesting Himself of the endearing qualities of a father." You could really horribly misunderstand this statement. How is it possible that God assumes towards the sin-bearer the character of a judge, divesting Himself of the endearing qualities of a Father? How do we understand this? It's the mirror. This is the way the sin-bearer understands it, because that's how people are. When your child messes up and decides to leave because they've done something wrong, they expect wrath to be thrown upon them as opposed to, "Are you okay?" All the wrong thinking.

We ask the question, "Did Christ pay the price for Cain's sin?" What did Cain actually say about God? He says, "My sin, or my iniquity, is greater than can be forgiven, or my punishment is greater than I can bear." What did he say in the next verse? "Behold, thou hast driven me out this day from the face of the earth. And from thy face shall I be hid." What is Cain saying? "You don't want to see me anymore. You've driven me out. You've driven me away. You pushed me away, because you won't accept my sacrifice. I come to you with my sacrifice. I offered to you the best that I had and you won't accept it, and I don't like that. So I'm attributing to you all of the attributes of a harsh judge, that's unaccepting. Let's just all love one another and accept each other

the way we are. Now, Lord, you need to accept me the way I am. I've decided I'm not going to bring a lamb. I don't like it. I don't want to do this, and you are going to accept it." God asked him in verse six, "And the LORD said unto Cain, Why art thou wroth? And why is thy countenance fallen?" So he doesn't do what God asks him to do, he gets the natural consequences of that, and he's surprised at the result. This is what happens in the last days when we proclaim the Sabbath more fully and then sword, famine, and pestilence begin to fall on those who do not come into the Sabbath more fully, and don't receive the Spirit. God is pouring out His Spirit on His people and the others are not happy about it. This is the Cain and Abel story all over again being replayed. What do they do? They miss their opportunity to repent, don't they? They've got it wrong. No, they say, "These people deserve to die. The reason why we're suffering is because of their transgression of our law." That's how it's going to play out.

The Father never divests Himself of His qualities, because that's who He is. He cannot change His identity. He is the Father. He never ceases to be the Father. The only way he could be divested of these qualities is in the eyes of the sin-bearer, in the eyes of the sinner. That's the only way, because it's not God hiding His face; it's man, through sin, hiding his face from God and projecting onto God that which is false, that which is not true. Christ had to endure these thoughts of man about His Father. Can you imagine why His spiritual suffering was so much greater than His physical suffering? These thoughts about His Father, they were overwhelming Him. These terrible thoughts going through His mind, saying that His Father was horrible and nasty and tyrannical and evil and full of Himself, and all of these things He had to carry because these are the thoughts of man. Christ had to carry them. How that tortured him. "This is what people think about my Father." Oh, the agony of it.

"Herein His love commends itself in the most marvelous manner to the rebellious race." The sin of the whole world was laid upon Jesus, the sin of the whole world. What is the sin of the whole world, and what is sin? Again, let's come back and follow this line of thought. What is sin? Sin

is the transgression of the law. And the law is a transcript of? God's character. Therefore, sin is the transgression of? God's character. It is the belief that God is something that He's not, and to attribute to Him the design of the use of force is not His character. It's clearly revealed God does not use force. God does not use manipulation. This is a point that some people don't seem to connect the dots on very well. If you say to someone, "If you love me, you will do what I tell you, and if you don't you're going to die a very horrible death." That's force, that's manipulation, that's extortion. That's what it is. It's a threat. It's a bullying approach. It's thumb-screwing technology. Yet this is what most people attribute to God, but they don't think of it in terms of themselves. Most people, in order to cope with a God like that, must believe that they are righteous and everyone else is going to hell. Then they can cope with everyone else dying and being lost, as long as they are not the ones who are lost. Then they don't have to think about those things and of being on that side of the equation.

Isn't that an irony, that there is Jesus speaking the words of life in Capernaum, and Mary is sitting there and Martha is running around and she's in tears. Then she says to Jesus, "Don't you care? It's not fair. I'm trying to be a good hostess here." It's like, "Okay, priorities." Many people bristle on it and say, "Maybe if she had gone out there earlier and helped they could have all sat there together." There are lots of scenarios we could use to sort of buttress and support Martha and her efforts to display herself as the super hostess that she was. But at the end of the day, Jesus says Mary has chosen the more excellent thing, and it will not be taken from her. So all those who choose that, it will not be taken from them, which is a blessing.

