

The Atonement

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ED.—We have asked Brother Robert Brinsmead to write a series of expository articles on subjects of immediate concern to the church. The Atonement is certainly one such subject. These articles are not written or published to be any final word on the subject but a conscientious attempt to think God's thoughts after Him. Questions, suggestions or objections will be welcome and seriously considered.



AN VIEW OF current theological developments in our midst, it is time to heed the injunction: "Lengthen thy cords and strengthen thy stakes." In considering this subject, we will survey the use of the word *atonement* in the Old Testament, New Testament, the English language, the Spirit of Prophecy, and in the sanctuary service. The reader is asked to observe the following abbreviations:

- LXX—Septuagint Version of the Old Testament
- KJV—Our Authorized or King James Version of the Bible
- OT—Old Testament
- NT—New Testament

THE ATONEMENT IN THE HEBREW

The Hebrew word from which atonement is translated in the OT is *kaphar*. Related forms of this word are used more than 100 times in the Law and the Prophets. It appears in its simplest form in Genesis 6:14, where it means *to cover*, although rendered *pitch* in the KJV.

Although the root meaning of *kaphar* may have meant *to cover*, it seems that this was only a symbolic understanding of the word. We know that in our own English language words change their shades of meaning with usage and the passing of time. The same thing happened with the Hebrew language. For this reason it is more rewarding to study the textual context where the word *kaphar* occurs than to consult linguistic authorities on the word itself. Any layman can do this with an English Bible and an Analy-

tical Concordance. William Miller once said that he would rather have a humble prayer and an English Bible than all the Greek, Latin, and Hebrew his opponents ever knew.

In examining the passages where *kaphar* is used, it becomes apparent that the word is employed with different shades of meaning.

Kaphar is most frequently used in connection with the sanctuary ritual. The repentant sinner came to the sanctuary to receive *kaphar*, and was thereby pardoned, forgiven, cleansed, and reconciled to God. (Leviticus 4:20; 16:30; 6:30). In the sanctuary ritual, *kaphar* embraces both the concept of justice and mercy, i.e., making satisfaction for the claims of a broken law, covering the penitent sinner so that he could be restored to an acceptable standing with a Holy God whose law he had transgressed.

In 2 Samuel 21:3 we find David seeking to make *kaphar* for the wrong committed by Saul in the slaughter of the Gibeonites. When the seven sons of Saul were hanged, "God was entreated for the land." Here the word implies making reparation by giving an equivalent for an injury, making amends for an offense or crime.

In Numbers 25:6-13 there is the record of Phineas making the *kaphar* for Israel by destroying Zimri and the Midianitish woman who was brought into the camp. Here *kaphar* is associated with removing the offensive act and actors.

If *kaphar* does basically imply *cover*, Leviticus certainly emphasizes that covering is provided for the sinner,¹ and the sin was sent away into the sanctuary. *To send away* is the literal meaning of the

¹Leviticus 1:4; 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7; 9:7; 10:17; 12:9; 12:8; 14:18, 19, 31, 53; 15:15, 30; 16:30; 17:11; 19:22; Numbers 8:21; 15:28; 16:47; 28:22; 1 Chronicles 6:49; 29:24.

Hebrew word for *forgive* as recorded in Leviticus. The penitent was therefore not *covered* while in sin, but he was *covered* from sin. God could not cover sin as such, for every sin brought an irrevocable death penalty.

THE ATONEMENT IN THE GREEK

There is no direct equivalent for *kaphar* in the Greek language. However, the ancient Greek translation of the OT² consistently uses forms of the Greek verb *hilaskomai* for *kaphar*. This word appears twice in the NT:

"to make reconciliation for the sins of the people" Hebrews 2:17

"God be merciful to me, a sinner." Luke 18:13

In keeping with the LXX, we could translate these passages as follows:

"to make atonement for the sins of the people."

"God make an atonement for me, a sinner."

Our KJV of Romans 5:11 reads as follows:

"We also joy in our Lord Jesus Christ, by whom we have now received the atonement."

The word rendered *atonement* is from the Greek *katallage*, elsewhere translated more accurately as *reconciliation* (Romans 11:15; 2 Corinthians 5:18, 19).

THE ATONEMENT AND THE ENGLISH LANGUAGE

If the NT writers found difficulty in bringing *kaphar* over into the Greek, we should sympathize with the translators who had to bring it over into the English. The favorite choice of the KJV translators was *atonement*. At the time of translation, *atonement* signified *at-one-ment* or *reconciliation*. It implied the agreement and concord of two parties after argument or controversy. Since *atonement* was used to designate the sacrificial death of Christ, it has also come to mean "expiation, satisfaction or reparation made by giving an equivalent for an injury, or by doing or suffering that which is received in satisfaction for an offence or injury." *Webster's University Dictionary*.

Although *kaphar* was translated as *atonement* in the majority of cases, other words were used in a number of instances. The alternative translations of *kaphar* with

² The OT was translated into Greek more than 100 years B.C.

their references are as follows:

be merciful — Deuteronomy 21:8; 32:43

reconcile, reconciliation — Leviticus 6:30; 16:20; Ezekiel 45:20; Leviticus 8:15; Ezekiel 45:15; 45:17; Daniel 9:24.

forgive — Psalms 78:38; Jeremiah 18:23; Deuteronomy 21:8.

purge, purged — Psalms 65:3; 79:9 Ezekiel 43:20; 43:26; Proverbs 16:6; Isaiah 6:7; 22:14; 27:9; I Samuel 3:14.

pardon — 2 Chronicles 30:18.

pacify — Ezekiel 16:63; Proverbs 21:14; 16:14.

put off — Isaiah 47:11.

appease — Genesis 32:20.

disannulled — Isaiah 28:18.

cleansed — Numbers 35:33.

In the face of the difficulty to define and translate *kaphar*, let us see what is accomplished by the *kaphar*. This is far more important. One may not be able to define electricity, but if he is going to benefit by it, it would be to his advantage and safety to know what electricity will do. Here we can place our lexicons and translations aside and proceed with William Miller's "humble prayer and English Bible." In the OT we read:

"the priest shall make an atonement for him, and he shall be clean." Leviticus 14:20

"the priest shall make an atonement for him that is to be cleansed before the Lord." Leviticus 14:31

"he shall . . . make an atonement for the house and it shall be clean." Leviticus 14:53

"and the priest shall make an atonement for her before the Lord for the issue of her uncleanness." Leviticus 15:30

"make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus 16:30

"the priest shall make an atonement for them, and it shall be forgiven them." Leviticus 4:20

"and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation [*kaphar*] upon it." Leviticus 8:15

"And they made reconciliation with their blood upon the altar to make atonement for all Israel." 2 Chronicles 29:24

"And he shall go out unto the altar that is before the Lord, and make atonement for it . . . and he shall sprinkle with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:18, 19.

"Seven days thou shalt make an atonement for the altar, and sanctify it." Exodus 29:37

"And the priest shall . . . make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day." Numbers 6:11

"Forgive [*kaphar*] not their iniquity, neither blot out their sin from my sight." Jeremiah 18:23

"It is the blood that maketh atonement for the soul." Leviticus 17:11

From the foregoing information we may know that the work of atonement is to cleanse, purge, sanctify, purify, hallow, and reconcile our souls to God; and through the blood of atonement forgive, pardon, and blot out our sins. It is important that we remember this in our study of the atonement.

THE ATONEMENT AND THE SPIRIT OF PROPHECY

As with the Bible, the Spirit of prophecy's use of *atonement* varies with the context. One cannot give a set definition of the word from the writings of the servant of the Lord. Consider the use of the word in the following statements:

"And they determined that, so far as possible, they would atone for their unbelief by bravely confessing Him before the world." *Acts of the Apostles*, p. 36.

Here the servant of the Lord is not using the word in a theological sense, but in a more common, everyday usage. Here *atone* obviously means *to make amends*.

"All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement — at-one-ment with God." *Bible Commentary*, Vol. 6, p. 1077.

This is an interesting statement because the servant of the Lord defines atonement, indicating her preference for the original English concept of at-one-ment. Man is separated from God through sin. Jesus suffered the death that was the sinner's by bearing the curse of the sin and the awful sense of separation from God. In Him, fallen man may find at-one-ment with God. The idea of at-one-ment pervades the NT. (Ephesians 2:6, 13-16; Colossians 1:20-22; John 17 etc).

