

beautiful tapestry could not have been spotted with blood!" But was not the sinless life of Jesus more, much more, than a royal colored linen veil richly embroidered with gold? Yet, the iniquity of us all was laid on Him, that with His stripes we might be healed. Isaiah 53:5, 6. As the high priest sprinkled the face of the veil with the blood of the sacrifice made for "the whole congregation of Israel," Lev. 4:13, 17, so Christ taking our sins in His own body, "has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God." GC 489.

The Veil "Renewed Yearly." We are told that the veil was "renewed yearly," 3SP 3:166, 167. This expression evidently does not mean that the veil was taken down at the end of each year and replaced by a new one. The veil was never taken down except when the camp was moved from place to place, at which time it was most sacredly handled. If a new veil were hung up at the end of each yearly round of service, about 500 new veils, 40 of them during the wilderness wandering, were made before a permanent temple was built in Jerusalem, and more than 1500 before the veil was rent at the death of Christ. Anything, a house, a garment or anything else, can be "renewed" without being *replaced* by another. In fact, *renewing* does not mean *replacing*. According to Webster it means to restore, to renovate. Moreover, to replace the veil each year would certainly spoil the sense of the type that the veil represented the flesh of Christ, for then would Christ often have died, or another have taken His place. Heb. 9:25.

How, then, was the veil "renewed?" This is a proper question, and demands a clear and satisfactory answer. With equal propriety we may also ask, How were the blood stains removed from the mercy seat, the golden altar and other places where sin had, in figure, been transferred by blood?

Someone may suggest that since the Levites had charge of the sanctuary, Num. 1:53, would it not be their duty at the close of the year's service, to remove these stains? It is true that the Levites were specially set apart by God to assist the priests. Num. 8:5-24. But the only time they were allowed within either apartment of the sanctuary was when the camp was moved from place to place. Even then, not until the furniture was covered by the priests, did they enter the sanctuary "to do the work of the tabernacle of the congregation." Num. 4:15, 20; 18:3. Do not these scriptures preclude the Levites from having any part in cleansing the sanctuary from these blood stains? The inspired word of Jeremiah states that sin cannot be removed by washing even "with nitre" and "much soap." Jer. 2:22. The removal of sin is a miracle of God's grace. Would it not therefore seem that the answer given by F. C. Gilbert, an authority

on the Jewish economy, is biblical and correct, namely, that on the day of atonement, this rich drapery, like other parts of the sanctuary where blood had been placed, was "miraculously restored" to its original purity? The blood of the Lord's goat which the high priest used in all parts of the sanctuary on the day of atonement "was used to cleanse the sanctuary from the sins of the people. Lev. 16:19. "Thus typifying the blood of Christ which alone can cleanse from sin." E.G. White in *Sons and Daughters of God*, p. 225.

Within the Veil. As already noted, while Christ lived on this earth, He never entered either the Holy or the Most Holy apartment of the earthly sanctuary. Heb. 9:24. As an Israelite, He remained in the court, to which alone Israel had access. Not until His ascension when He was anointed for the priesthood, did He go beyond the court. At that time He entered upon His priestly ministry in the Holy place of the *heavenly* sanctuary. When the Judgment began in 1844, He passed into the Most Holy place of the heavenly sanctuary. Through faith in our High Priest who is passed into the heavens, we too may come within "the second veil" into "the Holiest of all." Heb. 9:3.

What does it mean to us to enter within the veil? What difference does it make whether by faith we follow Christ into the Most Holy place or remain outside? The answer is found in another question: What difference did it make to the Jews who through unbelief refused to follow Christ when He left the court of earth and entered upon His work in the holy place of the heavenly sanctuary? We know the answer. It meant their rejection by the Redeemer. So with us, we must follow Christ where He leads the way or we cannot be benefited by His atonement, and finally we shall be cut off from His people.

To enter within the second veil means to accept the judgment message of Revelation 14:7-12, and to walk in all the light. If we don't, we shall be like the unbelieving Jews. There can be no halfhearted work now, for we are facing eternity with all that is involved. Since 1844, the judgment message continues to be preached all over the world, and tens of thousands of earnest, consecrated Christians have responded and by faith have followed Christ within the second veil for salvation.

In the Most Holy Place. The holy of holies represents the audience chamber of the Most High. It is the most sacred place in the sanctuary, containing the sacred ark, glittering with gold, enshrined within which and guarded by two golden cherubim, are the tables of stone containing the ten commandments, the "law of liberty" by which all "shall be judged." James 2:12; EW 252. Covering the ark is the golden mercy seat with its two golden cherubim, stretching their overshadowing wings on high. Between and above these cherubim is the Shekinah, the visible

...with the glory of God. Resting on the mercy seat between the angels is the golden censer, Heb. 9:3, 4; EW 32, 252, placed there by the high priest as he entered, but at other times kept in the holy place with the golden altar, both of which were for burning incense. EW 251, 252. From it rises the smoke from the incense, which like a veil dims the glory of the Shekinah, and fills the room with fragrance.

