

## *Study for the Month of August, 2007*

# **Part II of: Christ's Perfect Atoning Sacrifice at Calvary & Character-Perfecting Work as High Priest**

*By Nathaniel Fajardo*

CHRIST'S PERFECT ATONING SACRIFICE offered at Calvary when He expired in the afternoon of Friday, 31 A.D., is the great central truth of the Bible. This is why in the divinely-designed earthly tabernacle (sanctuary or temple), the *altar of sacrifice* was located at the outer court, in view and accessible to all. Likewise in the *antitype*, Christ, the Lamb of God, was crucified at Calvary which was located *outside* the walls of Jerusalem; His atoning sacrifice was not for the Hebrews or the Jews alone, but for the *whole* world, for He *loved* the whole world. John 3:16.

NOTE: The 2300-day prophecy of Daniel 8:14 is the longest time prophecy in the Bible with definite dates marking its beginning in 457 B.C and its close in 1844 A.D. It locates **four** important events, namely: (1) the baptism of Christ in 27 A.D. (2) *the crucifixion of Christ 3 ½ years later in 31 A.D.* (3) the Gospel going to the Gentiles after the martyrdom of Stephen in the hands of the Jews in 34 A.D. (4) the opening of the investigative judgment in the start of the cleansing of the heavenly sanctuary at the end of the 2300-days in 1844. The crucifixion of the Christ "in the middle of the week" "sealed the vision" and established with absolute certainty all the other dates of the prophecy beginning with the 70-week prophecy of Daniel 9.

Indeed, as E. G. White wrote:

"There is one great central truth to be kept ever before the mind in the searching of the Scriptures--**Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can exalt the exalted character of the law of God.** The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. The love of Christ constrains man to unite with Him in His labors and sacrifice. The revelation of divine love awakens in them a sense of their neglected obligation to be light bearers to the world, and inspires them with a missionary spirit. This truth enlightens the mind and sanctifies the soul. It will banish unbelief and inspire faith. . . *When Christ in His work of redemption is seen to be the great central truth of the system of truth, a new light is shed upon all the events of the past and the future. They are seen in a new relation, and possess a new and deeper significance.*" - MS 31, 1890.

"The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur, but it can only be spiritually discerned, and it increase in greatness as we contemplate it. *Looking to Jesus dying on the cross*, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before Him in wonder and love." - *Review & Herald*, Mar. 10, 1891.

The question more and more honest Christians have been asking lately is this: Why is it that in spite of the overdose that we are getting from the professed Christian world--whether Catholic, Evangelical, or Protestant--on "Christ's death at Calvary" and "the cross," the world and the churches are growing worse each day? What is missing? The answer is simple. The "cross" and "Calvary" doctrines they preach are based on one or both of two gross doctrinal errors, namely:

**1. that the law of God was abrogated at Calvary, and "was replaced by God's grace"---a favorite doctrinal theme of Evangelical mainstream Christianity.**

Lately, however, there are certain developments that indicate the acceleration of the fulfilling of the prophecies of Revelation 13, particularly the forming of “the image of the beast.” One of them is The Ten Commandments Commission (TCC). “Composed of Christian and Jewish leaders,” TCC “was formed in the spring of 2005.” Its stated mission is “to create a global think tank with the world’s leaders who have already realized the power behind the TCC.” Its First *Annual* Ten Commandments Day--as you may have already guessed--was celebrated on **Sunday**, May 7, 2006. Their objective is to have “5 million strong members/supporters” who are encouraged to sign an official Proclamation form. They already know, and will exploit to the hilt in the days ahead, what they call “the power behind the TCC”! See their Website at: [http://www.tencommandmentsday.com/who\\_we\\_are.php](http://www.tencommandmentsday.com/who_we_are.php)).

**NOTE:** If the alleged Jewish leaders of TCC were truly Jewish in the Biblical sense, they would have insisted that the right day to launch the TCC should have been on the *seventh day of the week, Saturday, the Biblical Sabbath*—so often erroneously referred to by the Christian mainstream as the Jewish Sabbath. So you wonder what kind of Jews they really are. But the *Sunday-keeping* Christian leaders have a lot more of explaining to do as to why all these years they vigorously advocated the doctrine that “the Ten Commandments had been done away with at the cross,” convincing untold thousands, up to their deaths. If they do, they must sincerely repent and publicly ask forgiveness from, *not merely apologize* to their credulous followers for misleading them. It is next to impossible, however, that they will do this *corporately* as prophecy classes them as “the daughters” of spiritual Babylon—the Roman church. They are *daughters* in the spiritual sense in that they follow the example of their “mother” in teaching and advocating her false doctrines, called “the wine of Babylon.” As the prophet says: “As is the mother so is her daughters.” Eze. 16:44. However, inspiration tells us that “*many of God’s people* are still in Babylon,” and must be called out from her before probation closes on earth and the seven last plagues are poured out. (See *Great Controversy*, pp. 382-389.)

Archbishop Mahoney of the Catholic LA Diocese recently finally officially “*apologized*” to the victims of sexual abuse by their priests together with settlements worth millions. Sins in order to be forgiven must be confessed. This Biblical truth the papacy knows only too well which is why for centuries they *corrupted* the truth that sins must be confessed to *our sinless God*. They set up their own blasphemous confessionals and taught the deceived people to confess their sins to men *more sinful than they were*, blasphemously usurping the authority and power of God. But the papacy has ever claimed infallibility; that “it has never erred and never will err.” (GC 50, 57, 564)

“It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled ‘the Lord the Pope and has been declared **infallible**. The same claim urged by Satan [on Christ] in the wilderness of temptation is still urged by him through the church of Rome, and vast numbers are ready to yield him homage.”—*Great Controversy*, p. 50.

“Another step in papal assumption was taken, when, in the eleventh century **Pope Gregory VII** proclaimed the *perfection of the Roman church*. Among the propositions he put forth was one declaring that **the church had never erred, nor would it ever err**, according to the Scriptures. But the Scripture proofs did not accompany the assertion.”—*Ibid* p. 57.

But many, including the once truly-Protestant churches, and the unsuspecting media, manipulated by deeply-imbedded papal apologists, assert that the church has changed with the times. They are blind to the real nature of the papacy. They will wake up when it is too late to escape the snare. From the “deadly wound” that it received when Pope Pius VI was taken captive in 1798 by Gen. Berthier of Napoleon’s French Republican army, the Roman church has already healed and is beginning to make “the whole world wonder after the beast” again so that “all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” Rev. 13: 3, 8.

“The defenders of the papacy declare that the church has been maligned, and the Protestant world are inclined to accept the statement. Many urge that it is unjust to the judge the world today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the

barbarism of the times and plead that the influence of modern civilization has changed her sentiments. Have these persons forgotten **the claim of infallibility put forth for eight hundred years** by this haughty power? So far from being relinquished, this claim was affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that the "church *never erred*; nor will it be, according to the Scriptures, *ever err*" (John L. Vosheim, *Institutes of Ecclesiastical History*, book 3, century 11, part 2, chapter 2, section 9, note 17), how can she renounce the principles which governed her course in past ages? **The papal church will never relinquish her claim to infallibility. All that she has done in her persecutions of those who reject her dogmas she hold to be right;** and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated by her former power, and there would speedily be a revival of her tyranny and persecution."- *Ibid*, pp. 563-4.

In July 22 the Associated Press reported that Pope Benedict XVI, speaking in the small mountain town of Lorenzago di Cadore, Italy, where he was vacationing, "recalled that 90 years ago his predecessor Pope Benedict XV urged a similar end to the First World War, then ravaging this part of northern Italy." "While this inhuman conflict raged, the pope had the courage to affirm that it was '*useless slaughter*,' Benedict said. 'These words - '*useless slaughter*' --- contained a fuller prophetic value that can be applied to so many other conflicts that have cut off countless human lives.'" -Yahoo News, 7/22/2007.

Few understand, including the media, the ominous meaning of what Pope Benedict XVI described as "useless slaughter." To the papacy, as the Dark Ages stands as a witness of history and the ages, there is "*useful*" slaughter. The Office of the Inquisition handled that with the greatest perverted efficiency. If the popes were truly the "Vicar or Christ" that they claim to be, they will exhibit the character of Christ who was willing to *lay down His life for His enemies!* They would repeat the same, plain language of Christ who said, "Thou shalt *not* kill," magnifying it by saying, "*Love* your enemies, do good to them that hate you and despitefully use you." Mat. 5:44; Luke 6:27, 35; cf. Rom. 12: 17, 20.