Again, the Spirit of prophecy employs *atonement* to designate the death of Christ — His sacrifice, offering, and ransom for the sins of the world.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster . . . Those who study the Redeemer's wonderful sacrifice grow in grace and knowledge." *Bible Commentary*, Vol. 5, p. 1137.

"Jesus refused to receive the homage of His people until He knew that His sacrifice had been accepted by the Father, and until He had received the assurance from God Himself that His atonement for the sins of His people had been full and ample." *Ibid.*, p. 1150.

"In His sufferings and death Jesus had made atonement for all sins of ignorance . . ." *Ibid.*, p. 1145.

". . . as the Father beheld the cross, He was satisfied. He said, 'It is enough, the offering is complete.'" *Ibid.*, p. 1138.

". . . when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. 'It is enough,' He said, 'the atonement is complete.'" *Questions on Doctrine*, p. 663.

"The ransom paid by Christ — the atonement on the cross, — is ever before them." *Testimonies*, Vol. 5, p. 190.

In the books "*The Great Controversy*," "*Patriarchs and Prophets*," and "*Early Writings*," (and other places) which are the great exponents of the sanctuary question, the Spirit of Prophecy follows Leviticus closely in applying the atonement to the work of our High Priest in the sanctuary.

"Our Saviour is in the sanctuary making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood." *Fundamentals of Christian Education*, p. 370.

"Today He is making the atonement for us before the Father." *Questions on Doctrine*, p. 685.

". . . in 1844, Christ then entered the most holy place. . . to perform the closing work of atonement." *The Great Controversy*, p. 422.

". . . Jesus entered the most holy of the heavenly . . . in 1844, to make a final atonement for all who could be benefited by His mediation." *Early Writings*, p. 253, (See *Patriarchs and Prophets*, pp. 355-8).

These, and many other statements show that the work of atonement not only includes the shedding of blood, but the sprinkling of blood in the sanctuary for the benefit of the believer. Thus the atonement embraces the mediation and intercession of Jesus in the sanctuary.

Finally, the servant of the Lord uses the word *atonement* to take in the whole sweep of salvation and redemption, which is accomplished through the incarnation, life, death, and intercession of Christ:

"The Father demonstrates His infinite love for Christ, who paid our ransom with His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, the death, the mediation of His Son." *Testimonies*, Vol. 6, p. 364

"Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far reaching." *Questions on Doctrine*, p. 663

"To human reasoning the whole plan of salvation is a waste of mercies and resources. They are provided to accomplish the restoration of the moral image of God in man. The atonement is abundantly able to secure to all who receive it, mansions in heaven." *Bible Commentary*, Vol. 5, p. 1101.

THE ATONEMENT AND THE MERCY SEAT

The pure gold covering of the sacred ark was called the *kapporeth*, the basic meaning of which was *place of covering*. The word *kapporeth* was very closely associated with *kaphar* in form and meaning. It could be translated *place of atonement*.

While *kaphar* is translated by the Greek verb *hilaskomai* in the LXX, *kapporeth* is translated with a noun form of the same word, *hilasterion*. In the NT, *hilaskomai* is used twice, and *hilasterion* is used twice:

Hilasokmai (from Hebrew *kaphar*)

"to make reconciliation for the sins of the people." Hebrews 2:17

"God be merciful to me, a sinner." Luke 18:13

Hilasterion (from Hebrew *kapporeth*)

"Whom God hath set forth to be a propitiation through faith in His blood." Romans 3:25

"cherubims of glory overshadowing the mercy seat." Hebrews 9:5

This illustrates that the *kapporeth* was the *place of atonement* or *place of reconciliation*. Because of its obvious relation to atonement, Luther called it the *gnadenstuhl* meaning, *mercy seat*. This was evidently because mercy figured largely in Luther's concept of the atonement. Tyndale borrowed the expression *mercy seat* from Luther, and this was handed down to the KJV.

While it is true that the mercy seat is a place of mercy, it is no less a place of justice. The blood, which represented the forfeited life of the sinner, had to be sprinkled upon the mercy seat in the tabernacle ritual to make full satisfaction for the claims of the broken law. Only by virtue of this shed blood could mercy be extended to the repentant sinner. Justice and Mercy are the two pillars of God's government. When man sinned, Justice demanded that he pay the price, Mercy pleaded that he be forgiven. The two attributes of the Deity were in conflict.

"Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf." *Questions on Doctrine*, p. 673. When the blood of Calvary was presented, each attribute of Deity bowed in reverence, perfectly satisfied and perfectly blended so as to form the rainbow around the throne of God. (See *Bible Commentary*, Vol. 6, p. 1071.)

In the ancient ritual service, pardon was granted the repentant sinner from the mercy seat, by virtue of the atonement. (*Patriarchs and Prophets*, p. 349). "As in that typical service the priest looked by faith to the mercy-seat which he could not see, so the people of God are now to direct their prayers to Christ, their great High Priest. . ." *Ibid.*, p. 353. Christ is our Mercy-Seat (Romans 3:25). "In the midst of the throne" there stands "a Lamb as it had been slain." Revelation 5:6. Here is our *kapporeth*—the place from whence we receive the atonement—in response to the cry, "God be merciful [make atonement] to me, a sinner." Luke 18:13.

THE ATONEMENT AND THE SANCTUARY SERVICE

By now the reader will understand that no single definition will suffice for *atonement*. It is the great light of the Bible, and at best we can see only various facets of this great light, just as the scientist breaks down the light of the sun in its spectrum.

Perhaps the most adequate single word for *atonement* is *at-one-ment*, as this embraces everything in the atonement—cleansing, purging, reconciling, sanctifying, etc. The story of the Bible from cover to cover is the at-one-ment of God and man.

In Genesis we find the record of how sin separated man from the presence of God. Adam could no longer look upon the face of God. The atonement bridges the awful gulf of alienation. The work of atonement is not only the building of this bridge, but the work of God in Christ bringing the sinner across this bridge which leads from sin to righteousness. The Bible climaxes with the words:

"Behold, the tabernacle of God is with man, and He will dwell with them . . . and they shall see His face." Revelation 21:3; 22:4.

The way from absolute sin to absolute righteousness is found alone through Jesus

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Still another embraced a leg and declared that the elephant was definitely like a tree. The man who felt the trunk insisted that the beast was like a snake.

“And so these men of Indostan,
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right
And all were in the wrong.”

Let us not render a modern version of “The Blind Men and the Atonement.” For one in studying the atonement lights upon the altar in the outer court and says: “Here is the atonement.” Another finds his way into the first apartment where the blood is sprinkled daily, and says, “This is the atonement.” Yet another views the great day of atonement service in the most holy place and declares, “Here is the atonement.”

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in the sanctuary, as it is written, “Thy way, O God, is in the sanctuary.” Psalms 77:13. It is not possible to understand the way of atonement without understanding the way of the sanctuary. The sanctuary service is God’s revelation of the atonement. The blood was shed in the outer court, ministered daily in the first apartment upon the altar of incense, and ministered once a year in the second apartment before the mercy seat.

Now which was the atonement? Was it the shedding of blood, the daily sprinkling of blood, or the yearly sprinkling of blood in the most holy place? Did Christ make the atonement on Calvary, and complete His work of atonement there, or does He make the atonement in the sanctuary? These questions are causing no small contention in our midst today. Which is the correct position?

I am reminded of the poem about “The Blind Men and the Elephant.” The six blind men of Indostan chanced to touch six different parts of the elephant. The one who felt the tail satisfied himself that the elephant was like a rope, while his colleague who felt its ear was equally convinced that the elephant was like a fan. To the man who fell against the side of the beast, the elephant was mighty like a wall. Yet another, upon seizing the tusk thought the elephant was very like a spear.

“And each is partly in the right,
And all are in the wrong.”

The sanctuary service is the atonement. The entire service is the work of atonement. The whole yearly round of the service in the ancient ritual was but a demonstration of the full scope of the atonement. Every part of the service was concerned with the work of atonement—cleansing, purging, sanctifying, reconciling, and restoring the sinner to at-onement with God. The work in the outer court, first apartment, and second apartment each represented definite and distinct phases of the atoning work of our Lord. Each division of the service was perfect, complete, and satisfactory in its sphere; yet each phase was to be complemented by the other phases of the service.

