

Beware of Rejecting Truth

The Jews were looking for the Messiah; but He did not come as they had predicted that He would, and if He were accepted as the Promised One, their learned teachers would be forced to acknowledge that they had erred. These leaders had separated themselves from God, and Satan worked upon their minds to lead them to reject the Saviour. Rather than yield their pride of opinion, they closed their eyes to all the evidences of His Messiahship, and they not only rejected the message of salvation themselves, but they steeled the hearts of the people against Jesus. Their history should be a solemn warning to us. We need never expect that when the Lord has light for His people, Satan will stand calmly by and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. Let not God's blessing be turned away from us because we know not the time of our visitation. If there are any who do see and accept the light themselves, let them not stand in the way of others. Let it not be said of this highly favored people, as of the Jews when the good news of the kingdom was preached to them; "Ye entered not in yourselves, and them that were entering in ye hindered."

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THE DAY OF ATONEMENT IN THE BOOK OF HEBREWS



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Our study this morning will be from Hebrews, chapter 10. This chapter is one of paramount importance to all Seventh-day Adventists. In this chapter the Apostle Paul is speaking specifically of the day of atonement. I read these words from Volume 5, p. 520:

"We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary, should be our constant study. We should teach our children what the typical day of atonement signified, and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character."

The Background

Now if this subject should be our constant study, we can safely conclude that Hebrews 10 should be closely studied. I believe that this passage of scripture is one of the neglected portions in our study today.

First of all, to get the background of this chapter. The book is called "Hebrews" since it was written in the first place, to Hebrews, who had a fundamental understanding of the sanctuary. You can imagine that when Paul spoke of the sanctuary, the people would think of the two apartments. Nowhere in the book does Paul set out an argument to prove that there were two apartments in the sanctuary in heaven. Because of this fact, some people conclude that there are not two apartments in the heavenly sanctuary. But the very fact that Paul sets out no elaborate argument to prove this point is the most positive proof that there must be two apartments and two ministries in the heavenly sanctuary, just the same as the New Testament's apparent silence on the Sabbath question is the most forceful proof of the perpetuity of the seventh day Sabbath.

Paul was speaking to Hebrews who naturally thought of two divisions to the sanctuary service--the daily and the yearly ministry. He outlines to them the virtues and the superiority of the heavenly sanctuary service. He must approach the study through the eyes of a Hebrew.

In chapter one Paul tells us that in times past God spoke unto the fathers by the prophets but in these last days He has spoken unto us by His son (verses 1, 2). In the second chapter he shows us that Jesus took the nature of man with all its liabilities. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." (v. 14). In chapter three we are told that Christ is more worthy than Moses and is greater than he. In chapter five Christ is called an High Priest after the order of Melchizedec. Chapter seven tells us that He is greater than Abraham, "an high priest for ever," "able also to save them to the uttermost that come unto God by him." Chapter 8: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (verses 1, 2). Chapter 9 compares the earthly sanctuary with the heavenly. Now we come to chapter 10 which we might regard as the climax to the Book of Hebrews; for Paul now sweeps into the consideration of the most important part of the sanctuary service--the day of atonement.

Yearly Type Could Not Perfect

"For the law having a shadow of good things to come, and not the very image of things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1.

The typical service of the day of atonement could not perfect the worshipper. It was merely a shadow. But in verse 14 we are told, "For by one offering he hath perfected for ever them that are sanctified." Here is the contrast between the earthly and the heavenly service. The earthly day of atonement could not perfect forever.

Verse 2: "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience for sins." The evidence that the Apostle supplies to show that the earthly day of atonement did not perfect is that it did not purge the conscience of the worshippers from the remembrance of sin.

As soon as a man sins, a record is made. That record is not only made in the books that are in the most holy place of the sanctuary,

but the record is made in the inner sanctuary of the soul as well.

"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." Jer. 17:1.

Not only does man bear a record or an imprint of the sin which he commits, but he bears the guilt of sin on the altar of his heart. The sanctuary service reveals God's way of restoration of the sanctuary of the soul which has been polluted with sin.

There are two ministries in the sanctuary: the daily and the yearly; the ministry in the first apartment, the ministry in the most holy place. The ministry of the daily was to remove the guilt of sin from the soul but it did not remove the record. To cleanse from the guilt is one thing; to cleanse from the record is another. Let me illustrate by reading two passages from the Spirit of Prophecy:

"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred." DA 302

"Now it may be you can repent. But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain." TM 447 (see also FCE 195; COL 55, 261, 288; Child Guidance 199, 201).

That is the real record of sin. We must understand this record if we are going to understand the day of atonement. I read from a manuscript entitled, "The Omega of Apostasy," by Dr. Milton Crane, who expresses it quite well:

"From a study of the sanctuary service as given in the Bible, Patriarchs and Prophets, and Great Controversy, we know that every thought, word, and action are carefully recorded in heaven. From the expressions used it seems quite clear that an exact facsimile of all our thoughts and emotions are there in the books of record. . . ."