On the golden walls surrounding the ark are forms of angels while the veil and the inner covering of the ceiling, are covered with cherubim richly embroidered in sparkling gold thread. These shining angels on every side, represent the "innumerable" company of angels that surround the throne of God, while the blue, and purple, and scarlet colors of the ceiling and the veil, reflected in the yellow gold, suggests the rainbow around the throne. The entire room is made dazzlingly brilliant by the presence of the Shekinah, whose glory is everywhere reflected from the surrounding gold. All this is "but a dim reflection of the glories of the temple of God in heaven, the great center of the work of man's redemption." PP 349. No wonder we are told that no language can describe the glory of the heavenly scene.

The Cleansing Room. An appropriate name for the Most Holy place is the *cleansing room*, because here on the day of atonement all confessed sin was in figure blotted out, and the sanctuary cleansed. The Bible recognizes three cleansing agencies—water, fire, and blood. Water is used at baptism; fire at last will destroy every trace of sin from the universe; blood makes effective both water and fire. "The blood of Jesus Christ...cleanseth us from all sin." I John 1:7. Since 1844, now more than a century, the inhabitants of earth have been living in the great antitypical day of atonement. Today, the Judgment is set, and the books are opened. Today, the cases of the dead who have professed to love and serve God, and whose names have at some time been written in the Book of Life, are coming in review before the great Judge. Small and great stand before Him, and are being "judged out of those things which were written in the books, according to their works." Rev. 20:12.

We are nearing the end of the journey. We are in the time when "there shall be a great shaking in the land of Israel." Eze. 38:19. For many, probation is now closing. Only those who are sanctified can be accepted. All others will be shaken out and finally destroyed, cut off from among God's people. "Cut off" or "cleansed" —which shall it be for me? Which shall it be for you?

The Glory Room. The most holy place, filled with the Shekinah glory, has also been called *the glory room*. What does this mean in our own individual experience? Christ's last prayer for His disciples before His crucifixion was, "Now, O Father, glorify thou Me with Thine own self

with the glory which I had with Thee before the world was...And the glory which Thou gavest Me, I have given them." John 17:5, 22. How may we obtain this glory? —Only through a personal and enduring Christian experience. If, through the court experience, the righteousness of Christ has been *imputed* to us, covering all our *past* sins, and giving us reconciliation and justification; if, in the holy place, His righteousness is now being *imparted* to us, freeing us day by day from the *power* of sin which leads to sanctification, and if we remain true and faithful to the end of life, then, and only then, shall we be prepared for glorification, typified in the Most Holy place.

Justification, the work of a moment, and sanctification, the work of a lifetime, prepare us for glorification, which also is the work of a moment. It is bestowed at the second coming of Christ, "in a moment, in the twinkling of an eye, at the last trump." Then, we who "have borne the image of the earthly"... "shall bear the image of the heavenly," I Cor. 15:51, 52, 49, for the image of God in which man was created will be fully restored. then we shall be like Him, incorruptible and immortal. This is the experience typified in the Most Holy place of the earthly sanctuary.

The life experience of every victorious child of God is symbolized in the three parts of the sanctuary, and is well expressed by F. E. Belden, an eminent hymn writer:

"Reconciled by His death for my sin,
Justified by His life, pure and clean;
Sanctified by obeying His word,
Glorified when returneth my Lord."

Sanctified Wholly. We who are now living are to take a definite forward step in Christian experience; we are to be sanctified "wholly." Our whole attention is to be centered on preparation for the second coming of Christ. Toward this event the full blaze of Bible truth is focused. More now is expected of us than of those who have gone before. And, why not? "For unto whomsoever much is given, of him shall be much required." Luke 12:48.

At this time, the words of Paul especially apply: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23. Goodspeed's translation of this verse reads: "May God Himself...consecrate you through and through, spirit, soul, and body; may you be kept sound, and be found irreprovable when our Lord Jesus Christ comes."

"Your Whole Spirit." What is the "spirit" of a person? It is his disposition, whether good or bad, —that which lies back of and influences all his words and actions. It concerns the secret thoughts and motives, even the tone of his voice. What is a wholly consecrated spirit? It is a spirit of Christlike love that in all its manifestations is "very patient, very kind... knows no jealousy... makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful;... never glad when others go wrong... always slow to expose, always eager to believe the best, always hopeful, always patient." I Cor. 13:4-7, *Moffatt*. David prayed, "create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. If we have a right *spirit*, our words and actions will be right.

"Your Whole Soul." What is the "soul" of a person? It is his *life*. When God created man He "breathed into his nostrils the breath of *life*; and man became a living *soul*." Gen. 2:7. A wholly consecrated soul is a truly consecrated life, a life whose every energy is fully dedicated to God, every unholy ambition laid aside, every plan and purpose that will not advance the kingdom of God given up.

"Your Whole Body." What is a wholly consecrated body? It is a body under obedience to clean and healthful living habits—so that every physical power will be in the best possible condition to work for God. Such a life—spirit, soul, and body, —will bring us "blameless" and "without fault before the throne of God." Rev. 14:5. Is this too high a standard? Yes, it is, for human achievement, but the next verse tells how it may be reached: "He who called you can be relied on, and *He will do this*." I Thes. 5:24, *Goodspeed*.