I want to come now to the implications of this in terms of the atonement; the separation of the Father from the Son, because that experience of separation is what Cain expressed, "I am hid from your face." That's the ultimate consequence. "I'm separated from you." So Christ experienced that full separation process from God under the belief that God does not forgive, because that's what Satan taught the human race. Christ exhausts that. God is not putting any of this on

humanity. He's not putting any of this on his Son, Himself. It is humanity's sin that is put upon him. Coming back to the atonement principle, what is the atonement? It is us being reconciled to God, by Him exhausting the curse that we brought upon ourselves by accepting Satan's deceptions. It is not an imposed retribution of divine wrath, where God is satisfied in His anger; "How dare these people transgress my commandments and my statutes and my judgments!" That is the type of approach that many people have.

We then come to the thought of the sacrificial system. Because in the sacrifice of every lamb we are demonstrating the principles of the atonement, aren't we? The lamb was sacrificed to make atonement, and it shall make atonement. You can read it all through Leviticus and everything like that. This is a symbol of the atonement. I would just like to read a few statements here. This is in Spirit of Prophecy, volume one, page 266. "The Lord first established the system of sacrificial offerings with Adam after his fall, which he taught to his descendants. This system was corrupted before the flood, and by those who separated themselves from the faithful followers of God and engaged in the building of the tower of Babel. They sacrificed to gods of their own [making] instead of the God of Heaven." That's sin, to sacrifice to gods of your own making. Notice it says that they sacrificed to gods. What sacrifice would they then be offering to God? What type of sacrifice is this? What did they understand God to be? Someone to be appeased. "I'm giving you this sacrifice to appease your wrath. I'm giving you something that is precious to me, something that is important to me, in order to calm you down. I can go ahead then and live my life. I pay you my dues and I can go ahead and live my life." This was paganism. Again, this is really important that we understand that this is a pagan principle.

I want to go just a little bit deeper in terms of Adam. When Adam took the fruit and he ate it, what happened to his mind? It says in Romans 8:7, "The carnal mind..." Did Adam receive the carnal mind? Yes. So when he ate that fruit his mind became carnal, and he was at war with God. In order for him to eat that fruit, he had to perform an act of

aggression toward the spirit that had previously been in him. That was to assert a spirit of independence, a spirit of willfulness, a spirit of rebellion. He had to do all of these things in order to eat that fruit. His mind had to enact all of those processes in order for him to eat that fruit. It's also a spirit of disbelief. Not just a spirit of disbelieving what God said, "You shall surely die," but a spirit of disbelief, "He will not forgive me." That's interesting, isn't it? I want to hone in on that point, because this is where it gets interesting. Before he eats the fruit, he actually utters some words. I want to pick up on the words that he uttered. Notice in Patriarchs and Prophets, page 56, it says, "An expression of sadness came over the face of Adam. He appeared astonished and alarmed. To the words of Eve he replied that this must be the foe against whom they had been warned..." Ellen White is quoting him now, it says "he replied," so this is Adam speaking. This is inspiration telling us what Adam is saying. It says, "...and by the divine sentence she must die." Is that the truth? What were the words of God initially? "You shall surely die." Muth, muth, "Dying, you shall die," natural consequence. If you separate yourself from the Life source it will kill you. So what did Adam say? Adam said, "Divine sentence...she must die." Where is he getting this idea from? This is before he has eaten the fruit. He hasn't eaten the fruit yet, but he has already uttered this concept that she must die. This idea galvanized him to suffer the fate with her because of what he said must happen to her by imposition, by divine sentence. We can see why Adam could be in a zone here. What about those 15% or 16% of the angels that were swayed by Lucifer but then realized their mistake and came back? They wrestled but they didn't sin, because when they saw they chose to believe God's character is merciful. Once you choose not to believe that, that's sin. That's a violation of the commandments, and the commandments are transcript of God's character. I just want to reinforce that point about what sin is.