"God says that every sin must be accounted for (Eccl. 12:4). 'Every thought and word and deed of our life will meet us again.' (5T 466). When a known sin is committed, the sinner has three things, (1) a sense of that sin, (2) guilt of that sin, and (3) a record of that sin. (DA 752-3). These are in the books of heaven and in our minds. Guilt destroys us. The guilt and record both must be removed. The record is a source of evil desires and temptations (James 1:14, 15). When we truly repent of that sin, the guilt of that sin is transferred (through the merits of Christ's blood) to the heavenly sanctuary. The record of that sin remains in our minds and in the books in heaven until it is blotted out. After the records are examined in the Investigative Judgment, the record of the sins of the faithful are blotted out from their records by Jesus."

"By whatever means thinking is accomplished, we know that it is real. By some means such as rearrangement of protons or by some other way a thought represents a permanent change in the mind. If this were not so, how could we recall anything. We know that past thoughts with all the emotional feelings can be recalled under proper circumstances. There are several ways that some past thoughts can be recalled; in dreams, by suggestions externally from the visual, auditory, or other senses; or mentioning (association words) to a subject under sodium amytal ("truth serum"). Under hypnosis subjects have been able to essentially relive certain portions of their lives. Recent experiments on dreams also bear out the concept that thoughts are permanent. My point is that there is a permanent record of all the thoughts, good and bad, as though some entity left a track wherever it goes in the mind. These thoughts act in a way, many times subconsciously, to shape our decisions, habits and emotions."

"Investigative Judgment: What happens to the record in heaven and the mind of the man on this earth when his name comes up in that portion of the Investigative Judgment in which the living followers of Christ will be judged? It seems to me that the sealing of Revelation 7 in connection with the Investigative Judgment portrays that the following will happen to the records of the faithful in heaven and to his mind on this earth. All the sinful thought pathways will be blotted out. The only thought pathways left will be (1) good thoughts, (2) the thoughts in which moral issues were not at stake, (3) the portions of thoughts

which was temptation, and (4) the portion of the thoughts related to overcoming the temptation by calling for help from God, or seeking forgiveness for mistakes. See GC 481; PP 202, 358. It would seem to me that when the sinful thought pathways and sinful emotion pathways are blotted out in the record of the righteous in heaven, they will also be lotted or erased out of the mind of the living on this earth at the time of the individual's Investigative Judgment. The righteous dead need only the record in heaven to be considered because the mind on earth has disintegrated. Those prepared by the removal of both the guilt of sin and the record of sin can meet God without sin in them. Their sins have gone before to judgment and are erased. During the time of trouble the righteous will try to recall past sins but will not be able to do so. (PP 202)."

As thus, although our sins have been forgiven through accepting Christ as our personal Saviour, a record of that sin remains in the inner sanctuary of the soul. There can be no finality of perfection until sin is blotted out.

"But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:3, 4. Here Paul was speaking of the typical day of atonement. The blood of bulls was for the priesthood--while the blood of the goats was for the rest of the people. But he says here that it was not possible that the blood of bulls and goats should take away sins. What does Paul mean here by taking away sins? Since he is speaking of the yearly service, he is not specifically speaking of the taking away of the guilt of sin. He is speaking about the ministry of the priest in the most holy place and says that this ministry could not take away that record of sin. It could not blot out the remembrance of sin, even though it was a type of this work (Lev. 16:30).

Christ Abolished the Ritual

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and

offerings for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb. 10: 5-9.

Christ took away the first, the ritual service, and by his incarnation, life, and death, he established the second, the heavenly sanctuary service. It says here, "A body hast thou prepared me." Paul has already set forth the nature of Christ's flesh. It was a human body, subject to temptation, having the heredity effects of 4000 years of sin. I read from Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Notice also verse 16: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Since Christ was to be tempted in all things like unto us, it behooved Him to be made in all things like unto His brethren.

The Daily Service

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. 10:10-12.

Paul now takes us back to the daily service and shows that the offering of Christ and His death is the anti-type of the daily offering and daily sacrifices in the tabernacle ritual. Notice verses 10 and 11 as quoted above. Clearly, Paul is speaking of the daily ministry, "And every priest standeth daily ministering." He's not talking about the high priest. He's talking about the ordinary priest and the daily offering. Christ's death was the anti-type of the daily offerings of the sanctuary ritual.

In the daily service there were two main offerings: the daily burnt offering (which was offered morning and evening upon the altar of burnt offering), and the sin offering. The burnt offering that was provided morning and evening upon the altar of burnt offering was for the congregation as a whole. It was not the people's offering;

it was God's offering. He was showing that He provided an atonement for the sins of the people. The lamb was wholly consumed on the altar for God held nothing back from the sinner, but gave all, that man might receive cleansing from sin. The sin offering was a personal transaction. The burnt offering was offered for everybody (Christ died for all the world), but the sin offering was a personal offering in that the sinner symbolized his acceptance of God's provision, by himself bringing a victim through that gate. Although Christ died for all the world, only those who accept the provision will receive the benefits of His atoning sacrifice.