The Reward Room. The most holy place is also the reward room. when all the sins of the righteous are forever blotted out and Christ comes, He says, "My reward is with Me, to give every man according as his work shall be." Rev. 22:12. This is symbolized by the "crown of gold" round about the ark in which is embosomed God's law by which all shall be judged. There is a crown for every overcomer, Rev. 2:10—for everyone who has obeyed God's law. "When the Lord makes up His jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones." 5 T 96. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3:11. The faithful are now preparing to be glorified at the second coming of Christ. "Whom He justified, them He also glorified." Rom. 8:30. Justification, sanctification, glorification,—these are the three steps from the altar of sacrifice, where God called, "Come unto Me," to the throne, where He calls again, saying, "Come, ye blessed of My Father,

inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Christ is the gate, "the way" to the court; He is "the door" to the Holy place: He is "the veil" where we may enter into the Most Holy place. The gate, the door, the veil, is a threefold revelation of His grace and glory to all who "enter in," John 10:9, and who "come boldly" all the way unto the throne of grace. Heb. 4:16. It is His thrice repeated call to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." II Peter 3:18. It is "*The Path to the Throne of God*."

The last event of the day now took place. The goat on which the lot fell to be the scapegoat, was presented alive before the Lord. vs. 7-10. The high priest, laying both his hands on the head of the goat, confessed over him all the sins of repentant Israel, thus in figure transferring the sins from himself to the goat. The goat was then sent away "into the wilderness...unto a land not inhabited," vs. 21, 22, where he finally perished, never to return to the camp of Israel. Thus in type every true Israelite had been cleansed from all sin, and the sanctuary where his sins had been recorded in blood was cleansed. Because the events of this day determined the future of every Israelite, the day of atonement was the most seriously solemn day of their lives. See GC 420.

The Cleansing of the Heavenly Sanctuary. As in the earthly, so in the heavenly sanctuary, the work of Christ, our heavenly High Priest, on the great day of final judgment for the true Israel, the household of God, is the antitype of the work of the earthly high priest on the day of atonement for Israel of old. When this final work of Judgment began, at the end of the 2300 days of Daniel 8:14, in 1844, Jesus passed from the holy place, to begin the cleansing of the heavenly sanctuary. Since "Judgment must begin at the house of God," I Peter 4:17, the cases of those only who at some time in their lives have become members of the family of God on earth, and whose names have been written in the Book of Life, are considered, or investigated, at this time. This investigation is to determine who have endured to the end, and it is therefore called the *Investigative Judgment*. Matt. 10:22. Those who have never accepted Christ as their personal Saviour, who have never become member of the true Israel, Gal. 3:20, are not considered at this time. Their cases need no such investigation—their Judgments will be executive.

In the earthly sanctuary, "while the sin offering [the Lord's goat] pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan." GC 422. As the high priest, by virtue of slaying the sin offering, the Lord's goat, and receiving this blood, took the sins of Israel upon himself, and coming out of the sanctuary placed them upon the scapegoat, so Christ, at the close of His ministration for sinners, by virtue of His own blood, removes the sins of the truly repentant from the record books in the heavenly sanctuary, and places them upon Satan the originator and instigator of sin, who will bear their punishment. See GC 673; EW 178, 281. As the scapegoat, bearing the sins of repentant and forgiven Israel, was sent away "into a land not inhabited" where he finally perished, never again to return to the camp of Israel, so Satan who is responsible for all sin, will during a thousand years spend his last days in this earth which will then be desolate and without inhabitant. Here, when the earth is burned up, he

will be eternally destroyed, never again to afflict God's people. Nahum 1:9.

When the Investigative Judgment closes, all the *sins* of Israel will have been forever blotted out, not in type but in reality, and all the *names* of *unrepentant* Israel will be forever blotted out from God's family record book—"cut off" from Israel. At this time the eternal destiny not only of the "house of God" the true Israel, but of the entire human family, is forever decided. This blotting out of the sins of repentant Israel recorded in the books above, constitutes the cleansing of the heavenly sanctuary. Thus, "the holy of holies [in the earthly sanctuary] ... forms the connecting link between heaven and earth." PP 348.

Christ Our Great Sin Bearer. Because the high priest transferred the sins of repentant Israel to the scapegoat which represented Satan, some have concluded that he makes Satan, instead of Christ, the sin bearer. These apparently overlook the fact that the scapegoat had no part in the atonement of Israel; his blood was not taken into the sanctuary at all. On the contrary, the atonement for sin was effected by the blood of the Lord's goat, which represented Christ the true Sin-offering, the great Sin-bearer whose blood cleanses from all sin. I John 1:7. Unlike Christ, though, Satan will finally perish. He dies, not to *redeem* man, but because of the sins he has caused to be committed.