Notice what it says in Reflecting Christ, page 58. These are the angels in heaven now, "With an intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send

fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world.” These are angels! This is after Satan has been thrown out of heaven. This is after the fall of man. I don't remember exactly the time, but the quote goes on and God says, “I will send my Son,” so it's after the fall. The angels are ready to destroy the inhabitants of this world, the good angels! Did they not understand the character of God? This would seem to suggest so. They probably didn't have a clear understanding. God's character, up until this time, had never been in question. This sin is totally new. It's happened and they're wondering which way to go. Of course, everything's love and love is in the air as long as everyone is following the program, but when the program is violated then the character is revealed as to what to do in these kinds of situations. This is where the angels were wondering, "What would we do in this situation if these people are violating the law and doing this?" The only example they had was Jesus. So when Jesus died on the cross, He didn't only reconcile things on earth, but also things in heaven. When they saw the manifestation of His character, it was a revelation to the whole universe. Angels desired to look into and to understand the character of their Father more clearly.

This is profound in terms of Adam's thinking, "She's eaten the fruit." He didn't say, "You will die," he said, "You must die." That is imposition, divine sentence, 'you must die.' Then there is the process that initiates within him, that sense of, "I love Eve. This is not fair!" Could that have started the process because of a wrong understanding of the character of God? We can't know for sure what the process was that led him down that path, but we could easily start to go down this path. For him to take that fruit, he understood the implications of what he was doing. Eve didn't, but he did. He knew what he was doing. He knew enough to know that when he ate that fruit he was in rebellion against his Creator, against his Father. So the spirit that came into him was the spirit of ... what does it say in John 8:44? "You are of your father, the devil, for he was what? A murderer and a liar from the beginning. So what did Adam become instantly? A murderer and a liar. Did Adam know this? He didn't know this. He being the good pope that

he was, putting on the white garments and coming up to God. It says that he and Eve promised explicit obedience. "We will obey you in the future." They promised obedience, but in his heart are the seeds that will murder the Son of God. Adam doesn't know it. He's deceived as to his own condition and he's still wrangling with the thought as to, "The woman who You gave to me. You did this to me." That's the lying spirit, the rebellious spirit. This is the spirit that entered into Adam.

Adam has a spirit now that desires to murder the Son of God, because he has the spirit of Satan. He doesn't know this. So how can he repent of something that he knows nothing about? It has to be revealed to him. When we think about the dominion of the earth, we think about God having given Adam dominion; the spirit of the murderer that was in him, that spirit began to seep into the earth. What happened to the trees? They started to die; the spirit of murder. The idea of man taking an animal and eating it, isn't that the spirit of a murderer? It's not murder to murder an animal in the technical definition of the word, but it is the spirit of a destroyer to take a living being, a living entity and destroy it and consume it. That is the spirit of a destroyer. And that's the spirit that existed in Adam's heart when he ate that fruit, but he didn't know. This is where we have to ask another question. Since the spirit of a murderer was in him and that spirit was on all of the creation, if Christ had not stepped in and carried the crown of thorns from the beginning, what would have happened to everything in the garden? It would have died. Adam destroyed the garden completely. He annihilated the garden because he had dominion over it, and this spirit now is going into the earth. Christ had to uphold it by carrying the crown of thorns from the very, very beginning, and carrying the weight of letting that spirit of murder rest upon Him so that he could continue to give life to the creation. Is that true?