The tabernacle was a type of Jesus (John 2:19-21). Every part of the service was a symbol of Him. (*Desire of Ages*, p. 29) Jesus is our atonement—our at-onement with God (*Bible Commentary*, Vol. 6, pp. 1073, 1077). But Christ is our atonement only as we follow Him by faith in every step of His heavenly ministry for us. If we are to receive the atonement, we must work in harmony with our High Priest, and co-operate with Him in the work He is doing in heaven for us. When we follow Jesus by faith into His final work of atonement in the most holy place, we will receive the final atonement (*Early Writings*, p. 253). Then when the service of the sanctuary is complete in heaven, the

work of cleansing, purging, blotting out, and reconciling will be complete in our hearts; and upon our foreheads will be inscribed the seal of our eternal at-one-ment with God.

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WHAT ARE WE to understand by Christ's words on calvary, "It is finished"? What bearing do these words have on the atonement?

To understand these important questions, it will help us if we go back to the building of the earthly tabernacle, and then consider its bearing on the work which Jesus came to this earth to accomplish.

Building the Earthly Sanctuary

"And let them make me a sanctuary; that I may dwell among them." Exodus 25:8.

God's parable of the atonement was in the sanctuary ritual. But before there could be a service to reconcile men to God, there had to be a sanctuary. Moses received the instructions concerning the tabernacle while in the mount with God, but he erected it among the children of Israel.

In the Lord's directions to Moses, it is important to observe that the most holy place was first described, then the holy place, then the outer court. (Exodus 25 to 27). In the account of the construction of the sanctuary, we find the same order. (Chapters 37-39). When the sanctuary was erected, the most holy place was first furnished, then the first apartment, and finally the outer court. (Chapter 40). It was after Moses had furnished the outer court that we read: "So Moses finished the work." (Verse 33). The divine presence signified the Lord's approval of the building, and the service for sinners began.

Building the Heavenly Sanctuary

Moses was a type of Jesus, the builder of the heavenly sanctuary. "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he

shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Zechariah 6:12, 13.

Where did Jesus erect this sanctuary? As Moses came down from the mount to pitch the tent among the children of Israel, so Jesus came down from Mount Zion to build the temple of the Lord among the children of men. This is no contradiction to John's evidence of seeing the temple and its service in heaven. Before there could be any service in the great sanctuary in heaven, there had to be a work of "building" down here on earth.

In the fulness of time, when the earthly ritual had become so perverted that the whole system had to be swept away,¹ a voice was heard in heaven, saying: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." (Hebrews 10:5). The erection of the earthly temple was a clear type of the incarnation of Jesus, as the Scripture says: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. The word translated *dwelt* is from a verb form of the noun *skene*, meaning *tabernacle*, and is an allusion to the ancient tabernacle.² What an appalling thing that the Jews who boasted in the temple did not discern the One who was symbolized in every part of the service!³

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." John 2:19-21.

The two apartments of the earthly

temple represented our divine-human Saviour. The most holy place with its sacred ark and Shekinah pointed to the divinity of Jesus. He who was the living expression of the character of the law of God, came to show men the height and depth, and length and breadth of God's love—His law. But sinful man could not look upon that law and live (1 Samuel 6:19); neither could he look upon Him who was the brightness of His Father's glory and the express image of His person. (Hebrews 1:3). When Moses descended the mount with shining face and holy law, the people could not commune with him until the glory was veiled. So Jesus, in order to draw near to man, condescended to take a veil of human flesh. (Hebrews 10:20).

The humanity of our Lord was represented by the holy place of the tabernacle. The angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that *holy thing* which shall be born of thee shall be called the Son of God." (Luke 1: 35).

The humanity which Jesus assumed is explicitly set forth in Hebrews 2:14, 17: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; . . . Wherefore in *all things* it behooved him to be made like unto his brethren."

There could be no atonement without a divine-human mediator.

If Christ was not the eternal God, above all law, and the source of all life, His sacrifice would have been of no value to fallen man. No angel could pay the debt of transgression, for they, like man, are under the yoke of obligation to the law and the Creator.⁴ Only One equal to the law could make an atonement for its transgression. Only the infinite sacrifice and suffering of the Law-giver could satisfy infinite Justice. "The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world."⁵ If Christ was not Himself the source of all life, He could not have suffered the pains of the second death, then broken the power of death by

the power within Himself. (John 10:18).

In the atonement, the humanity of Jesus is just as essential as His divinity. Fallen man must be united to sinless God. In Himself, Jesus had to unite the two natures. The Spirit of Prophecy says:

"In Christ were united the divine and the human—the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, *the transgressor*, meet in Jesus—the Son of God, and the Son of man."⁶

"Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with His divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature."⁷

If, as some contend, Christ did not partake of our fallen nature, then we must state emphatically that there is no at-one-ment. It has been the devil's special work to tamper with the ladder of salvation, the top rung of which is the divinity of Jesus, the base of which is the humanity of Jesus. While modernism destroys the top rung, papal error removes the bottom rung; but the end result of either error is the same.

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin."⁸ In the loom of heaven and with the fabric of a deteriorated⁹ human nature, Christ wove a pattern of a perfect life, free from all sinful passions, propensities, and inclinations to sin.¹⁰

"In that 'holy place' the love of God was continually burning on the altar of His heart."¹¹ The holy incense of a pure and unselfish life was as heavenly fragrance in a sin-polluted world. In His humanity, Christ was the candlestick of divine light, for upon Him rested the "seven Spirits of God" without measure—"the spirit of the Lord . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Revelation 4:5, Isaiah 11:2).

Christ was the living "table of shew-bread." He demonstrated the truth He had enunciated to ancient Israel: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." Deuteronomy 8:3. "He would hear every word that proceeds from the mouth of God; but He could not obey the inventions of men. Jesus seemed to

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know the Scriptures from beginning to end. . .”¹² By the Word Jesus knew He was the Son of God, through the Word He resisted the devil, stilled the storm, fed the multitudes, healed the sick, cast out devils. He was the Word made flesh (John 1:14), the living Bread which came down from heaven. (John 6:32-38).

Until He was thirty years of age, Jesus of Nazareth was not only building as a carpenter, He was building a temple that would meet the divine approval. When the time spoken of by Daniel the prophet was fulfilled, Jesus was led by the Spirit to be baptized of John in Jordan. By revelation of the Spirit, John perceived He was the Christ, and shrank from baptizing One so pure and holy. But Jesus gently insisted, for well He knew that there could be no temple service without a laver.

The last and climactic step in the building of a temple service was Calvary. From the most holy place to the altar we see the path of our Lord's atonement. Leaving the throne of God, veiling His divinity with humanity, Jesus went step by step down the pathway of loving self-sacrifice and self denial. The climax was reached when He “became obedient unto death, even the death of the cross.” (Philippians 2:8). Having “lived out the character of God through the human body which God had prepared for Him,”¹³ Christ “through the eternal Spirit offered himself without spot to God.” Hebrews 9:14.

When our Lord entered Gethsemane, He entered upon a new phase of His work. At his incarnation, Christ took upon Him our fallen nature, but here He took upon Himself our sins. “He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Corinthians 5: 21). Justice demanded that the death sentence be executed upon the transgressor, but now the sinless One takes the load of guilt, and invites Justice to deal with Him as the sinner's substitute. Having undergone infinite suffering and humiliation in behalf of the human race, having drained to the last dregs the bitter cup, Jesus cried: “*It is finished.*” (John 19:30).

Christ had been building the new covenant tabernacle service, and now the work which He came to accomplish was *finished*. There would be a heavenly sanctuary service for the lost race.

“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.” “And the veil of the temple was rent in twain from the top to the bottom.” John 19:30, Mark 15:38.

These words are deeply significant, and lest there should be any misunderstanding as to their import, we will refer to two statements from the Spirit of Prophecy:

“. . . when the Father beheld the sacrifice of His son, He bowed before it in recognition of its perfection. ‘It is enough,’ He said. ‘The Atonement is complete.’”¹⁴

“Christ made a full atonement, giving His life as a ransom for us.”¹⁵

The words, “It is finished,” signified a complete atonement in a four-fold sense:

First

The at-one-ment of the Father and the man Christ Jesus was complete. It may be objected that “from the days of eternity the Lord Jesus Christ was *one* with the Father.”¹⁶ That is perfectly true. Also, at His incarnation Jesus was still *one* with the Father. And during His earthly life there remained that unbroken unity and fellowship between them both, for Jesus “walked in the light of God's presence.”¹⁷ Jesus could say: “I and my Father are one.” (John 10:30). But when Jesus entered Gethsemane to become the sin-bearer, He stood in a different attitude from that in which He had ever stood before.¹⁸ Here He was numbered with the transgressors, and as a sinner He was shut out from God's presence. The following statements from the Spirit of Prophecy depict the awful reality of the separation of the Father and the Son:

“So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love.