It is important that we be no confused on this point. Christ, the heavenly High Priest, voluntarily gave His life for the sins of the whole world. John 3:16. Those who accept His sacrifice—those who have placed their sins on the great Sin-bearer—are thus freed from the penalty of their sins. But, since the inevitable consequence of sin is death, someone must pay the final penalty. Who? In justice, he who is responsible for these sins. Therefore, when the real Judgment closes, Christ, the antitypical High Priest, places them on Satan, the antitypical scapegoat, who in Justice "must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed." GC 660. Again in justice, those whose names have not been retained in the Book of Life as well as all whose names have never been written there will, with Satan, be cast into the lake of fire where they will be punished for their share of their own sins, and finally be eternally destroyed. Rev. 20:10, 15. Thus, from first to last, God's justice is fully vindicated.

The Time of the Day of Atonement. The day of atonement, the *typical* day of Judgment, began exactly on time: "In the ninth day of the month at even," and continued "from even unto even." Lev. 23:32. The "even" is God's appointed time for the beginning and close of every day; therefore, the ninth day at even at the setting of the sun, marked the beginning of the tenth day. At that time every Israelite was to be in his

place in Jerusalem, having been forewarned by the blowing of trumpets ten days previously. Likewise, the time of the beginning of the *real* day of Judgment, when the heavenly sanctuary is to be cleansed, is divinely appointed; "Unto 2300 days, then shall the sanctuary be cleansed." Dan. 8:14. According to reliable information, the tenth day of the seventh month in 1844 fell on October 22. At that time the Investigative Judgment *began* in the heavenly sanctuary. Dan. 8:14. It will *close* when probation ends. As on the day of atonement when Israel, in type, had been cleansed from all sin, the high priest pronounced his blessing on the people so when the *real* Judgment day closes and the sins of redeemed Israel have been blotted out, then Christ the heavenly High Priest will pronounce His blessing, saying, "He that is righteous, let him be righteous still, and he that is holy let him be holy still." Rev. 22:11; also GC 613. Thus like all the other ordinances of the Jewish year, the Day of Atonement will be fulfilled "not only as to the event but as to the time." GC 399-400.

The Services. The services on the day of atonement were as definite as was the time. These also were divinely appointed. Aside from the duties of the high priest, there were four definite assignments for the people: "It shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work—no service work—in that same day; for it is a day of atonement." Lev. 23:27, 28. These are the words that the Lord spoke unto Moses to deliver unto Israel. Every requirement must be met on penalty of separation from Israel.

"An Holy Convocation." The day of atonement connected with the earthly sanctuary was an all-day service—an holy convocation at Jerusalem from which no Israelite was to absent himself. Nor was it a time for idle, careless, trifling associations. It was a day of deep heart searching and earnest prayer, that as the high priest officiated at the mercy seat, every confessed sin might be put away. No one could afford to let the day close with one known sin resting upon his heart. If this was neglected, the sinner was no longer counted among Israel.

Since the day of atonement was of such importance to ancient Israel, how infinitely more important to us is its antitype, the real and final day of Judgment! How much more should we who have entered "into the holiest by the blood of Jesus...through the veil...draw near with a true heart in full assurance of faith!" How much more should *we* "hold fast the profession of our faith without wavering!" How much more should *we* "consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together...but exhorting one another: *and so much the more*, as ye see the day approaching!" Heb. 10:19-25.

Ye Shall Afflict Your Souls. What is it to afflict the soul? Morriatt translates it "abstain and fast." During the antitype of the day of atonement, unbelievers are "eating and drinking," feasting and making merry, "as it was in the days of Noah." Matt. 24:37-39. They express their merriment in boisterous laughter and trifling song, disregarding the Scripture, "Is any merry? let him sing psalms." James 5:13. They are restless and unhappy unless they are being entertained by amusements that drown the conscience and unfit the mind for sober study of God's Word. They do not realize the seriousness of the times. Like the rich man in the parable, they "pull down their barns, and build greater;" and to their souls they say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Poor souls! Their riches cannot save them, for they are "not rich toward God." Luke 12:18, 19, 21.

Satan exerts every conceivable effort to sway them away from the path of right. Their only safety is to be of those of whom Paul wrote: "But ye, brethren, are not in darkness, that that day should overtake you as a thief... Therefore...let us watch and be sober... putting on the breastplate of faith and love; and for an helmet, the hope of salvation." I Thess 5:4-8. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29.

"An Offering Made by Fire." The regular morning and evening burnt offerings, which symbolized "the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ," PP 352, formed a part of the service on the day of atonement. Burnt offerings were called "sweet savor" offerings because, being expressive of complete consecration of body, soul, and spirit, they were to God as sweet smelling incense. They were also expressive of thanksgiving and gratitude to Him who gave Himself as a whole burnt offering. They were burned on the brazen altar type of the place where first we gave our hearts to God, and where every idol of the heart and evil thing was placed to be completely consumed. Now, in the evening of the Judgment day, at the time of the evening sacrifice, the time when "the fire shall try every man's work of what sort it is," I Cor. 3:13-15, shall we not return to our first love, once more dedicating to God all that we have and are for the *finishing* of His work?