When the sinner brought his sin offering to the sanctuary, he confessed his sin, slew the victim with his own hand, and the priest took some of the blood and sprinkled it on the horns of the altar in the first apartment of the sanctuary. Now that blood not only represented the blood of Christ. It represented something else as well. I read these words from Great Controversy, p. 418: "The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed." Now, what does the blood represent? I'll read it again: "The blood, representing the forfeited life of the sinner." When the sinner came into the court burdened down with the guilt of sin, he identified himself with the death of the victim. It was not only a symbol of Christ's death for his sin, but it was a symbol of his own death to sin. The blood not only represented the blood of Christ, but his own forfeited life as well. In type his sinful life was exchanged for the life of Christ. It was sent away into the sanctuary. Then the priest took the surplus blood and poured out that blood at the base of the altar of burnt offering. This represented the sinner pouring out his life in service for God. Also the daily burnt offering not only represented Christ's death for him, but it represented his daily consecration to Jehovah. This is what Paul is speaking of in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

This experience in the daily service was a type of the sanctification of the worshipper. In these verses Paul is pointing out that

Christ's offering on Calvary was the anti-type of these daily offerings. They could not really sanctify the worshipper. They were only a type. So Christ took them away to establish the will of God, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." The true acceptance of the Lord Jesus Christ and His sacrifice will sanctify the believer. This sanctification is not perfection. It means to be separated from sin and consecrated to Jehovah.

Christ took our nature. Upon His divine nature He took our sinful, fallen nature. And every day, bearing our nature, Christ denied Himself. What was that doing but denying our fallen nature? Christ crucified our nature every day of His life. Calvary was but the culmination of a lifetime of crossbearing for Jesus. There on the cross the Father and the Son wrought out the death of our fallen nature. Christ destroyed the enmity. He condemned sin in the flesh. The true acceptance of the death of the Lord Jesus Christ and His sacrifice, friends, does not only just bring pardon for sin; but ah, as we look to Calvary, and see the true meaning of the cross of Christ, we can see that the Father and the Son worked out the death of the old nature--this old nature that we all have, that is desperately wicked, past all cure. God Himself did not aim at the recovery of that fallen nature. He prepared a new nature for us in Christ. That old nature must die. But we cannot crucify it. Some try and do that. That leads to all the false religions such as Romanism and heathenism. They try and crucify the flesh and get the victory over the flesh, as if to tame it and make it a better nature. You can't make the flesh better natured, friends. We can't tame it. It must be crucified. The only way it can be crucified is with Christ. He has already done it. The death of the old man is in Christ, and if we want victory over this sinful nature of ours, we are to come to Christ. "Knowing this, that our old man is crucified with Him." Rom. 6:6. He has done it. It is in Him. As we come to Christ in recognition of our sinfulness, choosing to die with Him, the Spirit of God makes effective in us the death of Christ. We die to sin. And as in the type the blood was taken into the sanctuary, so our sinful life is transferred to the heavenly sanctuary. It is hid with Christ in God. Thus, when we come to the Lord Jesus Christ, God does not merely forgive sin in the sense of saying: "Well, here's a sinner, I'll just turn my back on his sin." Oh no! The Lord can by no means clear the guilty. The sinful life must be exchanged for the life

of Christ. We must receive a new life--a life which is from above. Then as the sinner poured out his life in service for God here in the earthly service, so we are to pour out our life in service for Christ. Yes, we are to present our bodies as a living sacrifice to God. (Rom. 12:1).

Thus it is that the true acceptance of Jesus' ministry, which we might call the "daily ministry," brings the experience of sanctification to the believer. This "sanctification" does not mean perfection, for Paul admonishes those who enjoy this foundation experience to go on unto perfection. Sanctification means separation from sin and consecration to God. For instance, in 1 Corinthians 1:2, Paul wrote: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus. . . ." Now were they perfect? Paul was writing here to the Corinthians and he called them sanctified believers in Christ. We only have to read through the book of Corinthians and we can see that they certainly were not perfect. There were many faults in them, for Paul found occasion to rebuke them for some things. Again in 1 Corinthians 6:11, we read these words: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Thus we see the meaning of sanctification. It means taking a man from sin and placing him in Christ. He is now "dead." He has yielded his life as a sacrifice to God. He is on the altar and he is abiding in the Lord Jesus day by day. The purpose of the daily ministry of the Lord Jesus is to cleanse our hearts from an evil conscience, and to place us in Christ. In Him we are sanctified, because Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1.

There is great significance in the word "daily". It is not a once-for-all experience; it must be continued day by day. Paul says, "I die daily." Yet there is an experience beyond the daily ministry for the real theme of Hebrews 10 is the day of atonement. Paul has merely digressed for a moment to explain to us the significance of the daily service, and now he returns to his theme, the "yearly" service.