Note: Diligent students of the prophecies of Daniel and Revelation are neither confused nor deceived, however. They recognize in these latest developments the definite steps leading towards fulfilling the end-time prophecy that *Protestant America* will eventually evolve from "the lamb-like beast" into "the image of the beast" of Revelation 13.

## **2. Some portions of the Decalogue, particularly the 2<sup>nd</sup>, 4<sup>th</sup>, and the 10<sup>th</sup> were abbreviated or changed, as declared by the papacy. And the whole Christian world, except the Seventh day Adventists, and a few others, follow suit.**

If God, and Christ Jesus whom He sent to save mankind, "magnified the law and made it honorable," how dare any mortal or earthly power, be it religious or civil, or its abominable combination thereof, do with it otherwise! The abomination of the Roman Catholic priests who claim to have the power to change the bread and wine into the real body and blood of Christ, or "creating God Himself" (transubstantiation) every time they conduct mass on Sundays and offer it as "the body of Christ," is the boldest mockery of the perfect atoning sacrifice of Christ at Calvary!

"The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummary, to convert the simple bread and wine into the actual 'body and blood of Christ.'" Cardinal Wiseman, *The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved from Scripture*, lecture 8, sec. 3, par. 26. Christians were required, *on pain of death*, to avow their faith in this horrible, Heaven-insulting *heresy*. Multitudes who refused were given to the flames."- *Great Controversy*, p. 59.

Apostle Paul stated it ever clearly: "So Christ was *once offered* to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28. God's servant echoes this glorious truth:

**“Christ’s sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled.** The work for which He had come to this world was accomplished. He had won the kingdom. He had wrested it from Satan, and had become heir of all things. [At His resurrection] He was on His way to the throne of God, to be honored of the heavenly host.”—*Acts of the Apostles*, p. 29.

The condition for the work of atonement was full and complete, fulfilled in every respect. Hence, Christ ascended a victorious conqueror to complete the work that He began on earth, and which must be finished in the heavenly sanctuary in His office as High Priest.

When there is no divine law that defines *sin*, which God hates with perfect hatred (Rom. 7:7, 12; Heb.1:8, 9; cf. Prov. 6: 16-19), man will sin with impunity. Yet he will grandiosely devise his own set of moral laws, adjustable to his serve and protect his self-interests and sinful indulgences, and flaunt this man-made righteousness. Jesus calls this “the broad way which leads unto death in which many are found therein.” Matt. 7:13, 14.

It was only because of sin that the gospel—the plan of salvation and redemption—was designed “before the foundation of the world.” To do away or change God’s law *in any particular* is to do away with sin—in a manner and method that openly *challenges* God’s authority, government, plan, and wisdom in dealing with sin, and sinners. It makes a mockery of the glorious plan of salvation and its *two-stage work of atonement* devised in the councils of heaven.

Without God’s law there is no sin---which the law exposes and condemns. And without sin the preaching of the gospel is nothing but a grand deception. This is why the popular ministries of the churches preach *ear-pleasing fables* instead of urging their followers to “press toward the mark of the high calling in God through Jesus Christ” (Phil. 3:13,14) by “coveting” the spiritual riches of becoming like the pure, heavenly-minded, self-denying Jesus Christ, and overcoming sin and temptation, as Jesus did. (Phil. 2:5; Rom. 8:6; Rev. 3: 21). This is “crucifying Christ afresh.” (Heb. 6:4-6). Any person, ministry, church, or denomination who professes to teach either a *law-less* gospel, or a gospel based on a *tampered* law is a deceiver, “making of no effect the law of God” and “turning the grace of God into lasciviousness.” Matt. 15:6; Rom. 4:14; 1 Cor. 1:17; Jude 4.

**3. There are yet *two other reasons* why the constant preaching of “the cross” does not seem “to enlighten the mind and sanctify the soul” or to “banish unbelief and inspire genuine faith” in the world. They are as follows:**

a. We do not actually spend *a thoughtful hour each day* contemplating on the self-denying life of Christ, especially the closing ones! And yet the records of heaven have a fearful record of *endless hours* of thought, imaginations, talent, time, energy, and precious resources expended by His *professed* followers in wildly chasing earthly dreams and accomplishing worldly pursuits that obscure the value of eternal riches.

“It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell on His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. *If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.*” - *Desire of Ages*, p. 83.

b. Many do not half realize nor really care to understand that the cross of Christ also means *self-crucifixion*. (See Luke 9:23-26; 1 Cor. 15:31; cf. 1 John 2:15-17). Thus “the offense of the cross has not ceased” (Gal.5:11), and will *not* cease as long as self and the carnal mind refuses *to be crucified with Christ* and receive the new mind and heart of



flesh. (See Rom. 6: 6-16; Phil. 2:5; Eze. 36:26,27; cf. Heb. 8:10; 100: 16,17). The literal cross which Christ bore and on which He nailed to was the perfect representation and symbol of His life of condescension and self-denial, and its all-embracing principles, which are the exact opposites of pride and self-sufficiency. As God's servant wrote:

"The most hopeless, the most incurable of all sins is pride, self-sufficiency. This sin stands in the way of all advancement, all growth in grace. It has caused the ruin of thousands and thousands of souls." – *Signs of the Times*, "The Crucifixion of Self," Apr.9, 1902.

One who stubbornly resists the voice of the gentle Shepherd who is patiently and tenderly calling him to repent of his sins of pride, and forsake his idols of "the things of this world" (1 John 2: 15-17), and yet hopes to inherit eternal life--will readily accept either a "bloodless," or a "bloody" form of worship and religion, both of which deny *the closing work of atonement* of Christ as High Priest!

The *bloodless form of worship and religion* is exemplified in Cain's offering; it was rejected by God because it did not express dependence on Christ's atoning sacrifice but on one's "good works." It resulted in the offerer, Cain, becoming the very first murderer. Gen. 4: 1-16. The *bloody form of worship and religion* is one that employs coercion, torture, and death to "force people to be saved" by the church—not by Christ. This is the hallmark of the apostate church, the papacy, and all religions that follow her example.

Why do these two forms of worship and religion deny the closing work of atonement? Because it requires *the opening of the books of record in heaven, and an investigative judgment that begun* at the end of 2300 days in 1844. (See Eccl. 12:13, 14; Dan. 7: 9, 10, 13; 8:14; Rev. 20:12, 13, 15; 1 Cor 4:5). As Stephen Haskell points out:

"The judgment is spoken of by every Bible writer. It is mentioned over a thousand times in the Sacred Writings. *It is more solemn than death*; for death separates friends only until the resurrection, but the judgment separates them forever."

Only few of the teeming millions of earth's inhabitants believe or desire to believe that there is a pre-advent judgment *that alone determines* who will be saved or lost! It is this persistent refusal to repent of this particular sin of *neglect* and other popular sins that eventually results in committing the unpardonable sin. See Matt. 12: 31, 32; cf. John 8: 21, 24; 1 John 5: 16, last part. May none of us ever commit this sin!!

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### THE THREE PROMINENT SYMBOLS

that impressively point to the one great offering of the perfect atoning sacrifice of Christ at Calvary are: (1) **the one heifer** (2) **the one ark**, and (3) **the one brazen serpent**.

We will consider each of these symbols in more detail as they provide deeper spiritual insights into the infinite value and complete efficacy of Christ's sacrifice. By so doing we will better appreciate the ransom price paid by the life of Christ for the redemption of man, who deserves to die the eternal death because of sin. Christ "magnified the law and made it honorable" *in the human flesh*, revealing to all flesh that it is the law that defines and reveals what perfect righteousness is: perfect harmony with God's will. Christ gave the perfect example of the obedience of man to God.

#### I. The One Red Heifer

**Heifer**, as in Numbers 19: 1-17; cf. Heb. 9:13, means, “a cow or kine.”- *Strong's Hebrew Lexicon*. “A young cow; one that hasn't had a calf.” - *Webster's Collegiate Dictionary, 5<sup>th</sup> ed, 1942*. It was an occasional but very special sacrifice offered when one was considered ceremonially unclean, having touched a dead person. All who came in contact with death in any way were considered ceremonially unclean.