"A Sabbath of Rest." Another requirement for the observance of the day of atonement was: "Ye shall do no work ['no servile work,' Lev. 23:25] in that same day," "whether it be one of your own country, or a stranger that sojourneth among you." Lev. 16:29. "Ye shall do no manner of work...it shall be unto you a sabbath of rest." Lev. 23:28-32. This requirement was as important as it was emphatic, for "Whatsoever soul it be that doeth any work in that same day, the same soul will I destroy

Israelite was to be centered on the services of the day. There was to be no divided heart, —the day of atonement demanded complete and wholehearted consecration of every power.

During this, our antitypical day of atonement, the actual day of Judgment, are we then to be idle? By no means. Nevertheless, we are told that "those who do not cleanse the soul temple, but who engage in some enterprise not in harmony with His work, those who engage in side issues to satisfy their own selfish purposes, are joining with the enemy of God and man." RH, Jan. 21, 1980. Again, "When the professed people of God engage in side issues to gratify their own selfish purposes, they do so at the risk of losing eternal life." Manuscript EGW. Is not this the "servile work" which at this time God forbids? If while Jesus in the heavenly sanctuary is examining the cases of those who have identified themselves as His children, we are indifferent to, or halfhearted in, the task of carrying the judgment message to those who have never heard, can *we* expect a less serious pronouncement than that given to Israel in the type? Is God less concerned and less particular in this, the *real* day of Judgment, than He was in its type or "shadow?" To do "no servile work," Lev. 23:25, but to observe the day as "a sabbath of rest" —does this not mean that in this antitypical day of atonement, all our time, all our income, all our energy of body, mind, and soul, all our labors of whatsoever nature, should be devoted to the sole purpose of advancing and finishing the work of God on earth? With such a complete consecration to God, with our all on the altar, our offering will indeed be a sweet savor to God.

Paul, the tent maker, who gave his life so unreservedly to the service of God, labored with his hands, not to gain earthly wealth, but that he might be "chargeable to no man." II Cor. 11:9. Another noble example is found in the life of William Carey, the cobbler, who said that his business was to serve the Lord: he cobbled shoes to pay expenses. Is not such labor in perfect harmony with the "sabbath of rest" of the antitypical day of atonement? We catch glimpses of the fruitage of such a consecrated life in the fact that when Carey went to India, his first convert from high class Brahminism was a man by the name of Mockergee. This was in the year 1800. His grant grandson, N. G. Mockergee, accepted God's last message in 1897, and is now a missionary to his own people in India. Also, a young man, Brian Carey, great, great, great grandson of William Carey, later a theological major at Pacific Union College, Angwin, California, has his heart set on carrying the gospel of Christ's soon coming to the native people of Kenya Colony, East Africa, where he was born and reared.

Our Part in the Cleansing of the Sanctuary. "Now, while Christ is cleansing the temple in heaven from the sins of the people, shall we not work in harmony with Him upon the earth, cleansing the soul temple from every moral defilement?" RH, Feb. 11, 1890. Not only must the soul temple be cleansed, but our bodies must be cleansed from everything that weakens physical power and unfits us to do our part in finishing the work of God on earth. That we may be prepared to "stand before Him a perfect people," "God demands that the appetites be cleansed." 9T 153, 154. "The indulgence of appetite" brings "physical debility, and so deadens the perceptive organs that sacred and eternal things [may] not be discerned.... The struggle of the temptation to indulge perverted appetite can be measured only by the inexpressible anguish of Christ in that long fast in the wilderness. Adam fell in the indulgence of appetite [and] Christ began the work of redeeming man just where the ruin began.... The declension of virtue and degeneracy of the race are chiefly attributable to the indulgence of perverted appetite." 3T 486. "Those who are slaves to appetite will fail in perfecting Christian character." 3T 492.

"God hath made man upright; but they have sought out many inventions," Eccl. 7:29—inventions that please but often pervert and deprave the appetite. For their own well being, God appointed our first parents simple, unprocessed food. Gen. 1:29. Anyone who is "given to appetite" says the wise man, is putting a knife to his throat, Prov. 23:2. In this, our day of atonement, God's instruction is "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31. If we persistently refuse to obey this instruction, continuing to practice those habits which tend to weaken the system or to create disease, how can we claim God's protection from the plagues which are soon to spread over the earth? As we place our offerings on the "foursquare" golden altar, shall we not be foursquare with our Creator and Redeemer? In this age of degenerate physical power, and especially with the abundance of reliable and instructive literature on healthful living now available is it not the duty of every true Christian to become informed and to give conscientious obedience to all God's laws of health as well as to His moral law? Is not the transgression of the laws that God had established for our physical well being, as verily sin as is the transgression of His moral law? If we cannot give up all "fleshly lusts, which war against the soul," I Peter 2:11, what will God say of us, when our names come up for judgment? What did He say to Ephraim who did not give up *his* idols? Hosea 4:17.

The High Priest's Blessing at the Close of the Day. As "in the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation, so Christ at the close of His work as

GC 485. Then will be fulfilled the promise: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. 22:14.

"Some one will enter the pearly gate,
By and by, by and by,
Taste of the glories that there await;
Shall you, Shall I, Shall *you*? Shall *I*?
Someone will travel the streets of gold,
Beautiful visions will there behold,
Feast on the pleasures so long foretold;
Shall you? Shall I, Shall *you*? Shall *I*?"