“He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it.

“. . . Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would never-more be *one* with God.

“In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God.”¹⁹

“Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father *separating* His beams of light, love, and glory, from His Son, they would better

understand how offensive is sin in His sight. As the Son of God in the Garden of Gethsemane bowed in the attitude of prayer, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead, as a transgressor of His Father's law. Here was the scene of temptation. *The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness.*"²⁰

"... He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. . . . He feared that sin was so offensive to God, that their separation was to be eternal.

"And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him.

"Then Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" "My God, my God, why hast Thou forsaken Me?"²¹

Now at what point was the Father reconciled to His Son? The following words graphically describe the completion of the atonement:

"Suddenly the gloom lifted from the cross, and in clear, trumpet-like tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into Thy hands I commend My spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. . . . And as in submission He committed Himself to God, *the sense of the loss of His Father's favor was withdrawn.* By faith, *Christ was victor.*"²²

Christ, as the representative of the human race, was again one with the Father as He had been from the days of eternity. In Jesus, God and man became *one*.

Second

At Calvary there was the at-one-ment of divinity and humanity. It is true that at Christ's incarnation, divinity and humanity were united as represented by the most holy and holy places of the sanctuary. But while the veil existed, the union of divinity with humanity was not consummated and sealed. During His life on earth, Christ could have used His divinity at any time to escape from the encumbrance of human nature. As the sins of the world were laid upon His humanity, it was a terrible temptation for Him to use His divine power to escape from the consequences of man's sin.²³

"The humanity of the Son of God trembled

in that trying hour. . . . The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father."²⁴

Three times He prayed that the cup of suffering might pass from Him, but as the vision of a perishing world rose up before Him, He determined to save man at any cost to Himself. When He yielded His life for the lost race, the veil of the temple was rent from top to bottom by a bloodless hand. This not only signified that the earthly service had ceased, but that the veil of Christ's flesh was rent.²⁵ Now divinity was eternally united to humanity. Through Christ's death that union was consummated. "For he is our peace, who hath made both [man and God] one." (Ephesians 2:14).

Third

Christ's death reconciled Justice and Mercy. These two great attributes of the Deity have from eternity been the foundation of the throne of God, the fruit of the divine law. When sin entered, Justice demanded that the sentence of death be executed, Mercy pleaded for the sinner's pardon. To the greatest intellect in the universe outside the Godhead, it seemed impossible to reconcile the prerogatives of Justice and Mercy. Lucifer argued that the only way out was to abolish the law of God.²⁶ For this reason he led angels and men into sin, calculating that by so doing, God would be forced to concede that "the righteousness of God's law is an enemy of peace."²⁷

But God had a plan kept in secret since times eternal (Romans 16:25, RV); and this plan was Calvary. As the Substitute and Surety for sinful man, Christ suffered under divine justice.²⁸ "Voluntarily our divine Substitute bared His soul to the sword of justice, that we might not perish but have everlasting life."²⁹

"Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and

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THE ATONEMENT

(Continued from page fourteen)

Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough.

"God bowed His head satisfied. Now justice and mercy could blend. . . . He [God] looked upon the victim expiring on the cross, and said, 'It is finished.'"³⁰

Fourth

When Christ cried "It is finished," the at-one-ment of God and the angelic hosts was complete. This is not to infer that there was any antagonism between God and the loyal angels, but not until the death of Christ could they fully understand the nature of Satan's rebellion.

Satan had been the highest of all created beings, and greatly loved by the angels. The loyal angels could not answer Satan's subtle arguments, but we might say they followed God in the controversy by faith. It was only through the incarnation, life and death of Jesus that God could demonstrate the righteous principles of His government. The climax was reached at Calvary. "At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God."³¹ Satan was uprooted from the affection of the loyal angels forever, and God's government was vindicated in the eyes of the heavenly hosts.³² "By love's self-sacrifice, the inhabitants . . . of heaven are bound to their Creator in bonds of indissoluble union."³³ This is the thought

expressed by the apostle Paul when he says that "the blood of his cross" was "to reconcile *all things* unto himself," even "*things in heaven.*" Colossians 1:20.

Conclusion

Christ's expiring words, "It is finished," signified that He had established the heavenly sanctuary, reconciled the prerogatives of justice and mercy, united God and man in Himself, and established the government of the universe on a basis of eternal security. This atonement was not limited to His death; it was consummated by His death. It included every step from the most holy to the altar in the outer court — embracing His incarnation, sinless life, and sacrificial death. When He bowed His head and died, the atonement was complete.

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The Atonement

AS MADE BY CHRIST IN THE SANCTUARY

ROBERT D. BRINSMEAD (*Canada*)



O MOSES finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exodus 40:33, 34.

So runs the sacred record concerning the completion of the ancient tabernacle. Now a service was ready to commence — a service that typified the reconciliation of sinful men to God.

"After this, Jesus knowing that all things were now accomplished . . . saith . . . It is finished." John 19:28, 30.

"Suddenly the gloom lifted from the cross, and in clear trumpet-like tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into Thy hands I commend My Spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. . . . by faith, Christ was victor."¹

So Jesus completed His work of building his temple. He had won the right to commence a service in the great sanctuary in heaven — a service that would be the new and living way to reconcile sinful men to God. Says the apostle: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, [Greek, holy places or sanctuary] having obtained eternal redemption for us." Hebrews 9:11, 12.

There is a real sanctuary in heaven. John saw it in vision. (Revelation 4:1-5; 8:2-3; 11:19, etc.). The earthly was a pattern or shadow of it. (Hebrews 8:5; 10:1; etc.). This heavenly sanctuary was built by virtue of the incarnation, life, death, and resurrection of Jesus. After completing His work upon earth, Jesus ascended to be our High Priest in this temple. He ascended not "as a mere

petitioner . . . but as a conqueror claiming His victory."² His atonement on Calvary was complete. As a man He had identified Himself with sinful humanity. He had become sin for us. (2 Corinthians 5:21). He had made full satisfaction for the claims of a broken law; and as He had bowed His head and died, He had broken down that mid-wall of partition. The Father was now reconciled to His Son. Jesus ascended to heaven possessing the same oneness with the Father which was His from the days of eternity.

When Jesus left heaven He was *one* with the Father as the Son of God. But when Jesus returned to heaven He was *one* with the Father in a new sense. As a representative of the fallen race He was one with the Father. In Himself on the cross Jesus had reconciled fallen, sinful man to God. In Himself He had connected earth with heaven, finite man with infinite God. In Jesus the at-one-ment was complete.

The Prayer of Christ

John 17 is a lesson of the intercession of Christ within the sanctuary.³

"Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:1-5.

This prayer of Jesus was "in regard to a glory possessed in His *oneness* with God."⁴ Jesus refused to receive the homage of His people or the angelic hosts until He had the personal assurance from the Father that His atonement was com-

plete,⁵ that as a man He would possess that oneness with the Father which was His from the days of eternity. This is the glory for which Christ prayed, a glory that no cherubim or seraphim can comprehend. It was this glory of oneness and fellowship with the Godhead that Lucifer had coveted. As soon as the Father had signified that this part of Christ's prayer was accepted, Christ had another request to prefer concerning His people upon earth:

"I have manifested thy name unto the men which thou gavest me out of the world: . . . And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:6, 11, 21-24.

Let the imagination take in the scene. Christ was not satisfied to return to heaven to share the glory of that oneness with the Father which was His from eternity. He wants His brethren to share the glory of this at-one-ment. It is a union and fellowship with the Godhead closer than the angels can ever know. The fellowship of the Godhead that was coveted by Lucifer is now through Jesus to be shared with the human family. Jesus has become one with the human family, and nothing less than the human family becoming one with Him on the throne of the universe can satisfy the infinite love of our elder Brother. This is the glory that Christ shares with His people, the glory of His oneness with God. What an amazing thing is this! Who can describe the destiny of the saved? Who can utter the inestimable privilege of becoming a child of God? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

The Spirit of Prophecy portrays the thrilling scene that followed Christ's ascension to heaven:

"He also had a request to prefer concerning His chosen ones upon earth. He wished to have the relation clearly defined that his redeemed

should hereafter sustain to heaven, and to His Father. His church must be justified and accepted before He could accept heavenly honor. He declared it to be His will that where He was, there His church should be; if He was to have glory, His people must share it with Him. They who suffer with Him on earth must finally reign with Him in His kingdom. In the most explicit manner Christ pleaded for His church, identifying His interest with theirs, and advocating, with love and constancy stronger than death, their rights and titles gained through Him.