This is the problem, that we don't understand the dilemma that we're really in, in this world, because our Father so graciously keeps everything going and everything moving. Therefore, we think it's not as bad as it really is, but it's much worse. So how does God show to Adam that he has the spirit of a murderer in him? He institutes the

sacrificial system. He has to show Adam what's in his heart. Therefore, the sacrifice of the lamb is a mirror of what Adam is doing to his Savior. There's a quote that I have here, and it's quite profound as we think about this. "It is a most difficult matter to meet the wily foe, and discern his falsehoods. To do this demands more than the highest intellectual qualities." (12MR 404.2) To understand what's actually going on requires more than intellect. Simply by your intellect, you cannot understand what's happening in your own psyche, in your own thinking. "It is through Christ's sacrifice that man comes into possession of the power to do this." "I will put enmity between thee and the woman." That enmity is a capacity to begin to understand, to begin to have an awareness of the spirit of murder and lying that exists within the heart of man. "Throw open the door of the hidden chamber of the mind and heart, that your sins may be set in the light of God's countenance." It's profound. "He takes your trembling hand of faith, and lays it on the head of the atoning sacrifice. Thus every sin may be confessed and pardoned. Having therefore boldness to enter into the holiest by the blood of Jesus, and having an high priest over the house of God, let us draw near with full assurance of faith." God is required to take our hand and put it on the head of the atoning sacrifice to help us understand what is in our nature toward Him and his Son. He has to lead us to that point to see it, because we cannot comprehend it. Adam promised God implicit obedience when he had fallen. He had no comprehension of the sinfulness of his soul and the depravity of his mind. He had no comprehension whatsoever. How does God explain this to Adam? How does he reveal it to him?

I thought of one illustration that has to do with the miracle of the making of the wine, in Cana, at the wedding feast. I read something, and I was trying to look for it today, where it says when Christ turned the water into wine, he kind of gives the impression that it was an acceleration of the natural process that brought the water into the plant, and then into the grape, the grapes were crushed, etc. Can you see it? It's just an acceleration of the natural process. This is important to understand. In the slaying of the lamb is an acceleration of a natural process, because Adam had already killed all the animals in the garden.

He had already killed him, but he didn't know it. So God brings forth the realization of what he has done by asking him to take the knife and to slay this animal, to show what is in the flesh. Let's understand this, "He that is of the flesh does mind the things of the flesh." He doesn't have the capacity to think spiritually in himself, so God has to come to him in the flesh, meeting in the flesh, show him what he has done and bring that process forward to show him that he is a murderer, in order that he may then receive righteousness for the condition of his soul. The slaying of the animal does not give him righteousness. The slaying of the animal gives him a diagnosis. Do you see the difference? It is a diagnosis of his condition in order that he may then turn and hold onto his Savior and be made righteous by faith alone. But Satan perverted this process, and he changed it into the offering of the lamb representing the righteousness of the individual, showing that the individual is righteous and pleasing to God, and that this is a meritorious act. It is a complete twist, a complete turning of what that action was designed to show. It was designed to reveal Adam as the killer.

When I have traveled and gone to different places to talk about the loving character of God, and that our Father is not a destroyer with his own hands, He does not use force with his own hands, He does not kill with his own hands, I have to keep saying 'with his own hands,' because if I say God does not kill people will use that language, like the Pharisees, against me to say something that I don't mean. They say that God commanded the sacrifices. What does that imply? That is to say that the sacrificial system proves that God kills people. The sacrificial system was designed to show that we killed the Son of God. It was to prove that we are the murders, not Him. "...Yet we did esteem him stricken, smitten of God, and afflicted." (Isaiah 53:4) The human mind completely perverts it and completely turns it around to put it back on Him and to make it meritorious. It's appeasement, either to make it an appeasement to an angry God, or to show that God is willing to use force to terminate that which ceases to be pleasing to him. Both ideas are an attack on God's character, which means it is a transgression of the law, which is a transcript of His character. The very implication of

an offering, the very suggestion that God is the one who is saying, "This is what I have to do to my Son in order that my divine wrath may be satisfied," is a human jabbing of God under the table. It's saying to God, "You are the killer, and you have done this to your Son," and we will be thankful for this wonderful gift. All the while, under the table, we are putting it to God, "You are the killer, not me." That god is no different than the god of the heathen.