The red heifer offering was to forcibly impress the minds of the Hebrews with the fact that *death came in consequence of sin and therefore is a representative of sin*. (Eze. 18:4, 20; cf. 33:12-20; John 8:21, 24; Rom. 6:23). Since the fall, man fears death so much he will imagine, invent, and do anything and everything to make it less of what it really is. At the very top of this fatal wish list is the strange infatuation with Satan's very first lie and deception. He declared to Eve, “You shall not surely die” Gen.3:4. The true Christian, however, does not fear death as much as he does sin. For it was “by one man that sin entered into the world, *and death by sin; and so death passed unto all men*, for that all have sinned.” Rom. 5:12, A.V. It is not sin but *death* that is passed on to all born after Adam; man became mortal. Sin is not inherited; propensity is---which is not sin in itself. Tendencies and weaknesses, however, are developed and strengthened to the extent they are indulged and justified.

E.G. White, in “Faith I Live By,” p. 199, wrote regarding the red heifer sacrifice:--

“The children of Israel were anciently commanded to make an offering for the entire congregation to purify them from ceremonial defilement. **This sacrifice was a red heifer and represented the more perfect offering that should redeem from the pollution of sin.**”

The heifer was to be red, which was a symbol of blood. It must be without spot or blemish, and one that had never borne a yoke. Here, again, Christ was typified. *The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him, for He was independent and above all law.* The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man. Christ alone was free from the claims of the law to undertake the redemption of fallen man.”

The sacrificial red heifer was conducted *outside* of the camp and slain in the most imposing manner. Thus Christ suffered without [outside] the gates of Jerusalem, for Calvary was [located] outside the city walls. This was to show that Christ did not die for the Hebrews alone, but for all mankind. He proclaims to the fallen world that He has come to be their Redeemer and urges them to accept the salvation He offers them. The heifer being slain in the most impressive manner, the priest, clothed in pure white garments, took the blood in his hands as it issued from the body of its victim and cast it toward the temple *seven times*. . .

The body of the heifer was *burned to ashes*, which *signified a whole and ample sacrifice*. The ashes were then gathered up by a person *uncontaminated by contact with the dead* and placed in a vessel containing water from a running stream. *This clean and pure person* then took a cedar stick with scarlet cloth and a bunch of hyssop, and sprinkled the contents of the vessel upon the tent and the people assembled. The ceremony was repeated several times. . . and was done as a purification from sin.”

Stephen N. Haskell, drawing solely from the Scriptures, wrote: “In the sanctuary, the cross of Christ is the great center of the whole scheme of human redemption.” Around it clusters every truth of the Bible. In his book, “The Cross and its Shadow,” “*The Offering of the Red Heifer*” chapter, he brings into focus important aspects of the red heifer sacrifice which rendered it different from the rest of the other animal sacrifices—not merely because it was an *occasional* sacrifice but in the *manner* it was conducted:

“The life of every sacrifice, from the first one offered at the gate of Eden down to the cross, was a type of Christ; **but the offering of the red heifer is different in many respects from all others. It was an occasional sacrifice**, offered when needed, to purify from ceremonial

uncleanness those who for any reason had touched the dead. (Deut. 21:1-9). The offering of the red heifer was a very imposing ceremony. **The heifer was not to be taken to the temple, like most other offerings, but to a rough valley outside the camp, that had never been cultivated or sown.** The priest, clothed in the pure white garment of the priesthood, led the heifer, and was accompanied by the elders of the city and the Levites. Cedar wood, hyssop, and scarlet were also carried to the place of offering. When the procession reached the rough valley, they paused, and **the elders came forward and killed the heifer.** The priest then took the blood, and with *his face toward the temple, sprinkled the blood with his finger toward the temple seven times.*

If a person had been found dead in the field and it was not known who had taken the life, then **the elders of the city next to where the slain man had been found,** came forward and washed their hands over the body of the heifer as they offered a prayer to God requesting that the Lord would not lay innocent blood upon them (Deut. 21: 1-9). **After this the heifer's entire body, including the blood, was burned.** As the flames mounted up, **the priest stepped near and cast some of the cedar wood, hyssop, and scarlet into the midst of the fire** (Num. 19: 1-8). . . .After the body of the heifer was burned to ashes, **a person who was not contaminated by touching the dead,** gathered up the ashes and place them in a clean place, and they were kept to be used for purifying those who touched the dead. (Num. 19: 9, 10). If a person died in a tent or a house, the house and all who touched the dead body were counted unclean until purified. **This was to impress the people with the terrible nature of sin. It taught them that death came as the result of sin, and was a representation of sin** (James 1: 14, 15). Some of the ashes were placed in pure running water, and a person who was ceremonially clean dipped a bunch of hyssop and cedar in the ashes and water, and sprinkled the tent, the articles within the tent, and the people. This was repeated several times until all were purified (Num. 19: 18, 19)."

In like manner, Christ, after He shed His blood for sinful man, entered the *first apartment* of the heavenly sanctuary to present His blood before the Father, to cleanse man from the defilement of sin. (Heb. 9:11, 12).

### Precious Lessons Taught by the Symbols

#### 1. The Rough Valley

"The condescension and love of the Lord is wonderful. Lest some poor, forlorn, discouraged soul should think he was not worthy to accept the offered sacrifice, the red heifer was not only taken outside of the camp, but to a rough valley, so rocky and utterly worthless that it had never been plowed. No one had ever attempted to cultivate it; and yet here was the place chosen to sprinkle the blood of that special offering which typified Christ in a particular sense. It typified Him as one who is above the law. **It does not matter if Satan has so marred the image of the Creator in man that there can scarcely a trace be seen of anything but the attributes of Satan; yet Christ with His mighty arm can raise such a one up to sit with Him on His throne. The whole life may be wasted and be, like the rough valley, of no account; but if such a one will turn his eyes toward the heavenly sanctuary, and plead for mercy by confessing his sins, the precious blood of Christ, of which the blood of the red heifer was a symbol, will be sprinkled over his wasted life, as verily as the blood of the red heifer was sprinkled over the rough stones of the valley; and Christ will say to the repentant one as He did to the thief on the cross, who has wasted his life, "Thou shalt be with Me in paradise."** [Luke 23: 38-43].

#### 2. The Cedar wood, Hyssop, and Scarlet:

"The casting into the fire of the cedar wood, hyssop, and scarlet was typical of the purifying of the earth and all vegetation from every trace of sin by the blood of Christ. (Isa. 65:17-19)."

#### 3. The Cedar and Hyssop Used to Sprinkle the Purifying Water:

“This denoted that the person upon whom it fell was cleansed from all earthly *moral* defilement. The *thoroughness* of the work was typified by its being *repeated* several times. David evidently had this ceremony in mind when he prayed, ‘*Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.*’ (Ps. 51:7). Paul’s mind was led from type to antitype when he wrote to His Hebrew brethren, ‘If the blood of bulls and of goats, and **the ashes of an heifer** sprinkling the unclean, sanctifieth to the purifying of the flesh: *how much more shall the blood of Christ*, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God.’ (Heb. 9:13, 14).”

The following point of this special sacrifice is worthy of notice: It was the *elders*, not the repentant sinner nor the priest, as in the daily and in the yearly services, respectively, who slew this specific animal sacrifice. Since the red heifer offering “represented the more perfect offering that should redeem from the pollution of sin,” it indicates the high privilege as well as grave responsibility and accountability that reside upon those who are ordained or designated as “elders” of the church. That they slew the red heifer shows that where the *sins* of the guilty are concerned, elders have an indirect, yet vital part in its *resolution*. Just how important the Biblical role of the elder is, from the very beginning, may be seen in the following summary:

They encouraged the oppressed Israelites in Egypt (SR 113). They accompanied Moses in dealing with Korah, Dathan, and Abiram’s rebellion (PP 400). Moses’ mission was revealed to the 70 elders when they were ordained, received their charges, and were organized in Moses’ time (AA 94; PP 381). They assisted Moses in governing Israel (AA 94; Ed 37; PP 312, 374; 380-3). They were the enforcers of the laws given to Israel by God through Moses (PP 603). The seventy elders together with Aaron, Nadab, and Abihu were permitted to see the glory of God’s presence in Mount Sinai in the giving of the law (PP 312-3). On the other hand, it was also the elders, together with scribes and Pharisees who conspired and worked against Christ, plotting his death!