Perfection Through the "Yearly"

After pointing out the experience of sanctification in the daily ministry, Paul returns to his real point--the blessings of the day of atonement. He has already told us that the ministry of the high priest in the earthly day of atonement could not blot out the record of sin. "Because that the worshippers once purged should have had no more conscience of sins." (v. 2) Notice carefully the following verses:

"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Heb. 10:14-18.

The ministry of Jesus will "perfect forever them that are sanctified." This verse is the experience of the most holy place.

The cleansing of the sanctuary, which is the very foundation of the Advent Movement, is not just something that takes place in heaven. It is to be an experience in the lives of God's people upon this earth. The Bible is very clear on that point, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. Was the day of the cleansing of the sanctuary a day of cleansing only the tent in ancient Israel? Oh no! It was a cleansing of the people, the inner sanctuary of the soul. Malachi 3, the prophecy of Jesus' entrance into the most holy place, brings out the same truth:

"And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts. [This is not speaking of His second coming, but of His coming to the most holy place. Now what does He come there for?] "For he is like a refiner's fire, and like fullers' soap; And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

That is the cleansing of the sanctuary--a work of cleansing for God's people upon the earth. It is not a cleansing from the guilt of sin (we have seen that this takes place in the daily service); but it is this cleansing from the record of sin. The servant of the Lord says every sin leaves its imprint upon the soul. The spiritual powers of the soul have been dwarfed through contact with evil. The soul is marred, scarred, and the cleansing in the most holy place is a special cleansing of Jesus that will take away the life's record of sin from the mind. It will restore the soul to its rightful state as if sin had never entered into the mind of the believer. Daniel 8:14, in the Revised Standard Version says, "Unto two thousand three hundred days, then shall the sanctuary be restored to its rightful state." This not only embraces the sanctuary in heaven, but the one on earth. We too are the temple of the living God. "Unto two thousand three hundred days, then shall the sanctuary be restored to its rightful state." What is the rightful state of God's sanctuary? The image of Jesus is the purpose for the human soul. In Revelation 10, when Jesus came down from the holy mount with the little book open, and unsealed the prophecy of Daniel 8:14 to His church, He lifted up his hand and swore by Him that liveth forever and ever that the mystery of God should be finished. What is the mystery of God? Christ in you, the hope of glory. (Col. 1:25) It is the cleansing of the sanctuary. God cannot finish this mystery unless He cleanses the sanctuary and completes the work in the soul. This is what Paul is speaking of in Hebrews 10. "For by one offering He hath perfected forever them that are sanctified."

The offering of Jesus on Calvary was not only the anti-type of the daily offerings, but the inspired word is telling us that it was also the anti-type of the slaying of the bulls and goats on the typical day of atonement. This offering, this blood sprinkled in the most holy place on the day of judgment will perfect forever them that are sanctified, or as the Greek more truly brings out, them that are being sanctified. In other words, the ministry of Jesus in the most holy place will perfect forever, it will finish the work, it will bring eternal deliverance to those who have this experience of the daily ministry.

Thus in the sanctuary service there are two great divisions. The first brings the state of sanctification (being in Christ), and the second ministry of the day of atonement in the most holy place

perfects forever those who "are being sanctified." The Holy Ghost is the witness to us of this, for this is His promise: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." This is the seal of the living God--the complete fulfillment of the new covenant promise. This will be the experience of the 144,000. It says in Revelation 14, "These are they which follow the Lamb whithersoever he goeth." (v. 4). Through all eternity the 144,000 are going to be a special company. They will follow Christ wherever He goes, because they are the people, who, upon this earth have followed the Lamb right through the sanctuary service--right into the most holy place, and have been "perfected forever" while living upon the earth.

An Invitation to Enter the Most Holy

In verses 19 to 23 of Hebrews 10 we are given an invitation to enter this experience:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)"

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." While the word "holiest" literally means holy places (including both apartments), it is safe to assume that Paul is speaking expressly of the most holy place for these reasons: (1) the theme of the chapter is the day of atonement, (2) he is speaking to those who already have the daily experience, and (3) it is an invitation to be perfected forevermore.

Let us not imagine that we are the only people who have ever been invited to enter into this experience. Israel of old were presented the same opportunities as are presented to us today. We read in Daniel 9:24 that 490 years were determined upon the Jewish nation "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring

in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." They entered not into God's rest because of unbelief (Heb. 3:19). The real rest spoken of in Hebrews 3 and 4 is the rest from sin. Paul says that Joshua did not give them rest. In the time of David, some four hundred or more years later, the Holy Spirit speaking through him said: "To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts." Hebrews 4:7. Israel of old did not enter into the rest of God because of unbelief. Every day of atonement was an object lesson to Israel. As they gathered around that sanctuary, God was giving them a demonstration of how He wanted to finish with sin and iniquity within their lives, and perfect them. Israel entered not in because of unbelief.