I want to read this passage in Great Controversy, because it brings us to the heart of something very important in terms of this gospel of the kingdom that shall be preached in all the world. If we don't understand the atonement, we won't understand the gospel. If God is having his divine wrath satisfied in the death of his Son, we do not understand the atonement. Therefore, we do not understand the gospel, because ultimately the object of the gospel is to reconcile us to God. We must be reconciled to Him. In order to be reconciled to Him, we must know his character. So Satan is using the very heart of the atonement system to flip it on its back and point it back at God in order to continue his war against Him. Great Controversy, page 569, "It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy." It's his constant effort, number one, the character of God. Everything he does is to misrepresent the character of our Father. "His sophistry lessens the obligation of the divine law..." "Oh, we don't need to keep the law of Moses anymore. We're under grace. We're in the new Testament." That is aggression towards our Father. It's an aggressive spirit. "Whosoever shall teach men to break one of the least of these commandments, shall be least in the kingdom of heaven," meaning not in the kingdom of heaven. "At the same time he causes them to cherish false conceptions of God so that they regard Him with fear and hate rather than love. The cruelty inherent in his own character is attributed to the Creator..." A character of impatience at a certain point, imposition, imposing law, justice that causes mercy to cease so that justice may be satisfied, all of these attributes Satan is putting upon God. "The cruelty inherent in his own character is attributed to the Creator..." and then it says this, "It is

embodied in systems of religion and expressed in modes of worship." This is pagan worship, as we read before about the sacrifices that they're involved in. This whole system was designed to point to God as someone that is vengeful, wrathful, and demanding of death. This whole system was designed to turn that which was designed to give a diagnosis of man's condition, instead to provide a commentary on God's character as a reflection of man's. "Thus the minds of men are blinded, and Satan secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity..."

Micah 6:6, 7 "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?" We see some of King David's frustration when he's trying to bring the Ark of the covenant back into the capital and Uzzah touches the Ark and is struck down. It says that David was not happy. How does respond to this? He commands six steps and a sacrifice, six steps and a sacrifice. What is he thinking? Appeasement of a wrathful God. He was angry that God had done this, that God struck him down, as he understood it. With Solomon, how many animals were slain in the inauguration of the temple? About 120,000. It was a massive number. This is a completely wrong understanding. None of this was commanded in the Torah anywhere, none of it. I want to just finish this quote to tie this part in because of this idea of placation of a deity, this concept of atonement by placating God. "...To secure the favor of deity; horrible cruelties have been perpetrated under the various forms of idolatry."

I just want to read you something from a little book called Antiochus or Rome, by FL Sharp, on the daily. It says, "The daily equals paganism." This is the pioneer understanding. Early Writings, page 74, God gave the correct view of the daily. It's clearly laid out there what this is. I

want to share with you why it's important. It just says here, talking about the Cyrus cylinder, talking about the regular sacrifices of paganism being interrupted or stopped, which is interesting in itself. I won't go into all of that history now. He says here, "Now paganism was the dominant system of worship, both in Babylon and the Medo-Persian kingdom. It was also carried right over into the kingdom of Rome for several centuries, and according to the inscription found on the cylinder of Cyrus there can be little question but that, like the Jewish system, paganism also had its regular or continual offering." It spoke of interruption of the regular offering being ceased. This is a regular pagan offering in the Cyrus cylinder talking about obvious sacrifice that's being offered regularly or on a continual basis. "Nor is this at all surprising seeing that paganism is Satan's counterfeit of the worship of Jehovah." Ellen White says the same thing. So in the pioneer understanding, the daily is paganism, and paganism is a form of atonement, of appeasement of an angry Deity. It is a direct attack on the character of God, through a conception of sacrifice, aimed to destroy and undermine the gospel. This is how paganism attacks the gospel. It attacks the gospel through this appeasement process. Now notice what Ellen White says. She talks about these securing the favor of Deity, on page 569, and the horrible cruelties perpetuated under the various forms of idolatry. Then she says this, "The Roman Catholic Church, uniting the forms of paganism and Christianity, and, like paganism, misrepresenting the character of God, has resorted to practices no less cruel and revolting." What does this refer to in the book of Daniel? The transgression of desolation. The two desolating powers, the daily desolation, as Andrews expresses it, and the transgression of desolation. What is this desolation that is caused? It's the desolation of understanding the atonement and, therefore, the character of God. It completely destroys the sanctuary and, therefore, destroys the host. How long shall be the vision concerning the daily desolation and the transgression of desolation, to give both the sanctuary and the host, which is God's people, to be trodden under foot?