The Feast of Tabernacles, a Time of Rejoicing. The day of atonement had ended; the sins of repentant Israel had, in type, been blotted out. It had been a solemn day, but now with glad hearts, the people returned at the setting of the sun to their homes. The next five days were spent "ingathering" the fruit of the land. On the fifteenth day of the seventh month, corresponding to our October, when the harvest was past, they assembled again to keep "a feast unto the Lord." This feast was called the feast of tabernacles, a word meaning "tents" because the Israelites kept it under booths of branches in memory of their dwelling in tents in their passage through the wilderness. It was one of the three great yearly feasts, the others being Passover and Pentecost. Because it came at the time of the final ingathering of the harvest, it is sometimes called the "Feast of Ingathering." Ex. 23:16. This was a time of great rejoicing and freedom—freedom from sin and from daily toil. For seven days they lived, or tabernacled, in booths made of the branches of "goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook," "Olive branches and pine branches, and myrtle branches." Lev. 23:40; Neh. 8:14, 15. For this reason this feast is also called the "Feast of Tabernacles."

The Feast of Tabernacles was not only commemorative of their "dwelling in booths when the Lord brought them out of Egypt," Lev. 23:43, but it was also typical. It pointed forward to the time when redeemed Israel, with all sin forever blotted out at the close of the real Judgment, their labors ended, and their "ingathering" of souls completed, shall "come to Zion with songs and everlasting joy upon their heads," bringing their "Sheaves with them," Isaiah 35:10; Ps. 126:6, as a thank offering, to keep a feast unto the Lord. See PP 540-542.

As Israel, after the short interval of five days following the day of atonement, built booths in which they lived for seven days—seven,

interval of one thousand years—short in comparison with eternity—shall in the new earth build houses of all kinds of goodly trees, patterned after the garden of Eden Gen. 2:9. These they inhabit, Isaiah 65:21, not for seven days only, but "forever and ever." Rev. 22:5. What a time of rejoicing will be this, *our* Feast of Tabernacles!

This was the last typical feast of the Jewish year, two of which, Passover with its concluding Pentecost, came in the spring; the other two, Day of Atonement with its conclusion, Feast of Tabernacles, in the fall. All of these feasts have been or will be fulfilled "not only as to the event, but as to the time." GC 399-400: The Feast of Tabernacles is the only one yet to be fulfilled but in God's own appointed time, it also will be fulfilled.

Am I ready, at the close of my earthly career with all my sins blotted out, to do my final work before the Lord comes?

Speaking mine own words: The tongue is our unity member. If any man offend not in word, the same is a perfect man." James 3:2-8

How, then, can a true Sabbath keeper honor God's holy name on the Sabbath? In this same prophecy God tells us how. He says: "Undo the heavy burdens.... Deal thy bread to the hungry,...bring the poor that are cast out to thy house,"..."when thou sees the naked...cover him." Isaiah 58:6, 7. "Then shalt thou call, and the Lord shall answer,"..."and the Lord shall guide thee continually."...Then "thou shalt be called the repairer of the breach, the restorer of paths to dwell in." Isaiah 58:9, 11, 12.

The Sabbath and the Judgment. We have seen that a Sabbath revival and true Sabbath reform in this hour of the Judgment is a matter of prophecy. This reform is to prepare us "to ride upon the high places of the earth," and to partake of "the heritage of Jacob." Isaiah 58:13, 14. Among Sabbath keeping Christians who are looking for the second coming of Christ in this generation there are two companies: "the church and the world." The one is "deeply interested" in spiritual things, the other is "uninterested and careless." EW 54. They say, "My Lord delayeth His coming," or, "We are rich, and increased in goods, and have need of nothing;" knowing not that they are "wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. To which group do we belong?

We are now in the last hour of the Judgment. It is the hour when Isaiah's prophecy, "Seal the law among My disciples," Isaiah 8:16, is being fulfilled. It is the time when 144,000 who will be living on the earth when Jesus comes, will be sealed, "having the Father's name [His sign or signature] written in their foreheads," Rev. 14:1—reflecting His righteous character in their very countenances. No mere nominal profession will answer now. The Sabbath of the Lord is a special test,—a test of loyalty to God—even to those who profess to be Sabbath keepers. Are we meeting the test? Or are we grieving the Holy Spirit of God "whereby" we are "sealed unto the day of redemption?" Eph. 4:30.

Israel of old failed, but now in this final Judgment hour, the Lord has "set His hand again the second time to recover the *remnant* of His people." Isaiah 11:11, 12. As the loud cry of the third angel goes forth, proclaiming the Sabbath more fully, then will be fulfilled the prophecy: "He will lift up an ensign to the nations from far," calling them to the decisive battle between truth and error, between Christ and Satan, and "they shall come with speed swiftly," Isaiah 5:26, "and build in the temple of the Lord." Zech. 6:15. Is not this the time for every true child of God to gather within the second veil, and take his stand under the ensign of Christ? Those who do this will receive the promised blessing: "Blessed are they that do His commandments, that they may have right

the tree of life, and may enter in through the gates into the City. Rev. 22:14.