Then Paul presents the opportunities to the early church. The whole book of Hebrews is sprinkled with exhortations and warnings to the early church. This church had the "daily" experience. But Paul exhorts them to press on, to hold fast, to go on unto perfection. Of course God foresaw that the early church would apostatize. He foresaw events all along the line. That is why the prophecies of Daniel 8:14 were given. God foresaw the delay, but He did not foreordain it. The invitation was given to the early church. Because they did not hold fast, because they did not leave the principles of the doctrine of Christ and press on unto perfection, they lost even the experience which they already had. (We can't stand still in the Christian experience. We either go forward or we go backwards). Because the early church did not go forward, there was only one way they could go: they went backward. The man of sin entered the church, and as foretold in Daniel, he took away the daily ministry, cast it to the ground, and set up the abomination that maketh desolate.

The Reformation of the 16th century restored to the Christian world the knowledge of Jesus' daily ministry. The Reformation message separated a people from sin and consecrated them to God. But then God wanted to lead His people a step farther. There is no stopping place. God has a plan to finish with sin and iniquity. The plan of salvation must have an end.

Accordingly, in the 19th century the great Advent message came on the scene. Did the 1844 believers have the "daily" experience?

Did those who expected Jesus to come have that experience of the daily ministry? They certainly did! We read in Early Writings, p. 239: "God's people were then accepted of Him, Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality." Then He brought them right up to the day of atonement. On October 22, 1844, He opened the door into the most holy place. To this church, friends, to this Advent people, the Lord Jesus opened the door into the most holy place. Here the third angel's message was born. We read in the Spirit of Prophecy that the third angel is pointing God's people upward to the most holy place of the heavenly sanctuary. Is not the third angel the sealing angel? It is! And there is only one way to receive the seal of God--to enter into that experience of the most holy place. That is why the third angel's message points God's people upward to the most holy place of the heavenly sanctuary (EW 254-6). In 1844 God's people had the "daily" experience in the sanctuary, but they were not ready for Jesus to come. Jesus wanted to finish the work of their life--to finish the mystery of God. He wanted to cleanse the sanctuary, seal His people that He might come and take unto Himself a glorious church not having spot or wrinkle or any such thing (see GC 424-5).

In Revelation 10, verse 6, we read that Jesus lifted up His hand "And swore by him that liveth for ever and ever, . . . that there should be time no longer. Or as the original signifies, that there should be delay no longer." We know from the prophecy that this refers to the year 1844. "There should be delay no longer." Delay in what? Well, the next verse tells us. No longer delay in finishing the mystery of God, which is the cleansing of the sanctuary. The door was open. The angels' messages were directing God's people into that experience. Why has there been a delay? The reason is that we have failed just where ancient Israel failed and the early church failed. Modern Israel has not entered not in because of unbelief. In 1890 the servant of the Lord stated:

"The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for His children." COR 118.

This is the reason the work has never been finished upon this earth. We have not entered in where Jesus has gone to do this work for us. Today, 116 years this side of 1844, the veil of unbelief hangs so heavily upon the heart of Israel that the vast proportion of God's people do not realize that there is a special experience in the most holy place for them. They do not know of this experience which they must have to receive the seal of the living God. They see only the experience of the "daily", and they think that this experience is sufficient for translation. They have not seen the significance of the second division of Christ's ministry in the most holy place of the heavenly sanctuary. Then there are others who believe in perfection, who believe that God's people must reflect the image of Jesus fully. However, they try to gain that experience in the "daily" ministry alone. They try to develop enough righteousness, enough perfection in themselves that they might come before the judgment to receive the seal of the living God. They try to open the book and look thereon themselves. No wonder there has been a delay. Why, did not our pioneers set out in faith, expecting to see Jesus come in the clouds of heaven? Didn't they expect to be translated from this earth without seeing death? But they've all passed to their graves, haven't they? Not until the people are perfected forever can Jesus come. And friends, if we continue with this attitude that first of all we are going to develop a perfect character, as perfect as God is perfect, before we come into the most holy place--well, we'll never attain to the standard, and we'll all have to die in faith, the same as our fathers did.

But there is no reason for delay for here we have a very positive invitation, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." The door is wide open. We may go in--not in ourselves by virtue of what we are--but by the blood of Jesus. He appears there as the Lamb slain. He is standing there before the Law of God. "And I beheld, and lo, in the midst of the throne. . . stood a Lamb as it had been slain. . . ." (Rev. 5:6). Through His blood, friends, we can stand before that law as if we had not sinned. Through the free acceptance of the Lord Jesus we might go in, "By a new and living way, which He hath consecrated for us, through the veil." Friends, we don't have to consecrate a way into the most holy place. He has consecrated that way through His flesh. He took our flesh, and living in it He developed a perfect character. And there He is in the most holy place before that law, to stand

in the presence of the judgment for us, and we may go in, in Christ. "And having an high priest over the house of God," This High Priest is faithful, He is dependable. He is merciful. He treats us better than we deserve. He is the judge. Is there any danger that if we come by faith in Jesus to the most holy place pleading for His mercy that the Judge will reject His own plea for mercy? Is there any question whether our great Judge and High Priest will reject His own robe of righteousness by which He covers the penitent believer? Not at all! "Let us draw near with a true heart." That is, Let us draw near at this time to the sanctuary and enter the most holy place. Let our faith pierce within that second veil. "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." Now we must have some experience, to come into the most holy place. What is that experience? It is the experience of the daily. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water [that means having forgiven us our sins--having died with Christ, having been regenerated, having had the foundation of the Christian experience laid]" let us draw near on this day of atonement. Let us come up to the sanctuary, enter the most holy place by faith, and claim the blessing.