"God's answer to this appeal goes forth in the proclamation: 'Let all the angels of God worship Him.' Every angelic commander obeys the royal mandate, and Worthy, worthy, is the Lamb that was slain; and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted. . . ."⁶

The Two Phases of the Atonement

This prayer of Christ illustrates the two great phases of the atonement. Through Calvary Christ Jesus as a man in our place had become one with the Father; through His intercession in the heavenly sanctuary the individual believer is made one with the Father. That this work in the sanctuary is also called the atonement is evident from the Levitical record:

"And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation. . . and the priest shall make an atonement for them, and it shall be forgiven them." Leviticus 4:16-20.

". . . the blood is brought into the tabernacle of the congregation to reconcile [*Hebrew, atone*] *withal in the holy place.* . . ." Leviticus 6:30.

"And there shall be no man in the tabernacle of the congregation when he goeth *in to make an atonement in the holy place*, until he come out . . . And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in *to make atonement in the holy place*, shall one carry forth. . ." Leviticus 16:17, 27.

The above texts are cited to demonstrate that it is perfectly Scriptural to say that Christ makes the atonement in the sanctuary. This is the clear teaching of the type. There are some who have no little difficulty in comprehending that the atonement of Christ was completed on the cross in one sense, and that in another sense it is completed in the heavenly sanctuary. They feel that they must reject either one concept or the other. But this is a fatal mistake. There is no contradiction between the truth of Christ's atonement on Calvary

and His work of making the atonement in the heavenly sanctuary.

There are two great phases of the atonement. The first was completed on Calvary; the second is completed in the sanctuary. In the first man and God became *one* in Christ; in the second this at-one-ment becomes the personal experience of the individual believer. In the first the blood was shed; in the second the blood is applied. In the first the fountain was "opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness"; in the second the sinner plunges into the cleansing stream.

The first was God's provision; the second is the individual's acceptance. In the first was traced the experience of Christ from the throne step by step down the pathway of humiliation to the altar of sacrifice from whence He cried, "It is finished." In the second we trace the experience of the repentant sinner from the altar step by step through the service with His Lord until He reaches the judgment throne of God in the most holy place from whence come the same words in behalf of the believer, "It is finished."

"When the Lord's people reach this mark [perfection] they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'"⁷

For the benefit of distinction we might call the first "the sacrificial phase of the atonement," and the second "the mediatorial phase of the atonement." As touching the relative importance of these two great phases of the work of redemption, the Spirit of Prophecy says:

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven."⁸

The Two Divisions of "the Mediatorial Atonement"

From the texts just cited from Leviticus it is clear that the priests made the atonement in the first apartment daily, while the High Priest made the atonement in the second apartment yearly. Paul specifically refers to this "daily and yearly typical atonement" when he says: "The priests went always into the first tabernacle, accomplishing the service of God. But into

HIGHER EDUCATION

Dr. Harry Ironside as a young preacher visited the aged Alexander Fraser and listened enthralled as one truth after another was opened up from God's Word by Fraser until Ironside could restrain himself no longer.

He cried out, "Where did you learn all these things?"

"On my knees on the mud floor of a little sod cottage in the north of Ireland," replied Fraser. "There, with my Bible open before me, I used to kneel for hours at a time and ask the Spirit of God to reveal Christ to my soul and to open the Word to my heart. He taught me more on my knees on that mud floor than I could ever have learned in all the colleges and seminaries in the world."

the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Hebrews 9:6, 7.

"Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner."

As we proceed with our study of the atonement, we will see that the daily and yearly service typified two distinct divisions of the work of atonement in the heavenly sanctuary. Each is essential to salvation, and should be intelligently understood by all of God's people. For the present we quote the words of O. R. L. Crosier which very appropriately summarize the significance of the two ministrations:

"The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministrations was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies—the

former was made for individual cases, the latter for the whole nation of Israel collectively—the former was *made for the forgiveness of sins*, the latter for *blotting them out*—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.”⁹

Crosier wrote the first complete treatise on the Sanctuary which became the basic teaching of the Advent movement after 1844. Concerning this presentation Sister White wrote:

“The Lord shew me in vision, more than

a year ago, the Brother Crosier had the true light, on the cleansing of the Sanctuary, etc; and that it was his will that Brother C. should write out the view which he gave us in the *Day-Star, Extra* February 7, 1846. I feel authorized by the Lord, to recommend that *Extra* to every saint.”¹⁰

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The Atonement

THE DAILY IN TYPE AND ANTITYPE

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AND EVERY priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. The priests went always into the first tabernacle, accomplishing the service of God." Hebrews 10:11; 9:6.

Here the apostle carries our minds back to the continual service of the tabernacle ritual. In this daily service the priests not only offered up the morning and evening sacrifices (Exodus 29:38-42), but ministered the blood of the sin offerings before the golden altar of incense in the first apartment. By this ceremony atonement was made for the repentant sinner, he was forgiven, and his guilt was transferred to the sanctuary. (See Leviticus 4). The priests also offered incense upon the golden altar, and tended the lamps and table of shewbread. All this comprised "the daily."

Evidence is not wanting to show that Christ entered upon His continual ministry after His ascension. Daniel's prophecies bring to view the wicked work of "the man of sin" in taking away from the Christian church the knowledge of "the daily" ministration of the "Prince of the host" in the heavenly sanctuary. (Daniel 8:11, 12). In the book of Revelation we are given glimpses of this ministration in the first apartment of the heavenly sanctuary. (See Revelation 1:13; 4; 8:2-4). The book of Hebrews directs our minds to "the daily" in the heavenly sanctuary.

"But this man, because he *continueth ever*, hath an *unchangeable* priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth* to make intercession for them." Hebrews 7:24, 25.

Uplifting the Cross

It is necessary that we clearly understand the relationship of Christ's continual ministry in heaven to His great sacrifice on Calvary. Let us consider what hap-

pened following Christ's inauguration as Priest of the heavenly sanctuary. A continual service in the sanctuary commenced—a service that was to be the new and living way to reconcile sinful men to God. Jesus took His censer full of the fire of divine love and cast this fire into the earth. He sent forth His Representative, the Holy Spirit, with no modified energy, but with the fulness of divine power (the seven Spirits of God) to prosecute His work upon earth. Through the power of His Spirit, He sent forth the Word of His salvation, the Bread of life, unto the ends of the earth. As the angels bowed before their returned Conqueror with love and adoration, Jesus enlisted them to co-operate with Him in His supreme interest—the salvation of the lost. See the great temple in heaven, the millions of cherubim and seraphim forming a vast theatre around the throne of God, going to and returning from their mission of salvation like the flash of lightning. See the elders, the four living beings, and in the midst of all, the Lamb of God, not in solitude or idleness, but with one great pulse of harmony all co-operating in the work of man's redemption. All the agencies of heaven are employed in presenting before men the Lamb of God, the sacrifice for the sins of the world. (See Revelation 1:13; chapters 4 and 5; 8:3-5; Hebrews 1:14).

The Holy Spirit took charge of Christ's work on earth. Jesus had said to His disciples:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you. But if I depart, I will send Him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: . . . he shall not speak of himself . . . he shall glorify me: for he shall receive of Mine, and shall shew it unto you." John 16:7, 8, 13, 14.

We know very little concerning the Third Person of the Godhead, the reason

being that "He shall not speak of Himself." It is His work to glorify Christ, to uplift before men the glory of the cross of Christ. "As Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up." John 3:14. The sinner's only hope is to see Calvary. But Calvary is not seen with the physical eye. Most of those people who saw Jesus of Nazareth put to death had eyes which saw not. The natural mind, the fleshy brain cells, cannot comprehend the cross. Flesh and blood cannot reveal it. Only the Holy Spirit can reveal Calvary to the soul. This is His office. When the gospel was preached to the Galatians, Paul could say to them, "Jesus Christ hath been evidently set forth, crucified among you." Galatians 3:1. The Holy Spirit had presented Calvary to these heathen with such reality, that it was verily as tangible to them as if they were that dying thief who saw the King on the cross, and who cast his helpless, dying soul upon the Saviour.

The Holy Spirit uses men. He used the apostle Paul. What was the message of the Holy Spirit through Paul?

"We preach Christ crucified . . . for I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Corinthians 1:23; 2:2.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.