When the judgment of the house of God closes, every evil deed of the righteous will be blotted out, and their Book of Death will doubtless be destroyed, their evil deeds never again to be "remembered, nor come into mind." Rev. 20:12; Isaiah 65:17.

Type and Antitype. In the type, the earthly sanctuary, from day to day throughout the year sins were confessed and forgiven. "The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them to the innocent sacrifice. By his own hand, the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law which had been transgressed." PP 354. Thus the sin was in type transferred to the sanctuary. And what was done *in type* in the ministration of the earthly sanctuary, is done *in reality* in the ministration of the heavenly sanctuary. Here, "the sins of the repentant are by faith placed upon Christ, our Sin Offering and Sin Bearer, and transferred in *fact* to the heavenly sanctuary," where they are recorded in the Book of Sins—the Book of Death. GC 420, 421.

"The Judgment Is Set." When our life in the holy place is ended, when our guardian angel has made the last entry in our Book of Remembrance and in our Book of Sins, through these life records, we approach the throne and appear before the great Judge of all the earth. Let us hope all our sins have, by repentance and reformation, gone "before to judgment," I Tim. 5:24, that our passport, sanctification, secured in the holy place, will be accepted. Neither parents nor friends can help us now. "Though Moses and Samuel stood before Me;" Jer. 15:1; "though...Noah, Daniel, and Job" are there, "they shall deliver neither son or daughter; they shall but deliver their own souls by their righteousness." Eze. 14:14, 16. We stand alone before the throne. Jesus, our Advocate, is there to plead His shed blood for all who have endured to the end. The angel witnesses are present with our life record books open, and we are "judged out of those things which are written in the books, according to [our] works." Rev. 20:12. Everyone has a case at court, and court is set. Just as truly as Christ would have given His life had there been but one soul to redeem, just so surely will He "examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested, and found without spot or wrinkle or any such thing." GC 490.

"The Books Are Opened." From the Book of Life, "Thy book which Thou hast written," the Father, who "presides" in the Judgment, calls a name. Is it my name? Is it your name? The record of your life that has

been written in the Book of Remembrance is read by the guardian angel before the Father, Christ the Judge, and the angel witnesses. Here every generous and thoughtful deed, every kind word, every tender, loving thought prompted by God and done in His name, has been faithfully registered. Every prayer offered, "every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled." GC 481. Every little act of self-sacrifice made for Jesus' sake, every trial endured for Him—every one has been written, and all will come up in remembrance before the Father when our name is called.

Also, before the angel witnesses, is opened the Book of Sins, the book of death, containing the record of all our wrong doings. In this book has been entered with terrible exactness every wrong and idle word, Matt. 12:36, 37, every selfish act, every unfulfilled duty, every secret sin, and every attempt to deceive. Unheeded warnings, neglected reproofs, wasted moments, unimproved opportunities, the influence of our example with its far-reaching results, all have been written by our recording angel. See GC 482. Are repentance and reformation written after each sin? Prov. 28:13.

The Judgment Seat, a Mercy Seat. How thankful we may be that Jesus, our Advocate, "was in all points tempted like as we are, yet without sin," Heb. 4:15. How thankful that our Father's throne is a mercy seat; that "as the heaven is high above the earth, so great is His mercy toward them that fear Him!" Ps. 103:13. How our Father longs to cast all our sins behind His back, and "into the depth of the sea." Isaiah 38:17; Micah 7:19. Such are the "loving kindness and tender mercies" with which our Father crowns His own. Ps. 103:4. With this assurance, we may be certain that the Judge of all the earth will do right. Gen. 18:25.

God will take into consideration even the conditions of each one's birth. "The Lord shall count, when He writeth up the people, that this man was born there. Selah!" Ps. 87:6. Whether a follower of His was born in Egypt, Babylon, Philistia, Tyre, or Ethiopia, if he has experienced the *second* birth and has endured to the end, the Eternal writes him "in His census" as belonging to Zion "by birth." Ps. 87:4-6, *Moffatt*. Among the faithful, some were born in "Babylon," a synonym of rebellion against God; others were born "in Egypt," a synonym of idolatry and spiritual darkness; still others were born "in Zion," having light and truth and every spiritual advantage. Our Judge understands all this, and will act accordingly. He "seeth not as a man seeth; for man looketh on the outward appearance, but God looketh on the heart." I Sam. 16:7.

But "be not deceived; God is not mocked," Gal. 6:7, for although the Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," yet He "will by no means clear the guilty." Ex.

the most holy place, putting it on the mercy seat between the two golden cherubim. Lev. 16:12, 13, EW 32, 252.

When the high priest began his service in the most holy place, his ministration in the first apartment ceased—"There was no man in the tabernacle of the congregation;" that is, in the first apartment. Lev. 16:17. Likewise when Christ entered the holy of holies to perform the closing work of the atonement, "He ceased His ministration in the first apartment, but when the ministration in the first apartment ended, the ministration in the second apartment began... and He still pleaded His blood before the Father in behalf of sinners." GC 428, 429. This will continue until His ministry as Intercessor is over.