Entering the Judgment

The typical day of atonement was a day of judgment. Therefore, friends, if we are to enter into the most holy place by faith it is evident that we must come before the judgment by faith. The victory in the judgment, friends, is a victory of faith. John says: "Herein is our love made perfect, that we may have boldness in the day of judgment." 1 John 4:17. "The hour of His judgment is come." Now the Holy Spirit says. "Having therefore, brethren, boldness to enter into the holiest." This simply means that we must enter the judgment by faith. How is this possible? By the blood of Jesus! The Lamb is there. Our High Priest is there. He stands in the presence of God for us. We must come around the sanctuary to present our petitions to the judgment bar of God for final deliverance.

I believe that some of these prayers in Psalms have a particular application as we enter the judgment by faith. "Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O

God; give ear to the words of my mouth." "Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man." "Plead my cause O Lord. . . Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me." (Ps. 54: 1, 2; 43:1; 34:1, 23, 24).

Whose righteousness? What does it say? "Judge me, O Lord my God, according to thy righteousness." As we hear the call to come to the judgment, let us take the words of the Psalmist: "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." What other righteousness have we to trust in as we stand before the eternal judgment bar of God? Can you see here that we are to pray to be judged? We are not to sit back in idleness and say, "Well, God has appointed a day in which our names are to come up in judgment and that is His business and none of mine." We must enter into the judgment by faith. As Israel of old came and agonized at the sanctuary, so we must come by faith into that judgment and plead there like the importunate widow, "Save me, O God, and judge me by thy name." We must plead there for the blotting out of sins, for the eternal deliverance, for Jesus to perfect us. Having our hearts sprinkled from an evil conscience, having our sins forgiven, having confidence in His mercy, we are to come and plead before the judgment bar of God. If we do not have faith to do it, friends, we are going to be left behind--lost.

When we plead before the judgment, what is Jesus going to do? Satan will be there pointing to the deficiencies of our lives--he'll point to the record, the scars of sin. The servant of the Lord says: "He points to their filthy garments, their defective characters." 5T 473. God's people are pleading for purity of heart with a broken and a contrite spirit. Jesus stands in the presence of God, and says, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. "For he hath looked down from the height of his sanctuary; . . . He will regard the prayer of the destitute, and not despise their prayer." Psalm 102: 19, 17. He will not despise their prayer. Then Zechariah 3 is fulfilled:

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to

resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." (verses 1-5)

"Take away the filthy garments." That is the record of sin. Daniel 7:26 says, "The judgment shall sit, and they shall take away his dominion." "They overcame him by the blood of the Lamb." "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. That is the victory of the judgment; for Jesus stands there and He makes the final atonement.

"As the people of God afflict their souls before him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices." 5T 475.

Isn't the judgment good news? Why haven't we entered into the judgment, friends? We can go there. We have the perfect liberty and the perfect right to go. "Having therefore, brethren, boldness to enter." That means freedom, confidence, perfect liberty to go there and claim the victory of the judgment. Let me illustrate it this way: If Bro. Hopman and I were having a legal battle over some financial matter, there would be only

one place where we could settle the conflict forever--right at court. And we, friends, are in a great spiritual conflict. The conflict that we are having is this conflict with the man of sin. Having received deliverance in the "daily", there's only one way to settle forever this conflict with the man of sin. We must take our case to court. "The hour of His judgment is come." We may have the boldness to go in and claim that victory from the man of sin because the judgment is there to take away that dominion.

When God's people are judged and cleansed with the final atonement of Christ, they will be filled with the glory of God. The Holy Ghost will seal the law of God in their hearts and in their minds. The Great Controversy says: "Thus will be realized the complete fulfillment of the new covenant promise." p. 485. God's people are sealed with the full and free gift of the Holy Ghost. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. Acts 3:19 is a text of particular importance to the Advent Movement: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." That little word, "when", is only translated that way once in the whole New Testament. It is a word that literally means, "so that," "in order that." It is so translated in lexicons and other translations. Therefore, Acts 3:19 presents a very clear order of events "(1) Repent ye therefore, . . . (2) that your sins may be blotted out, (3) that, in order that, for the purpose that, the times of refreshing shall come from the presence of the Lord." Many have wondered why there has been such a long delay in the giving of the latter rain. Here is the reason: Our sins have not been blotted out. There is only one way to have our sins blotted out, friends. We must come to the judgment. Our sins are blotted out at the judgment. As Sr. White says: ". . . It is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated." GC 485. Therefore, we are called at this time to a repentance, a true conversion consistent with the day of atonement. We must draw nigh with the experience of the "daily," "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." We must come around the sanctuary and pray in faith for the blotting out of sins. Thus the king calls at this time, "All things are ready: come to the marriage."