This issue of the character of God, this issue of the atonement, I am anchoring now onto the pioneer platform. This is critical to understand. Robert Wieland makes this point, and I want you to look at this verse in Matthew chapter 24. It's very important that we understand. If you want to understand the gospel, you need to understand Matthew 24:14, 15, and what Jesus is actually saying. "And this gospel of the kingdom shall be preached in all the world..." What gospel? A gospel of wrathful appeasement? Isn't that the gospel that is being preached everywhere today? Isn't that the gospel preached in Adventism today, essentially? There are pockets where it's not preached that way, but essentially, it's wrathful appeasement. God's wrath was satisfied in the destruction or the death of his son. That is fairly common in Adventism. Whenever this is taught, the gospel is not preached. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Are we to understand what the transgression of desolation is? Apparently so. What is the transgression of desolation? It is the embodiment or the full manifestation, as it says in Hebrew. Excuse me, for moving fast on this point. It is the ruwm, the uplifting, or the exalting of paganism, which is a system of atonement based on appeasement in God's temple, sitting in the temple of God. As it says, "sitting in the holy place." Does that make sense? Now we're tying it to the gospel. Now we're tying it to the character of God. This system of paganism, this daily, this continual rebellion against God, taking that which was designed to give man a diagnosis of his murderous heart, is turned around and it is shown as man being righteous in his offering to a murderous God. That paganism was absolved and lifted up in 538 AD, with Clovis in 508, when he takes the French legions, becomes the first son of the Pope, and enthrones this pagan doctrine in the Roman Catholic Church, and the lifting up of the host; this offering, this appeasement of the sacrifice of Christ to God, to satisfy God's wrath. It's explained by Augustine and all of the fathers, and Anselm, this system of penal substitution, God's wrath being satisfied. This is all absolutely annihilating the gospel. It's

also the exalting of another mediator, which is Mary, which is also appeasing a wrathful God. It's a concept of mediation to a wrathful God.

Without getting into too much technicality, from 457 BC when we're going through to 1844, with our understanding of the pioneer view, how long shall be the vision? This false concept of atonement is continuing for this whole time period; across this, "How long shall be the vision concerning the daily desolation and the transgression of desolation?" This is covering this whole time period. But the view that LR Conradi introduced, the rejecter of the 1888 message, is that it wasn't until 538 AD that the daily, which represents the daily mediation of Christ before the Father, is opposed by the papacy, which is the transgression of desolation. So the emphasis shifts to mediation. Is it the mediator of Christ to a God that needs appeasement, or is it the mediation of the papacy to a God that needs appeasement? Do you see the emphasis on man and think about the mirror? "My blood, my blood Father, my blood." Is that a mirror? Is it language that man is thinking about? Appeasement. This is the culture that Abraham was brought up in. He was surrounded by people that often sacrificed their children. He grew up in that culture. He probably witnessed it as a young person, as a child. So this is what he's thinking; he's understanding this daily desolation. This completely changes God's gift for us and turns it and perverts it. This concept of atonement would cause the sanctuary and the host to be trodden under foot, until 1844 when a movement would begin to arise, that would restore the sanctuary to its rightful place, thus enabling the cleansing of the sanctuary. The cleansing of the gospel, the restoring of the gospel. "When I be lifted up I will draw all men unto me." This is why this is so important. This shifting of the daily into the heavenly perspective is skewing an understanding of the atonement, apart from the fact that it destroys the covenants, and it does a whole range of other things. It was very carefully calculated. We make the statement once again, in 20MR, pages 17-21, Ellen White says to AG Daniells and WW Prescott, "Their minds are being worked with evil spirits as they were blazing out on this new view." Some people say, "Oh, we don't need to argue about this," but the reason she was saying

don't argue about it is because we've already settled this question. "I'm very politely telling you to leave it alone," but people don't want to read that. They want to read something else. They'd rather go with LR Conradi, who hated the 1888 message, and enter into this corrupt system.