We are not to regard Paul as being over enthusiastic about the cross. Perhaps if Paul were here today we might wonder if he were going off on a tangent in emphasizing this doctrine to the exclusion of others. But here we must think soberly, and think carefully. Are we guilty of emphasizing other doctrines to the exclusion of the cross? To Paul there was one truth and one gospel — Christ crucified. Every other gem of truth which he preached was but a ray of light from the cross, a facet of this one central truth. The Holy Spirit had so enlightened his mind to the reality of the cross, that the whole Scripture shone with the glory of the crucified One. The one consuming interest of his life was to make all men see the mystery of God's love as revealed in the sacrifice of His Son. This was his gospel. Lest we think that this was merely his peculiar approach to presenting the gospel, let us heed his

warning:

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1:8.

The work of the Holy Spirit, sent by heaven's High Priest, is to uplift before men the cross of Christ. The Word of God, the living Bread, is sent by the Minister of the true sanctuary to uplift before men the cross of Christ. The angels are sent by Jesus to draw our minds to the cross of Christ. All who yield their lives to God likewise join in the gospel commission to uplift before the world the cross of Christ. The one great purpose of "the daily" ministry in the heavenly sanctuary is to reflect the light from the cross of Calvary.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Forerunner is for us entered.' There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption."¹

Receiving the Atonement

Here is a sinner — the object of Christ's supreme love. He may be a rank unbeliever, or a respectable church member who is unrenewed by divine grace. Christ can do nothing for him until he is stripped of all self-sufficiency and realizes his helpless condition. He therefore sends forth His Spirit to convince him of sin. (John 16:8). "He lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction."² Seeing the spiritual nature of the law, the convicted one exclaims: "I was alive without the law once; but when the commandment came, sin revived, and I died." Romans 7:9.

Now he sees himself dead in trespasses and sins, under the wrath of the divine law. Realizing that "the law is holy, and the commandment holy, and just, and good," he sets out in earnest upon a new life. He cries to God for pardon, holding out as a pledge of his sincerity his promises and resolutions to reform. He determines with all that lies in him to keep the commandments — with God's help. He verily thinks that this is righteousness by faith. What is the result?

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I . . . for the good that I would I do not: but the evil which I would not, that I do." Romans 7:14, 15, 19.

In vain are his endeavors to free himself from the condemnation of sin or to break its power. The law is his schoolmaster (Galatians 3:24), goading him, convicting him, and giving him no peace. Finally he realizes that such religion is worth nothing—it is much talk, dry formality, and heavy drudgery. Deep in his soul he knows that he has no hearty love for God, and that his best efforts are slavish, not better than glittering sins. He is still by nature at enmity with God. He longs for freedom from sin, peace and reconciliation with God.

The Holy Spirit now turns the mind of the sinner to the cross of Jesus. With humble heart he surveys the atonement. Here he sees that in the choice gift of the Father, the whole treasury of heaven has been opened for him. With the eye of faith he sees Jesus, the King of glory, plunge to infinite depths of humiliation because He considered heaven not a place to be desired while the sinner was without God and without hope in the world.

At Bethlehem he sees the King of glory take upon His divine nature the sinner's fallen nature. Then in Gethsemane and on Calvary he sees Jesus take upon that fallen nature all of the sinner's guilt. By faith he sees Jesus on the cross, completely in his place—as weak as he is, as sinful as he is (We use this expression reverently in the sense that Jesus became sin for us, 2 Corinthians 5:21.). In Jesus he sees that his sinful life has been lifted up and nailed to the cross, just as the serpent was lifted up in the wilderness. In Jesus on the cross he sees that life of his which Jesus has taken upon himself bearing the bolts of wrath, suffering the dreadful penalty of eternal separation from God. He sees the mysterious Victim drinking the cup of suffering for him while His soul is enveloped in impenetrable darkness. Finally he sees the darkness part, and the face of the Saviour shine forth like the glory of the sun as He cries: "It is finished!" What do these words mean for him? The Holy Spirit directs his mind to the Word of God:

"But now in Christ Jesus ye who sometimes

were far off are made nigh by the blood of Christ. For he is our peace, who hath made both [God and man] one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [God and man] one new man, so making peace; And that he might reconcile both [Jews and Gentiles] unto God in one body by the cross, having slain the enmity in himself [margin]; and came and preached peace to you which were afar off, and to them that were nigh." Ephesians 2:13-17.

The sinner pauses to take in the significance of this Scripture. Here was Jesus in his place—with his fallen nature, with all his sins. In Jesus on the cross his old sinful nature was crucified (See Romans 6:6). In Jesus on the cross his sin was purged (See Hebrews 1:3). In Himself Jesus made the sinner nigh to God whilst he was a stranger from "the covenants of promise." In Himself Jesus made peace between man and God whilst he was an alien and an enemy of the heavenly household. In Himself Jesus smashed down the middle wall of partition whilst he was shut out from God. In Himself Jesus abolished the enmity, whilst his mind was at enmity with God and His law. In Himself Jesus made the sinner one with God whilst he was vainly struggling to be at-one with God by human effort ("the law of commandments contained in ordinances"). In Himself Jesus reconciled the sinner to God whilst he was by nature a child of wrath. In Himself on the cross Jesus slew the enmity whilst he was alienated and an enemy in his mind by wicked works (See Colossians 1:20-22).

And now, having accomplished all this on the cross with the completeness of eternal salvation, Jesus announces to the sinner: "Peace to you which were afar off." He announces the good news that the sinner need not vainly struggle to get over the wall of separation to find peace and acceptance with the Father, "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8. Jesus announces the good news that in Himself the work is done, the atonement is made, salvation is obtained, peace is established, reconciliation is complete, and all this once and for all. The sinner is not called upon to make his peace and atonement with God; he is invited to accept Jesus as his peace and atonement. (See Additional Notes at end of article.)

The sinner is overwhelmed with God's love for such a rebel. Here is love without parallel. It attracts him to the foot of the cross. As the light of Christ's self-sacrificing love penetrates his soul, the selfishness, enmity, and moral deformity of his own life becomes painfully distinct. "He loathes himself as he views the pure, spotless character of Christ."³ Yet in spite of his humiliating position, he knows that Jesus loves him as he is. He realizes that "he has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God."⁴

But as he looks upon his Sin Offering, his faith takes hold of Jesus as his atonement. Upon the Lamb of God he confesses the burden of his guilt. By faith he dies upon the altar of sacrifice with his Victim. He surrenders his sinful life at the foot of the cross. In heart-broken penitence, he exclaims in tears mingled with joy:

"Love so amazing, so divine,
Demands my life, my soul, my all."

Thus a "clear, steady view of the cross of Christ," a true appreciation of the atonement of Christ, has led the sinner into *an experience* of true repentance, true faith, and true crucifixion of self.

Swiftly the agencies of heaven act to set the soul free in Christ. The Minister of the heavenly sanctuary "stands in the presence of God, saying, Father, I take upon Myself the guilt of that soul. It means death to him if he is left to bear it . . . he shall be forgiven. My blood shall cleanse him from all sin. I gave My life for the sins of the world."⁵ As Christ sprinkles His blood before the altar in the sanctuary of heaven, the Spirit sprinkles the sanctuary of the soul from an evil conscience (Hebrews 10:22), and resurrects a "new being in the image of God."⁶ The love of God is kindled upon the altar of the heart;⁷ the Spirit strikes the chords of the soul and draws out the prayers and praise which ascend from the believer as incense to the heavenly sanctuary;⁸ the lamps of the soul are trimmed and lighted;⁹ and the truth, the living Bread, takes possession of the mind. The sinner is now pardoned, forgiven, cleansed, justified, created anew in Christ Jesus. He loves God. He loves God's law. *He has received the ATONEMENT.* God and the angels rejoice. (Leviticus 4:35, Romans 5:11).

This work of atonement is a continual ministrations. The believer is now to follow on to know the Lord. Day by day he is to enter into a deeper *experience* of repentance, death to sin, cleansing, and renewing of life. Entering by faith into the great at-one-ment with God is a progressive experience. "There will be a continual reaching out of the soul after God, a continual, earnest, heart-breaking confession of sin and humbling of the heart before him."¹⁰ Through prayer (the altar of incense), the study of the Word (the table of shewbread), and the reception of the Spirit into the heart (the seven lamps of fire), the believer daily progresses in his knowledge of God's will and character, and the awareness of the sinfulness of his own nature. Each day he may gain new victories in the greatest battle that can ever be fought. Such victories will be gained in no other way than the way in which he made the first start — in penitence, humiliation, and self-surrender at the foot of the cross. There is no higher place to which he can attain.¹¹

Taking Away the Daily

"Yea, he magnified himself even to the prince of the host, and by him *the daily** was taken away, and the place of his sanctuary was cast down. And an host was given him against *the daily** by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Daniel 8:11, 12.