Exhortations to Steadfast Endurance

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" Heb. 10:23. As we come to the sanctuary and draw nigh by faith, we must hold fast our profession without wavering. James says, "Let him ask in faith, nothing wavering." We must ask for the blessing, friends, if we are to receive it. Does any man have his sins forgiven unless he asks? Oh no! Will any man have his sins blotted out unless he asks in faith? Not at all! Let us ask in faith, "nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing from the Lord. A double minded man is unstable in all his ways." James 1:6-8. Hebrews 12:3 tells us to "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." God's people are called to come to that sanctuary, to endure there, to hold fast their profession of faith, and to ask in faith until the blessing is received.

Early Writings contains a description of this experience:

"I saw some, with strong faith and agonizing cries, pleading with God. . . .

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones." EW 269-70.

And thus you see that in this work of cleansing of the sanctuary, no fitful work will do. The latter rain is coming upon the patient, waiting saints. Patience is a special feature of those that have the seal of God. "Here is the patience of the saints."

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Heb. 10: 24, 25.

Paul continues to speak in reference to the day of atonement. The Holy Spirit wants us to understand that the church is a brotherhood, that we must gather together to seek this experience, and so much the more as we see the day approaching. That is the day of atonement. Connected with that, of course, is the coming of Jesus, because in the ancient day of atonement the high priest came out and blessed the waiting congregation. When Jesus does this work for us in the most holy place, He will come out of the sanctuary to bless us with eternal life. Therefore the gathering together is to seek this experience. I think of those words in Genesis that say: "Thou shalt not see my face unless thy brother is with thee." That sentiment is particularly true on this day of atonement. One of the conditions of this day is to "blow the trumpet in Zion." As we gather at the sanctuary we must not be selfish, but we must give the call to our brethren and sisters to seek this experience with us. There are two classes who respond to the call to the sanctuary. In Early Writings Sr. White describes a vision in which she saw many people flocking to the temple, for only those who took refuge in that temple would be saved when time should close. Notice these words: "Fearing to be laughed at and ridiculed, I thought best to wait until the multitude were dispersed, or until I could enter unobserved by them." EW 78. Many want to enter in unnoticed but there's not going to be one that will enter into this experience "unobserved." The Lord says: "Thou shalt not see my face, except thy brother be with thee." Then there is the other class. As they give testimony to their precious experience, and of the great hope that is set before them, they grow strong in faith. "Blow the trumpet in Zion." "Cry aloud and spare not."

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 26, 27. In the ancient service, what befell those who were not gathered at the sanctuary when the day of atonement closed? They were cut off. Here Paul tells us that those who sin wilfully after having received the knowledge of the truth, those who would go and commit sin knowingly, in the light of the revelation of Christ's great love, will meet the same fate. In the light of this eternal victory, and the vision of Jesus wanting to finish with iniquity and sin in their lives forevermore, and the hope of re-

ceiving the seal of the living God; what a rejection of divine love, what a contempt of the love of Christ to go on sinning. Perhaps this text has another shade of meaning in the light of the day of atonement. What if we receive the knowledge of this ministry in the holy place and then are content to abide in the daily ministry, an experience of repenting, and then sinning and repenting? Why can't you see that the door is soon to be closed and there will be no more offering for sin. We must have an eternal victory over sin. We can't go on sinning and repenting indefinitely. Sin must be finished with in our lives. We must have the eternal victory over sin before probation closes.

"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10:28-31.

Here Paul is directing these most solemn words to those who have had the experience of the daily ministry. Notice the term: "Wherewith he was sanctified." Here is a man who has entered through the gate. He has accepted Christ as His personal Saviour. In his experience he has had the foundation of Christianity and for some time has continued therein. Then he hears the call to come by faith to the heavenly sanctuary that he might be perfected forever. When the Holy Spirit invites him to go on unto perfection, he refuses the invitation. In what condition will this man find himself? He will tread underfoot the Son of God and will count the blood of the covenant wherewith he was sanctified an unholy thing and do despite to the Spirit of Grace. If we reject further truth, what happens, friends?

Do we deny in any way the experience we already have? Let me illustrate it this way. You go out and find a man who believes in Jesus as his personal Saviour. He accepts the truth of justification by faith. In God's sight he is a true Christian. Then you show him more fully the way to obedience and the keeping of the

commandments of God. You show him the imparted righteousness of Jesus that will give him grace to walk in the way of sanctification. If he sees that light and he shuts his eyes to that truth, what happens to that experience that he has? He loses it! Here is a lesson for us. We are called to the sanctuary to make an end of sin and to have them blotted out forever. If we reject that, friends, we will be guilty of trampling underfoot the blood of the Son of God. The king calls, "All things are ready, come unto the marriage." We are told in Matthew 22 that when the call is heard, many make light of it and go their way, doing despite to the invitation of the King. All such will be cut off from the church of God.