This is what's leading people off the track. The pioneers had the correct view of the daily. It's important because it affects the atonement. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination that makes desolate..." What is it making desolate? It desolates the gospel because it presents God as the killer, rather than man. This is what's stirring up so much in people's minds now about saying that God is not the author of death. God is not the author of death; Satan is the author of death. God is not imposing a death penalty on anyone, because Christ, in 2 Timothy 1:9, 10, Christ has abolished death. If Christ has abolished death, does that mean that he could possibly then kill anyone? How can you use that which you've abolished? It doesn't make any sense whatsoever.

What I wanted to do tonight was to anchor down this issue into why the daily is important in terms of the pagan concept of placating a deity and twisting around the purpose of the sacrifice that God had asked Adam to manifest. There was no other way that God could show to Adam what was inside of him. He had to be shown in the flesh, because he was in the flesh. He was thinking in the flesh, he had to be shown in the flesh what was in his heart, that he might then be able to have the capacity to confess. Of course, that all has been given to him as well. The sacrificial system, which was designed to show man to be a killer, is now being used by Christianity to show that God is a killer. Everything that God has established Satan has twisted and he's perverted everything.

I need to read you this one quote. Listen carefully to this because there are a number of passages in scripture, in Psalms, and in a few other

places that are difficult to understand, but God is trying to tell us something to help us. It says in Review and Herald, September 3, 1901. "When Adam yielded to the temptation of the enemy and fell from his high and holy estate, Satan and his angels exulted, but from the throne of God a voice was heard speaking words of mysterious import." What were those words? "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." This is the voice that came from the throne when Adam sinned. What does this mean? That word 'required' means God did not ask for this. He's made it very clear. Why was this of mysterious import? Because man in his fallen condition twists everything that God does and turns it around back on Him. We think that God has asked for, that he has demanded this in order for him to be placated, in order for him to show man, "Okay, now I can see that you are submissive to me."

Every time we come to the morning sacrifice, we have the opportunity to be reminded of what we are by nature in ourselves. We have the seeds within us of murderers and liars. We need to be careful when we think about finding atonement in other ways, like thinking about people who abort babies, thinking about other people that are willing to do sexual misconduct towards children. If we begin to think that we are not capable of those types of things, we are deceived. That's the hard thing. It's so easy to seek to find atonement through the manifested wickedness of others. "I can find atonement in those things because I would never do anything like that." A friend of mine said to me his daughter was involved in prostitution, and she would say that her father, "We're not like those lower-class prostitutes down there. We're upper-class prostitutes." That's the reasoning of the human mind. The real estate and the building makes a difference to the class of prostitute that one is. This is the challenge for all of us. That's why this message is laying the glory of man in the dust. There is nothing in us that is any good. We are by nature murderers and liars, and the only way that we can escape this is to ask for the mercy of God, and the grace of God, that we might be crucified with Christ. The evidence of this will be

manifested in a humility and a patience toward the sinful conduct of other people around us.

We just want to close on this point. Romans chapter 7:9, this is very important because this is the nature of man. "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found..." or I twisted, or I perverted, "to make it unto death." That's what it should read there. "For sin taking occasion by the commandment, deceived me and by it slew me." Sin is slaying by the commandment. It's using the commandment to slay. It's taking the commandments of God and imposing onto Him. It reflects into the mirror that God is wanting to kill, and so that's what comes back. It's saying, through the law, bouncing off the law causes us to think of Him as tyrannical, and that keeps us under the power of death so that we can't overcome our sin. That's what sin does to us. Romans 7:12, 13 "Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me?" Does the law have death in it? No. It's holy, just and good. "God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." That was the purpose of the sacrificial system, exactly this point. It's all contained here in Romans 7, that death is coming by sin, using the law to make us think that the law demands death inherently in itself. Again, we just reiterate the point that if death is inherent in the law, then death is inherent in God because it's a transcript of his character. That is impossible for many reasons. "I am the Resurrection and the Life." It doesn't say, "I have life and death." All his quotes talk about this. He's the Restorer. Satan is the destroyer.