#### TYPE AND ANTITYPE

**Type:** A red heifer without spot, Num. 19:2. **Antitype:** Christ offered Himself without spot to God, Heb. 9: 13, 14.

**Type:** There was to be no blemish in the animal, Num. 19:2. **Antitype:** Christ never disobeyed the law of God. He “knew no sin.” John 15:10; 2 Cor. 5:21.

**Type:** One that had never borne the yoke—never been forced to do anything. **Antitype:** “As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.” John 10:15.

John cried out by the Jordan, ‘Behold, the Lamb of God that taketh away the sins of the world.’ John 1: 29. Then he baptized Christ by immersion in the Jordan, followed by His anointing by the Holy Spirit, inaugurating Him as the Messiah according to the prophecy of Daniel 9:24-27. Christ’s death at Calvary three and one-half years later was the perfect atoning sacrifice of His life, and the obtaining of His perfect cleansing blood.

Note this. God did not make the infinite sacrifice of giving His only-begotten Son to our world in order to secure for man the privilege of *breaking* the commandments of God in this life and in the future eternal life! No! Rather, Jesus gave His precious, spotless life to save guilty human beings from eternal ruin, that *through faith* in Him they might stand *guiltless* before the throne of God. This faith is the one “that works by love” and purifies the soul from sin, Gal 5:6.

See Gal. 3:13: “**It is the province of the law to condemn, but there is in it no power to pardon or redeem.** Without Christ the law of itself was only condemnation and death to the transgressor. It has no saving quality—no power to shield the transgressor from its penalty. **The transgression of God’s law made the death of Christ essential to save man and yet maintain the dignity and**



**honor of the law.** Christ took upon Himself the condemnation of sin. He opened His bosom to the woes of man. He who knew no sin became sin for us. **Sins so hateful to His sight, was heaped upon Him, till He groaned beneath its weight. The despairing agony of the Son of God was so much greater than His physical pain, that the latter was hardly felt by Him.** God permits His Son to be delivered up for our offenses. He Himself assumes towards the Sin-Bearer the character of a judge, divesting Himself of the endearing qualities of a Father.. “Herein His love commends itself in the most marvelous manner to the rebellious race.” – *Faith I Live By*, p. 104.

“**The blood of Christ is the eternal antidote for sin.** Christ’s death on the cross was one of willing obedience, else in it there would have been no merit; for [divine] justice would not punish in the place of the sinner an innocent being who was unwilling to bear the penalty.

Behold the cross, and the Victim uplifted upon it. . . . *Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption.*” “*The bitter cup was apportioned to us to drink. Our sins mingled it. But our dear Savior took the cup from our lips and drank it Himself, and in its stead He presents to us the cup of salvation.* We cannot measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with His human arm of sympathy and love, and lifted us up. We may rejoice in hope. Through our Advocate’s mercies we have pardon and peace. He died that He might wash away our sins, clothe us with His righteousness, and fit us for the society of heaven, where we may dwell in light forever more.” – *Ibid*, p. 97.

The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of the humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. **The most guilty need have no fear that God will not pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return allegiance to God.**” – *Ibid*.

It is eternal death--*the penalty of the law*-- not the law itself that was remitted because of the efficacy of the perfect atoning sacrifice of Christ! It is through Christ--not *through His law*--that the sinner may return and pledge allegiance to God first, then to “the flag of his nation” last! This is what Apostle Paul meant when he wrote: “And not only so, but we also joy *through* our Lord Jesus Christ, by *whom* we have now received the *atonement*.” Rom. 5:11. He was referring to the Christ’s perfect atoning sacrifice and the merits of His cleansing blood as the *means*.

“God has given in His Word decisive evidence that He will punish the transgressor of His law. Those who flatter themselves that He is too merciful to *execute justice* upon the sinner, have only to look at *the cross of Calvary*. The *death* of the spotless Son of God testifies that ‘the wages of sin is death,’ that *every* violation of God’s law must receive its *just retribution*. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of His Father’s face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a *partaker* of the atonement provided at such a cost must bear in his own person the guilt and punishment of transgression.” – *Great Controversy*, pp. 539-40.

At His ascension, Christ began His final work in the plan of redemption in His *office* as High Priest, mediating in the holy places of the heavenly sanctuary for the reconciliation of penitent sinners to God. A perfect atoning sacrifice is required before the perfecting mediatorial work can be conducted even as justification, or pardon full and complete--precedes and prepares for the work of sanctification, which is a daily matter, continuing as life shall last. It is the sealing up of the moral character for eternity.

“Thus Christ, in His own spotless righteousness, *after* shedding His precious blood [at Calvary], *enters* into the holy place to cleanse the sanctuary. *And there the crimson current is brought into the service of reconciling God to man.*”

### ***The Lesson for Today***

“Some may look upon this slaying of the heifer as a meaningless ceremony, but it was done at the command of God and bears a deep significance that has not lost its application at the present

time. **The blood of Christ is efficacious, but it needs to be applied continually.** . . . If it was necessary in ancient times for the unclean to be purified by the blood of the sprinkling, **how essential for those living in the perils of the last days, and exposed to the temptations of Satan, to have the blood of Christ applied to their hearts daily.**—*Ibid*, 200.”

What, in practical terms, does it mean to have the *blood* of Christ applied to our hearts daily? Since “the life of the flesh is in the blood” (Lev. 17:11), and Jesus said that “unless we eat His flesh and drink His blood we have no life in us” (John 6), it means:

(a) Partaking of the early “morning manna” of God’s Word first thing in the morning, *offering* ourselves as a living sacrifice to Christ with this simple prayer: “Take me O Lord, as wholly Thine, I lay all my plans at Thy feet. Use me today in your service, Lord, abide with and let all my work be wrought in Thee. Amen.”

(b) Living out that that prayer by faith in the Word throughout that day, by God’s empowering grace, overcoming our weaknesses and resisting temptations.

(c) Closing the day with the evening sacrifice of family worship and personal devotion, thanking Him for all the blessings received, asking forgiveness for sins committed, and committing our souls for His keeping through the night.

(d) Ministering to the specific needs of those brought to our attention according to the specific talents entrusted us, allowing them to multiply by reason of use for God’s glory.

(e) Studying daily the Bible and Testimonies, and joining, whenever and wherever possible, regular prayer meetings and Bible study groups who focus on the pillars of our faith. In all these sustained and regular activities, there is one just main goal in mind: “To *know* the love of Christ which passeth knowledge, that we might be filled with all the fullness of God” (Eph. 3: 19), which is “Christ in you, the hope of glory” (Col. 1:27).

## II. THE ONE ARK

### • *The ark, symbolical of Jehovah Himself*

“There has been no time when God has granted greater evidences of His grandeur and exalted majesty than while He was the acknowledged governor of Israel. The manifestations of an invisible King were grand and unspeakably awful. A scepter was swayed, but it was held by no human hand. **A sacred ark, covered by the mercy seat, and containing the holy law of God, was symbolical of Jehovah Himself.** It was the power of the Israelites to conquer in battle. Before it idols were thrown down, and for rashly looking into it thousands perished. *Never* in our world has the Lord given such open manifestations of supremacy as when He alone was the acknowledged king of Israel.” – RH Mar. 2, 1884/*Faith I Live By*, p. 194.

**Q.** How can the ark be both a symbol of Jehovah Himself and also one of three other symbols that “impressively point to the great atoning sacrifice of Christ?”

**A.** For at least three reasons, namely:

1. Christ is Jehovah Himself, God Creator incarnated into the human flesh. God the Father himself addresses His Son as *God*. “Thy throne,” He says, “O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom.” See Heb. 1:8; cf. Col. 1: 14-19. When Christ’s *human nature* died on the cross, *by extension*, His Father also “died” with Him even as Abraham “was dying” from the very moment God told Him to offer his *only son* Isaac—the seed of his loins—as a human sacrifice. If Christ says He and His Father “are One,” having “come from His bosom,” then the unspeakable mental agony and physical pain that Christ suffered and endured from the manger culminating in His trial and crucifixion, was likewise infinitely shared and felt to the fullest by His

Father in heaven. The beloved apostle testifies: "No one has seen God at any time. The only begotten Son, who is *in the bosom of His Father*, He has declared Him." John 1:18.