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away *the daily*,* and they shall place the abomination that maketh desolate." Daniel 11: 31.

From the birth of the early Christian church and the commencement of Christ's continual ministry in heaven, Satan bent his efforts to obliterate from the minds of men the knowledge of the cross of Christ. To do this he had to turn the eyes of the church from Christ's continual ministry in heaven, a ministry which reflected to men the light from the cross.

In the papal system he forged a counterfeit to Christianity — the abomination that maketh desolate. "To fasten them in the deception, the sign of the cross would be exalted and worshiped, to the utter exclusion of the truth of the cross.

* NOTE — The word *sacrifice* has been omitted after the word *daily*, because it is a supplied word and does not belong to the text — See *Early Writings*, page 74.

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Thus, from the days of Constantine, the sign of the cross became the emblem of professed Christianity, while the doctrines of Romanism, a subtle and deceptive counterfeit of righteousness by faith, wrought desolation in the human heart. The shadow was offered in place of the substance. . . . So confident is Satan of his plans that he freely permits preaching about the cross, praying about the cross,

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singing about the cross, wearing the cross, even worshipping the cross, just so long as understanding the Cross is eluded. What more clever deception has Satan perfected to take the sign of his utter defeat, and transform it into the vehicle of his victory.”¹²

Thus the early church was plunged into the bondage of Babylonish captivity.

Additional Notes

“The atoning sacrifice is full and sufficient.”¹³

“The atonement that has been made for us by Christ is wholly and abundantly satisfactory to the Father.”¹⁴

“No one less holy than the Only Begotten of the Father could have offered a sacrifice that would be efficacious to cleanse all—even the most sinful and degraded—who accept the Saviour as their atonement. . . .”¹⁵

“The repentant soul realizes that his justification comes because Christ, as His substitute and surety, has died for him, is his atonement and righteousness.”¹⁶

“All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement — at-one-ment with God.”¹⁷

“Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made.”¹⁸

“The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace.”¹⁹

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The Atonement

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HOW ADVENTIST HISTORY IS A COMMENTARY ON

The Cleansing of the Sanctuary

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.



ADVENTIST history is a commentary on Daniel 8:14.

In 1818 William Miller studied this prophecy and concluded that the 2300 days would end on or before the Jewish year 1843. Believing that the cleansing of the sanctuary pointed to the second Advent of Christ, a sense of duty and conviction urged him to publicly proclaim his faith. After the falling of the stars in 1833, the same year as Miller received a license to preach from the Baptist church, thousands in the United States were convinced as to the truth of his message. Many joined Miller in preaching the warning of the first angel of Revelation 14 — "Fear God, and give glory to him; for the hour of His judgment is come." (Verse 7).

First Disappointment

When the expected time of the Advent passed in the spring of 1844, the Advent believers were thrown into a position of uncertainty and perplexity. The "wise virgins" among them held fast to their faith, believing that they must wait for the fulfillment of the vision, "though it tarry." (Habakkuk 2:3). At this time the churches in general reached such a pitch of opposition to the Advent doctrine, that in the summer of 1844, some 50,000 Advent believers were forced to withdraw from these churches. Observing the marked spiritual declension that befell the churches as a result of this "Exodus", the Advent believers began to proclaim the second angel's message of Revelation 14: "Babylon is fallen, is fallen." (Verse 8). This message, however, was not pro-

claimed with the energy that had marked the preaching of the first message, for the people of God could not rise above their disappointed hopes. Then during August of 1844, while many of them were gathered at a camp-meeting at Exeter, a Brother Snow presented before the waiting Adventists conclusive evidence that the 2300 days would end on October 22nd, in harmony with the type of the day of atonement on the 10th day of the Jewish 7th month.

Snow's Explanation

Snow explained the past and present position of the Adventists in the light of Christ's parable of the ten virgins who went forth to meet the bridegroom. A wave of irresistible conviction swept over the Advent company as Snow gave the call of mid-night, "Behold, the Bridegroom cometh; go ye out to meet Him." Matthew 25:6. Like a tidal wave, the mid-night cry swept over the land, producing the greatest revival and return to primitive godliness that had been witnessed since apostolic times.

Birth of Sanctuary Truth

On October 22 came the crushing disappointment referred to in Revelation 10. The eating of Daniel's great time prophecy was sweet as honey to the waiting people of God, but the passing of time was bitter to the belly. The morning after the disappointment, one Hiram Edson was walking through a corn field with a companion, reflecting on their Advent experience, when light dawned in Edson's mind that Christ had on this antitypical

day of atonement entered for the first time into the most holy place of the heavenly sanctuary to perform a special work of atonement for His people before the mercy-seat preparatory to His second coming.

This idea led the Advent believers who held fast their faith, to study the meaning of the cleansing of the sanctuary. They found that on the 10th day of the Jewish 7th month the high priest entered for the first time into the most holy place to make a special atonement for Israel, after which he came out of the sanctuary and blessed the waiting congregation. So they understood that Christ had entered the most holy place of the heavenly temple in 1844 to commence the work typified by the earthly day of atonement, and after completing this work He would return to earth to bless His waiting people with eternal life. This doctrine was embodied in O. R. L. Crozier's article, "The Sanctuary," written in the *Day Star Extra*, 1846. Through Mrs. E. G. White, the Lord recommended this presentation of the sanctuary question to every saint (See *A Word to the Little Flock*, page 12). The light which came to the minds of God's people as they diligently studied the question of the cleansing of the sanctuary was complemented by clarifying visions given to Mrs. White, and was later written out in such books as *Early Writings*, *Patriarchs and Prophets*, and *The Great Controversy*.

Foundation of Advent Faith

Continually the servant of the Lord admonished the church that the light which came to God's people after 1844 on the cleansing of the sanctuary stood "in truth and righteousness", and was the foundation of the Advent faith. Let us therefore review these fundamental concepts of the cleansing of the sanctuary that have been the heritage of the Advent movement since 1844.

1. The sanctuary referred to in Daniel 8:14 is the new covenant sanctuary, or the heavenly sanctuary, where Christ ministers as High Priest. The earthly sanctuary was a copy, pattern, or shadow of this sanctuary. (*The Great Controversy*, pp. 414-417).

2. Christ ministered in the first apartment of the heavenly sanctuary until 1844. (*The Great Controversy*, p. 421).

3. As soon as men sin, angels record the sins in the books of heaven. (*The Great Controversy*, pp. 486-7). When they repent and claim the blood of Jesus as their atoning sacrifice, their guilt is transferred to the heavenly sanctuary. (*The Great Controversy*, p. 421). Pardon is entered against their names in the records of heaven, but the sin still remains recorded on the books of record. (*The Great Controversy*, p. 421).

4. In 1844 began the work of blotting out these records of sin from the books of heaven. This work will continue to the close of human probation. (*The Great Controversy*, p. 486; *Early Writings*, p. 48). This is what is comprehended in the cleansing of the sanctuary. (*The Great Controversy*, pp. 421-422). This is also called the final or special atonement. (*Patriarchs and Prophets*, p. 358; *Early Writings*, pp. 251, 253).

5. Before the sins can be blotted from the books of record, there must be a work of examination to determine who is entitled to the benefits of this final atonement, or blotting out of sins. Hence the cleansing of the sanctuary involves a work of "investigative judgment" as brought to view in Daniel 7:9-10. This judgment would be concerned only with God's professed people of all ages. (*The Great Controversy*, pp. 422, 480).

6. When the cases of the dead and living have thus been decided, and the sins of all the faithful have been blotted from the records of heaven, probation will close. In His character of a Mediator, Christ will tarry a moment in the first apartment of the heavenly sanctuary, take up the sins of God's people that have been transferred into the sanctuary, and place them upon Satan the originator of sin. He will suffer their final punishment in banishment to the desolate earth during the thousand years, and in the fires of the last judgment. (*The Great Controversy*, pp. 422, 485, 658; *Early Writings*, pp. 178, 280; *Patriarchs and Prophets*, p. 358).

Progressive Revelation of Daniel Eight

The foregoing constitutes a very brief synopsis of the basic truth which came to the Advent movement after 1844, and since that time has remained the fundamental teaching of Seventh-day Adventism.