As the work of Christ the heavenly Priest, is closing, John saw an Angel, "having a golden censer," who came to the golden altar and offered much incense with the prayers of all saints [those who afflict their souls during the Judgment hour] upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the Angel's hand. Rev. 8:3, 4.

What act of Christ immediately follows this His last offering of incense? "And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth [where Satan bears sway]; and there were voices, and thunders and lightnings, and an earthquake." Rev. 8:3-5. By this act, Christ declares His work as Intercessor ended. The antitypical day of atonement is past, and probation for the human family is forever closed. Mercy is no longer extended to the impenitent, and the decree goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11, 12. Then the confessed sins of *all* the righteous as well as those "which had been confessed while He [Christ] was in the most holy place, were placed upon Satan, the originator of sin, who must suffer their punishment." GC 422. Here in this earth, which he himself has made a wilderness, he will be left to roam about until at last he is destroyed. Rev. 20:1-3, 7-10. This was symbolized in the earthly sanctuary in the closing service of the day of atonement, when the high priest having finished his mediatorial work for the year, came out of the sanctuary, confessed the forgiven sins of Israel on the head of the scapegoat, and sent him into the wilderness to perish. EW 280, 281; Also GC 422.

The Man with A Writer's Inkhorn. When Christ throws down His censer, His people are left without a Mediator. EW 280. Then a man "clothed with linen, with a writer's inkhorn by his side," Eze. 9:2, is commanded to go through Jerusalem and set "a mark upon the foreheads" of those who with heart and soul have devoted their all to the

service of the day of final Judgment. Eze. 9:4. What is this mark? Is it not the Father's name, Rev. 14:1, which seals His loyal children as His own? Finally the man in linen reports that done. vs. 11.

The Six Men With Slaughter Weapons. Those who have not participated in the services of the antitypical day of atonement do not receive the mark, and are cut off from Israel—subjects for the work of the angels with slaughter weapons in their hands. Eze. 9:2, 5-7. So terrible and so extensive is this work that Ezekiel fell upon his face, crying, "Ah, Lord God! wilt Thou destroy all the residue [the remnant] of Israel in Thy pouring out of Thy fury upon Jerusalem? vs. 8.

Christ, the Deliverer. When the work of intercession is over and probation has closed, at that time shall "Michael stand up, the great Prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1; GC 613. "And after these things"—after the close of the sixth seal, Rev. 6:12-17, the sealing of the 144,000 is finished. Rev. 7:1-8. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. "All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law." GC 637. Then the seventh seal is opened—that seal which is characterized by "silence in heaven," Rev. 8:1, because all the inhabitants of heaven have left and are accompanying Christ at His second coming to claim His redeemed. "And at that time Thy people shall be delivered, every one that shall be found written in the book"—the Book of Life. Dan. 1:1.

Duration of the Judgment. According to the prophecy of Daniel 8:14, this work of Judgment began more than one hundred years ago. Does one hundred years seem a long time? Certainly God *could* do it in less time, but let us remember that He is dealing now, not with material things as at creation—water, and earth, and air—but with the soul of those who were created in His own image and whom His Son died to redeem. Moreover, Satan must have no excuse to say that God was partial or that He acted unjustly. O no! Beginning with the patriarchs, all whose names have ever been written in the Book of Life are called, one by one. "Every name is mentioned, every case closely investigated." GC 483. Have all their sins been confessed? Have their sins gone before to judgment? Have they "endured unto the end" of their lives? If so, Jesus confesses their names before the Father, Matt. 10:32; all their mistakes and failures are forever blotted out, and their names are retained in the Lamb's Book of Life. Rev. 3:5.

For such a work is one hundred years a long time? In one hundred years there are 876,600 hours. If an average of half an hour is allowed for each case, only 1,753,200 cases could be considered, sins blotted out, and names confessed by Christ before the Father, or names and good deeds blotted out, and sins retained. A much longer time, one thousand years, will be given to the judgment of the wicked. Rev. 20:4, 6.

"Get Ready!" The Sands of time are now nearly run out. When the cases of the righteous dead have all been considered, Judgment will begin on the living. Then your case and mine will come in review before Jehovah, the Ancient of Days. How thankful we can be that Jesus is now pleading for His people, "not as a petitioner to move the Father to compassion, but as a conqueror who claims the trophies of His victory." GW 154. When the Judgment of the righteous living is completed, the blotting out of sin will be finished, the "household of God" will be made up, Eph. 2:19, and Jesus will come to take His children to their eternal home. John 14:3. "The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14. Am I ready? Are you ready? "Get ready! Get ready! Get ready!" is Heaven's appeal to us today. EW 64-67; 119.

The Judgment is set, the books have been opened,
How shall we stand in that great day,
When every thought, and word, and action,
God, the righteous Judge, shall weigh?

How shall we stand in that great day?
How shall we stand in that great day?
Shall we be found before Him wanting?
Or with our sins all washed away?

—F. E. Belden

CHAPTER PREVIEW

30. THE TABERNACLE SET UP AND ANOINTED

The Camp at Sinai
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Moses Inspects the Work
Setting Up the Tabernacle
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God Dwells Among His People