Thus it can be said with the utmost caution and greatest reverence that the Father was also the perfect atoning sacrifice Himself *through* His Son, even as He is the Creator of all things *through* His Son. John 1: 1-3, 10; Col. 1: 13-19. The omniscient, omnipotent and omnipresent Father, the great I Am, is eternally righteous and perfect. The Son, never yielding His divinity, perfected the *flesh and blood human nature* He was made into, in "the body that was prepared for Him in the volume of the book," "having made sin who knew no sin," therefore earning the eternal right to be the "last" or second Adam." See Heb. 5; 8, 9; 2: 14-18; 10:5; 2 Cor. 5:21; 1 Cor. 15:45. The atoning sacrifice required was perfect, and satisfied the sacrificial provision devised in the plan of redemption. Thus did God in the flesh "obtain *a more excellent ministry* by how much also He is *the mediator of a better covenant*, which was established upon *better promises*." Heb. 8: 6.

2. The ark highlights, by representation, the two great and prominent features of God's character and the nature of His kingdom, which are: *mercy and justice*. These are the two elements and foundations of true righteousness, that when summarized, is, *the love of God*. In the typical ark, the mercy seat upon which the holy Shekinah presence manifested itself between the two cherubims, was sitting *atop* of the law of Ten Commandments. Therefore the foundation of God's *unconditional* love and *enduring* mercy is His *uncompromising and immutable* law of righteousness.

3. Christ's perfect atoning sacrifice of His life at Calvary is the only substitutionary death that could satisfy the demands of His divine law that was broken, and His blood obtained, the only divine agency and efficiency for the forgiveness and cleansing of the sins of the penitent. Christ's life in His blood, *which is the life and blood of the Father*, having declared Him as *His Son*--is the only antidote to sin. Nothing else will avail.

### • *The ark was a symbol of God's presence*

God's abiding presence, through His Holy Spirit dwelling in the heart by the person's desire and consent, brings assurance, mercy, safety, peace, power, wisdom, and every other heavenly blessing to those who love to obey His instructions. On the other hand, this very same presence also brings righteous judgment in terrible exactness to anyone who dares violate, in rashness, or through presumption, any of God's explicit commands, particularly those who have had great light of truth. This is demonstrated in the terrible punishment that befell Uzzah, as recounted here (emphasis mine):

See 2 Sam. 6: 1-23: "Now that David was firmly established upon the throne, and free from the invasions of foreign foes, he turned to the accomplishment of a cherished purpose,--to bring up the ark of God to Jerusalem. For many years **the ark** had remained in Kirjath-jearim, nine miles distant; but it was fitting that the capital of the nation should be honored with **the token of the divine presence**. David summoned 30,000 of the leading men of Israel; for it was his purpose to make the occasion a scene of great rejoicing and imposing display. The people responded gladly to the call. The high priest, with his brethren in sacred office, and the princes and leading men of the tribes, assembled at Kirjath-jearim. David was aglow with holy zeal. The ark was brought out from the house of Aminadab, and placed upon a new cart drawn by oxen, while two of the sons of Aminadab attended it. The men of Israel followed, with exultant shouts, and songs of rejoicing, a multitude of voices joining in melody with the sound of musical instruments [See 2 Sam. 6]. . . . But 'when they came to Nachon's threshingfloor, **Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his rashness [marginal reading]; and there he died by the ark of God.**' A sudden terror fell upon the rejoicing throng. *David was astonished and greatly*

alarmed, and in his heart he questioned the justice of God. He had been seeking to honor the ark as the symbol of the divine presence. Why, then, has that fearful judgment been sent to turn the season of gladness into an occasion of grief and mourning? Feeling that it was unsafe to have the ark near him, David determined to let it remain where it was. A place was found for it nearby, at the house of Obed-edom, the Gittite.” – *Patriarchs & Prophets*, p. 705.

**Who was Uzzah?** He was “one of the drivers of the cart upon which David transferred the ark to Jerusalem. . . . He was smitten by the Lord for touching the sacred emblem, which *no layman* was allowed to touch. (2 Sam. 6: 3-11; 1 Chron. 13: 7-14; cf. Num. 4:15).” – *SDA Bible Dictionary, Commentary Reference Series, Vol. 8*. According to Dr. John Davis, Uzzah was a son of Abinadab, a man of Kirhath-jearim, who, when the ark was sent back by the Philistines gave it accommodations in his house, where it remained until the reign of David.” – *A Dictionary of the Bible, Westminster Press, 1942*.

**Why did God instantly smite Uzzah with death**---when he was apparently only trying to *save* the ark---the symbol of God’s presence--*from falling*?

“The fate of Uzzah was a divine judgment upon the violation of a most explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. *None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered.* The divine direction was [Num. 7:9 quoted]. Thus in bringing of the ark from Kirjath-jearim, there had been a direct and inexcusable disregard of the Lord’s direction.

*David and his people had assembled to perform the sacred work, and they had engaged in it with glad and willing hearts; but the Lord could not accept the service, because it was not performed in accordance with His directions.* The Philistines, who had not a knowledge of God’s law, had placed the ark upon a cart when they returned it to Israel, and the Lord accepted the effort which they made. But the Israelites had in their hands a plain statement of the will of God in all these matters, and their neglect of these instructions was dishonoring to God. *Upon Uzzah rested the greater guilt of presumption. Transgression of God’s law had lessened his sense of its sacredness, and with unconfessed sins upon him, he had, in the face of the divine prohibition, presumed to touch the symbol of God’s presence. God can accept no partial obedience, no lax way of treating His commandments. By the judgment upon Uzzah, He designed to impress upon all Israel the importance of giving strict heed to His requirements. Thus that death of that one man, by leading the people to repentance, might prevent the necessity of inflicting judgment upon thousands.*” – *Patriarchs & Prophets*, p. 706.

Here was additional light for me regarding Uzzah, and perhaps, to some of you, as well. There are many presumptuous and rash modern Uzzahs today. As to God’s rejection of David’s commendable deeds, the lesson is this: *sincerity and even good intentions never replaces or cancels strict obedience to God’s requirements, even as prayer does not replace known duty!* “To obey is better than sacrifice.” Obedience is the highest form of worship. And no worship is acceptable to God that is not based on true love for Christ for Jesus said, “If you love Me, keep My commandments.” John 14:15.

Uzzah’s *apparently untimely death* was, in fact, the timely means of saving thousands who were led to see their sins and sincerely repent when they witnessed God’s righteous judgment. Have **you** ever thought of this? Have **ministers and pastors** who are constantly called upon to give “messages of comfort and hope” during funeral services ever considered the possibility that some of those *who obviously died in their sins* may actually be a terrible lesson in righteousness that God desires to teach *others* and bring them to repentance? Any one called upon to give homilies or funeral sermons/messages should tread carefully lest they say *more, or less*, than what God would have them impart to those listening to the message of the hour. Funeral and memorial services can be the most spiritually dangerous occasions. Why? It is during these heart-rending occasions when most are controlled by *emotions and feelings* rather than by principle and the



truth. Thus they are vulnerable to Satan's subtle deceptions regarding the true nature of man, sin, death, and the *conditions* for inheriting eternal life, as taught in the Bible!

Let us examine a little more closely these lessons and see how they apply to us today, in the light of the great work of atonement of Christ for us: --

### **1. The great sin of presumption (see also P2s. 19:13).**

Uzzah had been transgressing God's law previous to this special occasion thereby lessening his sense of its *sacredness*. With without first repenting and seeking for forgiveness of his sins he had *presumptuously* touched the ark--the symbol of God's presence--in brazen disobedience to explicit orders from God to the contrary. He had no right whatsoever divinely vested upon him to touch or to look upon the uncovered ark; he was a *layman* appointed to be one of the *drivers* of the *cart* bearing the ark, not a direct descendant of Aaron. In the antitype, spiritual direct descendants of Aaron and the apostles applies to the spiritual apostolic succession, that of bearing the true spirit of the apostles, and not by ecclesiastical declarations.