This study of Christ's work in the most

holy place of the heavenly sanctuary brought the ark of God before the attention of His people. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Revelation 11:19. Thus the minds of the Advent believers were drawn to God's down-trodden law, and they perceived the great work of Sabbath reform in Revelation 14 and the solemn warning against "the mark of the beast." So came about the birth of the third angel's message: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:9-12.

Revelation Eighteen

The important point for us to observe is that each important stage of development of the Advent movement was in direct response to a certain understanding of Daniel 8:14. As Daniel 8:14 unfolded, the Advent movement developed. The first angel's message began in response to a certain understanding of Daniel 8:14: the second angel's message and mid-night cry came in response to increased understanding of Daniel 8:14: the third angel's message was born in response to further light on Daniel 8:14. But the story of the great second Advent movement did not end in 1844. Another mighty angel is to join the third angel's message as the mid-night cry joined the second angel's message in the summer of 1844. In this movement the whole earth will be lightened with the glory of God, for the gospel message is destined to close with the mightiest manifestation of the power and glory of God that has ever been witnessed (Revelation 18:1).

Now since the first, second, and third angel's messages each came in response to an unfolding of the significance of Daniel 8:14, is it not reasonable and logical to conclude that the coming of that other mighty angel with the full glory of truth will be in response to the full understanding of Daniel 8:14 on the part of God's people? Indeed, since the cleansing of the sanctuary is the only original contribution that this people has made to theology, and

since Revelation 18:1 is the destined finale of the Advent message, we must expect that this last mighty movement will simply be God's commentary on Daniel 8:14.

An Unfolding Revelation

In view of what we have just considered, it must be evident that the full light on the cleansing of the sanctuary was not unfolded to God's people in 1844. Christ had come with the unsealed prophecy of the 2300 days in his hand to give to His people the revelation of Himself. But the Sun of Righteousness, like Moses in type, had to veil the great revelation of truth. (See Revelation 10:1.). When the veil is fully removed from Daniel 8:14, the Sun of Righteousness will no longer be "clothed with a cloud." Then "the triumph of truth will be like the appearing of the sun at noonday. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory." (*Selected Messages*, Vol. 2, p. 108). This event awaits "an ethical, spiritual, and practical understanding of the cleansing of the sanctuary."¹

The following observations by D. K. Short give a very accurate appraisal on the subject of the cleansing of the sanctuary:

Some misapprehensions in the history of God's people. From the time of the very first promise to the parents of the race (Genesis 3:15), down to the present day, there have been sundry misunderstandings of God's declared purpose. It would seem that the participants of history somehow had their eyes blinded to that which later generations came to see with great clarity. The evidence is so real and so overwhelming in this respect, that the present generation may well ponder wherein discernment is possibly lacking.

"It was not given to the prophets to understand fully the things revealed to them," affirms Ellen G. White, (*The Great Controversy*, p. 344), even though they were diligent in their search. Thus it was when the disciples of Christ walked and talked with Him. When they were sent forth to preach, "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," (Mark 1:15), they were imbued with a popular misconception of the Messiah as a temporal prince (*The Great Controversy*, p. 345). The very message they bore was based on the ninth chapter of Daniel, but they failed to grasp that "after threescore and two weeks shall the Messiah be cut off." Their eyes were fixed upon the glories of a worldly kingdom.

A similar kind of reasoning led John the Baptist into the same error. He did not fully understand the nature of Christ's kingdom, and

looked for the Jewish nation to be delivered from her national foes. . . .

A nineteenth century parallel. Reference has been made to the fact that the Millerites saw in their experience the direct leading of God. The fruit in changed lives had been too marked to ignore. Though this cannot be denied, yet there was a deficiency, and the parallel is drawn by Ellen G. White:

"Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had long been established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to give to the world, yet through a misapprehension of its meaning, they suffered disappointment." (*The Great Controversy*, pp. 351, 352).

The fact that the disciples of Christ, and later the Millerites, were deficient in their understanding of spiritual truths does not detract from their God-given call. The point is, there was "an acceptance of, or adherence to, popular errors that blinded the mind to the truth." (*The Great Controversy*, p. 353).

These examples make it abundantly clear that time, place, or position in no way makes any group of individuals immune from spiritual error and misapprehension even though the group may be called directly by God and have credentials from Heaven. It is in this kind of light that the great truth of the sanctuary should be examined. That which was "present truth" one hundred years ago is still truth, but it is hardly "present" or current in the sense of being a larger understanding of God and the principles of His government. It would therefore be tragic if the Remnant Church should in the least consider that the delay of the Lord in returning has to do with the work of cleansing *in heaven*. Akin to this would be the equally disastrous concept that the advent of Christ is contingent upon a larger membership, more institutions, greater schools, and in general those things by which the world measures progress and achievement.

Sacred history gives no example of failures due to an inadequate supply of resources or material deficiency — but it is replete with examples of miserable failures due to spiritual poverty. The Last Church, the Seventh Church, the Laodicean Church, has not been indited because she has no "works," for the True Witness says plainly that He knows the "works." The indictment is, "thou . . . knowest not." (Revelation 3:14-22). . . .

Few would deny that the world has made tremendous advancement in scientific knowledge during the past one hundred years. This is true in every field of human endeavor. There might be some question, however, as to whether the church has made a complementary advance in spiritual discernment, or if spiritual light is any brighter, any keener today than it was when the pioneers began to retrieve and assemble the truths of the denomination a century ago.²

The above remarks are very much in harmony with the counsel of the Spirit of Prophecy. Discussing the cleansing of the sanctuary in connection with the controverted message of righteousness by faith, Mrs. White wrote in 1890:

"The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, He would address a large number who claim to believe present truth with the words He addressed to the Pharisees: 'Ye do err, not knowing the Scriptures, or the power of God.'" *Review and Herald*, February 4, 1890.

That we as a people need to understand more fully the significance of the cleansing of the sanctuary, and that such an understanding will prepare the way for the finishing of the work of God on earth, is clearly set forth in the following statement:

"The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. Their faith will go with Him into the sanctuary, . . ." (*Testimonies*, Vol. 5, p. 575).

Conclusions

Light on Daniel 8:14 produced the first angel's message.

More light on Daniel 8:14 produced the second angel's message and the midnight cry.

Light on the cleansing of the sanctuary gave birth to the third angel's message.

There is still more light to be brought to the attention of God's people in regard to the cleansing of the sanctuary. Such light will be the light of that other angel whose glory shall fill the whole earth.

A consideration of these things should lead us to a renewed and diligent study of the cleansing of the sanctuary, knowing that before us lies the secret that will be

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the unfolding of the greatest truth to shine forth upon the understanding of man since the days of Pentecost. D. K. Short graphically illustrates the tremendous potential of this subject by way of a striking illustration:

"In recent years in scientific circles, there has been an eloquent portrayal of the immense potential in the hands of the Remnant Church. In the year 1905, Albert Einstein formulated his equation of the theory of special relativity. Forty years later, in the year 1945, as a direct result of the theory, the first atomic bomb was exploded and the atomic age was born. In 1905, only a theory existed, only a few symbols recorded on paper, but inherent in these was power to move mountains and to produce light equal to the sun. It took forty years for the formula of Einstein to become a living vital creation, eminent proof of the premise.

"A little over one hundred years ago, there was given to the Seventh-day Adventist forefathers, a formula, an equation, that is still to a large degree but a record on paper. To date the equation has not been truly tried. Yet inherent in this equation, is the sum total of the power of the Creator of the universe. Adventists have within their reach a power that is to lighten the whole earth with a glory never before seen by mortal man. The truth in the possession of this people, is fit to overshadow every gem of thought conceived by all the philosophers of past ages. It is not simply a pleasing rhetorical phrase that this people is to be the 'head.'

"The pioneers of this message, by prayer, faith and study of God's Word, established a bastion of truth that cannot be gainsaid by Satan and all his angels. The pioneers had 'present truth,' and it is still true today, but it is not

present truth. The truth of Einstein's equation has not altered nor diminished one particle to this day, yet the real truth of his formula was proved in the product that it created. That made it 'present truth.' The truth of the formula in the hands of the Remnant Church, is to be found in the product that it creates. Though one hundred years have gone by, and the earth still waits to be 'lightened with His glory', the equation still is only a theory; yet it will be proved, the product is certain and the result sure."³

In our next installment we will study the meaning and scope of the cleansing of the sanctuary, and will seek to understand how the theory of the 2300 days is to be translated into an experience that will be the fulfillment of Revelation 18:1.

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