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Heb. 10:32-34.

Here the believer is admonished to continue on in the same spirit in which he first received the gospel. What a terrible thing it would be to go so far in our Christian experience, to make so many sacrifices for the Lord Jesus, but when called to the sanctuary to finish the work in our hearts, we turn back and trample under foot the blood of the Son of God. Peter says it would be better not to have known the holy commandment.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:35, 36.

The promise here is perfection. Again we are told that we have need of patience. I think of a statement from the Spirit of Prophecy where it says that when the Laodicean Message was first given, it began to do a work in the hearts and lives of God's people, but when they saw that the work was not accomplished in a very short while, they let go. Consequently, the Laodicean Message didn't do its work. Having done the will of God, which

is sanctification, having the heart sprinkled from an evil conscience, and the body washed with pure water, we have need of patience, to endure at the sanctuary and ask for the blessing. "After ye have done the will of God, ye might receive the promise." This is the promise of perfection--that Jesus will perfect forever them that are sanctified. Following complete spiritual perfection comes physical perfection. After the high priest makes the final atonement here in the most holy place before the mercy seat, He comes out of the sanctuary and cleanses the altar. That is where the body is laid. Here is represented the changing of the body when Jesus comes again. When God has a people who will enter into the most holy place of the heavenly sanctuary to be perfected forever, eternity can no longer delay. The manifestation of the Son of God must be revealed, for following quickly on complete deliverance of the most holy place, Jesus will come and change His people from mortality to immortality. Thus, there is only one thing between this church and translation. It is the unentered experience of the most holy place.

"For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37. The Lord is more anxious to give us this blessing than we are to receive it. It says here, He will not tarry. He is waiting and anxious to give us the gift. We must prepare the way of the Lord. It says in Isaiah 40:

"Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."
(verses 3, 4)

We must prepare the kings highway, gather out the stones, and make the crooked things in our lives straight. Sin must be put away, and the door of our hearts opened to this ministry of Jesus in the most holy place. "Behold, I stand at the door and knock." If any man hear my voice and open the door--what is the promise? I will come in. As Jesus is now ministering for us in the inner chamber of the heavenly sanctuary, He is showing us that He wants to enter by His Spirit into the innermost sanctuary of the soul to complete the work. Now He says, "Prepare ye the way of the Lord." There is a work of preparation at the sanctuary.

When we do that; what is the promise? "He that shall come will come and will not tarry." This is not only in reference to His second coming, but of the coming of the Lord to His temple. In says in Malachi: "I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." He came there in 1844. He commenced the work for the dead, but he is yet to commence that work for the living. To this work, He is coming suddenly. He is not going to tarry. Even the wise virgins in the church of God are going to be surprised with the suddenness of His coming. All of us are going to be surprised, friends, because the Lord is coming suddenly. But are we going to be ready? That is the point.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Is. 59: 20, 21.

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 38, 39.

Faith will enter into the most holy place of the sanctuary, and lay hold of the blessing. The expression, "The just shall live by faith," is taken from the book Habakkuk. The word literally means, "holding on." "The just shall live by holding on." This concept pervades the Book of Hebrews. We must accept the promise and hold on. Hebrews 12 says that the Lord will shake His people so that all that can be shaken will be shaken, that only "those things which cannot be shaken may remain." So we must hold on, lest we be shaken out and left by the way.

"There remaineth therefore a rest ā complete rest ṣ to the people of God." Heb. 4:9. That is in the most holy place. A complete rest from sin--an eternal rest. It remains--it is offered to us at this time.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:1, 7-14.

Chapter 11 presents the great cloud of witnesses to give us confidence to press on to victory. The men of past ages all died in faith, not having obtained the promise. God has provided something better for us--the cleansing of the sanctuary. "They without us should not be made perfect." They never attained to the blessing that it is our privilege to experience at this time of the cleansing of the sanctuary.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1. In view of this great eternal victory held out to us in the most holy place of the heavenly sanctuary, how paltry is that sin which doth so easily beset us! Don't they seem so small, so worthless? Let us lay aside that sin which doth so easily beset us, and let us run with patience continuing endurance, steadfast endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith. He is today in the most holy place. He desires to finish the work in our lives at this time.

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Ye have not yet resisted unto blood, striving against sin." Heb. 12: 3, 4.

The Holy Spirit is saying, Well, what are you slackening up for? What are you turning away for? Why, here is the eternal victory. Do not give up. Lay aside that sin. You have not yet resisted unto blood striving against sin. The Spirit of Prophecy says that the translated ones will be those who would rather die than commit one known sin. Now verses 5 and 6:

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Endure! Take the chastening of the Lord. Take it joyfully. It will yield the peaceable fruit of righteousness.

"Wherefore lift up the hands which hang down, and the feeble knees." v. 12

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." ch. 13: 20, 21.

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