When any one--whether layman or respected religious leader or theologian--attempts to add or take away (Rev. 22: 18,19) from the true meaning and scope of the work of atonement, limiting it only to what took place at Calvary, *downplaying the last part and closing work of the atonement* being performed by Christ as High Priest during this antitypical Day of Atonement (that begun at the end of the 2300-day prophecy of Daniel 8:14, in 1844), he belongs to the class of modern-day Uzzahs. Unless he speedily repents of his presumptuous sins he shall certainly share the same fate of Uzzah in his appointed day of judgment. Notice: "For God shall bring every work into judgment, with every secret thing, *whether it be good* or whether it be evil." Eccl. 12; 14, K.J.V.

### **2. The great apostasy of the civil usurping the office of religious (or the state or civil power enacting and enforcing religious duties).**

See 1 Sam. 13:1-14; 15: 1-35. Uzzah's sin of presumption is similar to that of King Saul, a *civil* leader, when, barely in his second year of reign as king of Israel, in impatience, he dared to offer sacrifices in the absence of Samuel, a religious duty and function vested exclusively upon the office of *prophet* Samuel. When confronted by God through the prophet upon his return, Saul pleaded two excuses hoping to rationalize and justify his presumptuous act: (1) "Because I saw that *the people* were scattered from me because you did not return in the seven days you promised." (2) "The Philistines will come down now upon me unto Gilgal, and I have not made supplication to the Lord," therefore, "I *forced* myself and offered a burnt offering." Take note of that.

"It is no part of Christ's mission to compel men to receive Him. *It is Satan, and men actuated by his spirit, that seek to compel the conscience [whether his own or others]. Under a pretense of zeal for righteousness*, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their *ideas of religion*; but Christ is ever showing mercy, *ever seeking to win by the revealing of His love*. He can admit no rivalry in the soul, nor accept partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love [not fear]. There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas."- *Desire of Ages*, p. 487.

"God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes."- *Great Controversy*, p. 541.

Saul apparently was concerned about the safety and welfare of the *people*, when on closer scrutiny it was really *fear* that they had forsaken him. They did not look up to him as an able leader, one whom they could they trust in times of adversity. Both king and people resorted to their own chosen means of saving their skins instead of trusting God.

In his second apostate act, Saul committed the same nature of sin but with an added dimension: he used a *religious excuse* to disobey God! All the reasoning in the world will not prove an excuse for failing to obey God's command, even partially. Note:

**See 1 Sam. 15: 1-35.** "Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only *partially obeyed* the command; he destroyed the inferior cattle, but reserved the best and spared the wicked king. The next day he met the prophet Samuel with flattering self-congratulations. Said he: 'Blessed be thou of the Lord: I have performed the commandment of the Lord.' But the prophet immediately answered: 'What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?'

Saul was confused and sought to shirk responsibility by answering: '*They* have brought them from the Amalekites: for the *people* spared the best of the sheep and of the oxen, to sacrifice unto the Lord they God; and the rest we have utterly destroyed.' Samuel then reprovved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out his transgression and declared that he had disobeyed the Lord. But Saul had refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see and confess his sin. He sorrowfully asked: 'Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, He has also rejected thee from being king.'" – *Testimonies*, Vol. 4, p. 146.

### **Lesson for all today**

"God requires prompt and unquestioning obedience of His law; but men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying as he said to Eve in the garden: 'Ye shall not surely die.' Disobedience not only hardens the heart and conscience of the guilty one, but tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question *whether it is really sin* and unconsciously fall into the same error."- *Ibid*.

Uzzah, King Saul, and David, had one thing in common: all three displayed sincerity and zeal about their respective duties. But they, in these given instances, were abject failures, apostates in fact. In Saul's first case of falling away, he was so *fearful* of the Philistines, Israel's mortal enemies, just like the cowardly men of Israel, ("like king like people") that instead of "quitting like men and be strong" (1 Sam. 4:9; 1 Cor. 16:13) to "fight the good fight of faith" (1 Tim. 6:12), he resorted to a false demonstration of "religiosity," which is the counterfeit of being "spiritual" (Rom. 8:6; 1 Cor. 2:14). This terrible condition is but an accurate description of the vast majority in the Christian world today—"having the form of godliness but denying the power thereof" (2 Tim. 3:5).

King Saul condemned and witnessed against himself by the lame excuse, "*I forced myself* to offer a burnt offering." Both king and the people he governed failed to cling to God's unfailing promise: "O Zion, that brings good tidings, get thee up into the high mountains; O Jerusalem, that brings good tidings, lift up your voice with strength; lift it up and be not afraid. Say to the cities of Judah, Behold your God! . . . He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." Isa. 40:9-11. Do we also cling to this promise in times of adversity?

Here we see two grievous sins closely connected, namely, (1) the sin of presumption, and (2) the apostasy of compelling the conscience. *Both are directly related to deliberately misinterpreting the work of the atonement!* The burnt offering sacrifice prefigures the perfect atoning sacrifice of Christ at Calvary. To misapply its meaning and role in the plan of salvation in the two-part work of the atonement, as the papal church and her daughters have done, prepares them to enact and *enforce* their false doctrines and compel the consciences of those who do not accept their ideas by the civil arm,—all under the corrupted zeal for “righteousness”! Such was the Dark Ages of 1260 years, and such will be the test of the ages in the very near future! See Rev. 13: 1-18; 14: 6-12.

“The Bible is within the reach of all, but there are few who really accept it as the guide of life. *Infidelity* prevails to an alarming extent, not in the world merely, but in the *church*. Many have come to **deny** doctrines which are the very pillars of the Christian faith, [which are]: 1. the great facts of creation as presented by the inspired writers [2] the fall of man, [3] **the atonement**, and [4] the perpetuity of the law of God. These are practically rejected by a large share of the professedly Christian world.” - *Spirit of Prophecy*, vol. 4, 1884 ed., p. 399.

But we must also be extra vigilant lest any one of us fall into a similar pit. Satan is the master deceiver. He can keep us busy exposing the apostasies of the papacy and the churches that follow her example and yet not realize that we might be practicing the same errors in some *small* way in our individual lives or in the local churches or fellowships we identify with! *This is one important reason why it is essential that all truly comprehend this wonderful yet awesome topic of the two-part atonement work of Jesus Christ the righteous!*

### **A Special Lesson for Laymen**

Here we have a special lesson and warning to laymen who may still be confused over the “church” issue. The special objects of consideration here are the cart and the ark. Since the ark is a representation of God, as well as of Christ himself, the cart may very well be the church, by reason of comparison and contrast. One thing sure, however, the cart is not the ark, or vice versa, *even as the church is not God himself*. The *Jews* worshipped the literal temple and rejected and crucified Christ. The Roman Catholic Church places tradition and its man-made doctrines over the Scriptures, thus rejecting Christ, the Word, and His High priestly ministry as the repentant sinner’s *one and only Mediator*.

In the spiritual sense, however, since the *true* church is “God’s appointed agency for the salvation of men” and “the theater of His grace,” it has to be also His appointed agency for *demonstrating His presence*, power, kingdom, organization, unity, and love to *the world* plunged in gross spiritual darkness, strife, and Babylonian confusion. Moreover, the church never takes the place of the Holy Spirit as Christ’s Successor and Vicar on earth since after His ascension. Never!

**“The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God’s plan that through the church shall be reflected to the world the fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually manifest, even to “the principalities and powers in heavenly places” (Eph. 4:30), the final and full display of the love of God.”**- *Acts of the Apostles*, p. 9.

As the remnant *church-cart* “carries” the spiritual ark of the covenant—the commandments of God and the faith of Jesus (the law and the testimony, as well, Isa. 8:20), Rev. 12:17; 19:10— as the prominent features of its fundamental doctrines, it negotiates the

bumpy road of the *spiritual* threshing floor of Nachor\* during these closing hours of earth's probation. At times that very ark itself---the symbol of the presence of God and of Christ himself---may appear to have departed or withdrawn, as the ancient ark itself temporarily fell into the hands of the enemies of Israel---but only because of the apostasy and unfaithfulness of God's chosen people. The cart or the church, likewise, "may appear to fall" but it will not, for Christ himself, its Foundation, Cornerstone, and Rock of defense, promised that "even the gates of hell cannot prevail against it." Matt. 16:18.

\* Nahor, twice referred to as **Nachor** in the KJV (Joshua. 24:2; Luke 3:34) means "*breathing hard or snorting*." He was a son of Terah, and brother of Abraham (Gen. 11:27). He married his niece, Milcah, daughter of Haran and sister of Lot (Gen. 11:29). Eight sons were born to him by Milcah, from whom sprang the Aramaean tribes. Four others trace their descent from his concubine (Gen. 22:21-24). One of his sons by Milcah was Bethuel, who became the father of Rebekah and Laban (Gen. 24:15, 29). Rebekah was the wife of Isaac and mother of Esau and Jacob.

Thus it would be presumptuous indeed if *any one*, in the misguided zeal of Uzzah---tries to prevent the cart or "church" from "tipping over" by touching it---meaning, trying to employ human means, methods, and reasoning to prevent it from falling, ranging from "trademarking its name," to taking brethren to court and suing one another, etc., etc.

**NOTE:** These are not the same, however, as conducting regular Bible Studies *in homes* to help church members become firmly grounded on the "important points of present truths," "subjects that have been perfectly calculated to unite the flock and sanctify the soul." Such subjects are "the sanctuary, in connection with the 2300-days, the commandments of God and the faith of Jesus." "These," God's servant was shown, "were the principal subjects on which the messengers [of God] should dwell," (*Early Writings, p. 63*). This is what this writer has long been advocating and actively conducting as an integral part of this layman ministry! (Call, write, or email me if you want to start such a Study group in your home).

If left alone to the *appointed* agencies God put in place in its establishment, both "cart and ark" will "reach home" safe and sound. The work of faithful laymen is to help "drive" the cart by wisely steering it with "the law and testimony" (Isa. 8:20), using as a "compass" the great way marks given in the fundamental pillars of the faith, and *practicing them in their own lives*. Thus they eloquently and consistently shed a *saving influence* in their homes, in their church, in their work place, and in the community where they live and move---"the world around them." These helps fulfill Christ's command to be "lights of the world" and "salt of the earth." Matt. 5: 13-16.

### III. THE ONE BRAZEN SERPENT

See Num. 21: 4-9; 2 Kings 18: 4. The brazen serpent Moses made by God's command, was preserved but later was turned into an *idol* for worship by apostate Israelites! Good king Hezekiah, however, came into power and "removed the high places, and broke the images, and cut down the groves, and *broke to pieces the brazen serpent that Moses had made*. For unto those days the children of Israel *burned incense* to it. And he called it Nehushtan." 2 Kings 18:4. *Nehustan* means "only a piece of brass" in the Hebrew tongue. Here we see that burning incense during religious services is idolatrous in origin.

What God intended to be merely *a symbol* of Christ as the Healer of all diseases and maladies, wicked man under the control of Satan, turned into the very substance itself. This is the essence of image and idol worship, and the reason for amulets and charms, etc. But after Christ, there no longer is *any* object or thing in heaven or on earth that He authorizes to represent or symbolize Him or the Father---*as He did with the brazen serpent*. Paul bids the faithful: "Seeing then that we have a High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confessions. For we do



not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. *Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*" Heb. 4: 14-16.

## **Christ Symbolized by the Brazen Serpent**

During the midnight interview of Nicodemus with Jesus, the Savior answered his unspoken question with: "As Moses lifted up the serpent in the wilderness, *even so* must the Son of man be lifted up: that whosoever believeth in Him should not perish but have everlasting life." John 3: 14, 15. In *Desire of Ages*, pp. 274-5, E. G. White wrote:

"Here was ground with which Nicodemus was familiar. **The symbol of the uplifted serpent made plain to him the Savior's mission.** When the people of Israel were dying from the sting of the fiery serpents, God directed Moses to make a serpent of brass, and place it on high in the midst of the congregation. Then the word was sounded throughout the encampment that all who would look upon the serpent should live. The people well knew that in itself the serpent had no power to heal them. **It was a symbol of Christ.** As an image made in the likeness of the destroying serpents was lifted up for their healing, so One made "in the likeness of sinful flesh" was to be their Redeemer. Rom. 8:3. **Many of the Israelites regarded the sacrificial service as having in itself virtue to set them free from sin. God desired to teach them that it had no more value than that serpent of brass. It was to lead their minds to their Savior.** Whether for the healing of their wounds or the pardon of their sins, they could do nothing for themselves but show their faith in the Gift of God. **They were to look and live.** Those who had been bitten by the serpents might have *delayed* to look. They might have *questioned* how there could be efficacy in that brazen symbol. **They might have demanded a scientific explanation. But no explanation was given. They must accept the word of God to them through Moses. To refuse to look was to perish.**

Not through controversy or discussion is the soul enlightened. We must look and live. *Nicodemus received the lesson, and carried it with him. He searched the Scriptures in a new way, not for the discussion of a theory, but in order to receive life for the soul.* He began to see the kingdom of heaven as he submitted himself to the leading of the Holy Spirit."

If we have experienced true spiritual rebirth, as did Nicodemus *after* that midnight interview with Jesus, we will search the Scriptures in a *new* way--- in order to receive *life* for the soul. But only as we submit ourselves to the leading of the Holy Spirit will we be able to see the kingdom of heaven. Jesus revealed this in His Sermon on the mount recorded in Matthew chapters 5, 6, 7! This explains why many in the churches today haven't yet really seen nor understood what the kingdom of righteousness *on earth* is. Some accepted a lawless gospel, others, a bloody gospel!

## **The lesson that thousands of law-keeping Christians need to understand**

"There are *thousands today* who need to learn the same truth that was taught to Nicodemus by the uplifted serpent." **And what is it?** *"They depend on their obedience to the law of God to commend them to His favor. When they are bidden to look to Jesus, and believe that He saves them solely through His grace, they exclaim, 'How can these things be?'* Like Nicodemus, we must be willing to enter into the life in the same way as the chief of sinners. Than Christ, 'there is none other name under heaven given among men, whereby we must be saved.' Acts 4: 12. Through faith we receive the grace of God; *but faith is not our Savior. It earns nothing.* [Rather], faith is the hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin. And we cannot even repent without the aid of the Spirit of God. The Scripture says of Christ, "Him hath God exalted with His right hand to be a Prince and Savior, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. *Repentance comes from Christ as truly as does pardon.*" – *Desire of Ages*, pp. 174-5.

**How then are we to be saved?** "As Moses lifted up the serpent in the wilderness,' so the Son of man has been lifted up, and *everyone who has been deceived and bitten by the serpent may*

*look and live.* ‘Behold the Lamb of God, which taketh away the sin of the world.’ John 1:29. The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Savior. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. *Then the law of God is written in the mind and heart, and we can say with Christ, ‘I delight to do Thy will, O My God.’* Ps. 40:8.

**“In the interview with Nicodemus, Jesus unfolded the plan of salvation and His mission to the world. In none of His subsequent discourses did He explain so fully, step by step, the work necessary to be done in the hearts of all who would inherit the kingdom of heaven.”-** *Desire of Ages*, p. 176.

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.’ John 3:14. As the eyes of all Israel had been directed to the uplifted serpent, the symbol appointed for their healing, so all eyes must be drawn to Christ, the sacrifice that brought salvation to the lost world.” – *Ibid*, p. 485.

“All who have ever lived upon the earth have felt *the deadly sting of “that old serpent, called the devil, and Satan”* Rev. 12:9. The *fatal effects of sin* can be removed only by the *provision* God has made. The Israelites *saved their lives* by looking upon the uplifted serpent. That look implied faith. *They lived because they believed God’s word, and trusted in the means provided for their recovery.* So the sinner may look to Christ, and live. *He receives pardon through faith in the atoning sacrifice.* Unlike the inert and lifeless symbol, Christ has *power and virtue* in Himself to heal the repenting sinner.” – *Patriarchs & Prophets*, p. 431. (See pp. 475, 476).

“While the sinner cannot save himself, *he still has something to do to secure salvation.* ‘Him that cometh unto me I will in no wise cast out.’ But we must *come* to Him. When we *repent* of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, *but the power to exercise it is ours.* Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy.” – *Ibid*, p. 431.

## **What is the sinner’s part in securing his salvation, making his “calling and election sure”?**

**1.** He must *look* to Christ. “*We are not to look at ourselves. The more we dwell upon our imperfections, the less strength we shall have to overcome them.*” (TMK 224). **2.** He must *come* to Christ with a contrite spirit and repent of all his sins, particularly his besetting and cherished sins. **3.** He must *believe* on God’s Word and implicitly trust *the means* provided for the recovery from the deadly sting of *sin* and its fatal effects caused by Satan, the serpent. These “means” are the *atoning sacrifice* of Christ whereby he receives pardon or justification full and free, and His *atoning work* of Christ as High Priest whereby the penitent believer receives Christ’s power and virtue to be healed and cleansed from all his sins. **4.** He must *constantly exercise faith*, which is a gift of God, by the power imparted to him by God through the Holy Spirit in the Word.

“The Lord Jesus had protected the children of Israel from the venomous serpents in the wilderness, but this part of their history they did not know. Angels of heaven had accompanied them, and in the pillar of cloud by day and the pillar of fire by night Christ had been their protection through all their journeying. *But they became selfish and discontented, and in order that they might not forget His great care over them, the Lord gave them a bitter lesson. He permitted them to be bitten by fiery serpents, yet in His great mercy he did not leave them to perish.* Moses was bidden to lift the brazen serpent on a pole, and make the proclamation that whosoever should look upon it would live. And all who looked did live. They recovered health at once. . . . **What a strange symbol of Christ was the likeness of the serpents which stung them.** This symbol was lifted on a pole, and they were to look to it, and be healed. **So Jesus was made in the likeness of sinful flesh.** He came to be the sin-bearer. **The same healing, life-giving message is now sounding. It points to the uplifted Savior upon the shameful tree. Those who have been bitten by that old serpent, the devil, are bidden to look and live. . . . Look alone to Jesus as your righteousness and your sacrifice. As you are justified by faith, the deadly sting of the serpent will be healed.**” – *Sons & Daughters*, p. 222.

I did not realize as I now better do (and will certainly continue learning more so), the beauty and significance and of *the Jewish economy*. Focusing on this study of the two-part atoning work of Christ has accelerated this recognition! The *sacrificial system*, dealing with the first phase of this atoning work, was an *elaborate and detailed prophecy in symbols* pointing Israel to the *manner* of the first coming of Christ, and the *specific nature* of the work He would perform while on earth. But the whole sanctuary service ended on the highest note of victory and rejoicing at the culmination of the services of the **Day of Atonement!** In the antitype, this closing work is *simultaneously* performed in *heaven* by Christ, and on *earth*, by those who will be sealed for eternity!

**“We are now living in the great day of atonement.** In the typical service, while the priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they should be cut off from the people. **In like manner, all who would have their name retained in the Book of life should, now, in the few remaining hours of their probation, afflict their souls before God by sorrow for sin and true repentance.** The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will 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 be found without spot or wrinkle or any such thing [Eph. 5:27].”- *Great Controversy*, p. 490.

**“While** the investigative judgment is going forward in heaven, **while** the sins of the penitent believers are being removed from the sanctuary [above] there is to be **a special work of purification, of putting away of sin among God’s people upon earth.** *This work is more clearly presented in the messages of Revelation 14.*” - *Ibid*, p. 425.

The Jewish economy was a practical instruction for Israel that governed their social, cultural, and religious life. It constantly reminded them of the lowly, self-denying life and sacrificial death of the Messiah to come as the *only* offering for sin by which men could hope to escape the penalty of eternal death, and the glory of His law.

“How unmistakably plain were Isaiah’s prophecy of Christ’s suffering and death! ‘Who hath believed our report?’ the prophet inquires, ‘and to whom is the arm of the Lord revealed?’ [Isa. 53:1-8 quoted. **Even the manner of His death had been shadowed forth. As the brazen serpent had been uplifted in the wilderness, so was the coming Redeemer to be lifted up, ‘that whosoever believeth in Him should not perish but have everlasting life.’** John 3:16. [Isa. 53:9,10 quoted]. But He who was to suffer death at the hands of evil men, was to rise again as a conqueror over sin and the grave. Under the inspiration of the Almighty, the sweet singer of Israel had testified of the glories of the resurrection morning. [Ps. 16:9,10 quoted].

**Paul showed how closely God had linked the sacrificial services with the prophecies relating to the One who was to be ‘brought as a lamb to the slaughter.’ The Messiah was to give His life as ‘an offering for sin.’** Looking down through the centuries to the scenes of the Savior’s atonement, the prophet Isaiah had testified that the Lamb of God ‘poured out His soul unto death: and He was numbered among the transgressors; and He bare the sins of many, and made intercession for the transgressors.’ Isa. 53. 7, 10, 12. The Savior of prophecy was to come, not as a temporal king, to deliver the Jewish nation from earthly oppressors, but as a man among men, to live a life of poverty and humility, and at last to be despised, rejected, and slain. The Savior foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of a broken law. **In Him the sacrificial types were to me their antitype, and His death on the cross was to lend significance to the entire Jewish economy.**” - *Acts of the Apostles*, pp. 225-228.

Hereunder are a few more important references revealing that truths vast and profound, contained in the Jewish economy, are not yet fully comprehended. It is a minefield waiting to be excavated by those truly seeking for that “goodly pearl of great price,” i.e., Jesus Christ and His plan of salvation. (Emphasis mine):

“We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures.” - *Manuscript 130*, Nov. 23, 189.

“The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the *key* that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our *privilege* to understand these wonderful themes. We are to comprehend the deep things of God. *Angels* desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give.” - *Christ's Object Lessons*, p. 133.

“The Jewish economy, bearing the signature of heaven, had been *instituted by Christ Himself*. In types and symbols the great truths of redemption were veiled. Yet when Christ came the Jews did not recognize Him whom all these symbols pointed. They had the word of God in their hands; but the *traditions* which had been handed down from generation to generation, and the *human interpretations* of Scriptures, hid from the trust as it is in Jesus. The spiritual import of the sacred writings was lost. *The treasure-house of knowledge was open to them, but they knew it not.*” - *Ibid*, p. 105.

It was quite a surprise to know that: (a) it is the gospel that is the *key* that unlocks the mysteries of the Jewish economy--instead of the other way around. This therefore demands that we know exactly what the *genuine gospel* comprehends. (b) In order to understand its deep truths and wonderful themes, we must first have a working knowledge of *the plan of redemption*--which involves the two-part work of atonement--the very topic we are currently studying. (c) Angels desire to look *into* these truths! The question is: Do we, professed people of God, treasure this undeserved privilege that angels don't have? It is our final generation that has the *greatest* access to the treasure-house of knowledge that will ever be given to mankind. But will we repeat the history of the Jews? (d) The system of the Jewish economy was the gospel in figure, a compacted *prophecy* of the gospel. Hence, we need to study far more than we do the *prophetic aspects* of the Jewish economy if we would have a deeper understanding of the gospel!

I initially struggled with the word “economy” as being connected with sacred things, more so with the gospel. The reason is, most of us quickly associate the word *economy* with secular matters involving money, currency, stocks and bonds, commercial business, the financial condition particularly that of nations or the world itself, like “the national economy, or “the world economy,” etc. But by obtaining a more comprehensive definition of it from the English Dictionary, I found greater reason to study the topic even more closely! *Webster's Collegiate Dictionary, Fifth Edition, published 1942, Merriam-Webster Publishing*, has this definition of economy (quoted in full):

“**1.** The management of affairs, especially as to expense; specifically management of the affairs of a community, estate, or establishment, and directly concerned with its maintenance of productiveness. **2.** Thrifty administration ; often retrenchment in expenditure; strict husbanding of resources. **3.** An economizing at, mover, or means; also the disposition to economize. **4.** The management or ordering of parts, functions, etc., in an organic or organized system; organization; also, a system or body so managed or ordered. **5. Theol. a.** The Creator's plan; the design of Providence. **b.** A special dispensation suited to the needs of a nation or period; as, the *Mosaic economy*.”

I am quite sure your attention was drawn to the *Theological* definition of economy, according to this secular authority! “**a.** *The Creator's plan; the design of Providence,*” and “**b.** *A special dispensation suited to the needs of a nation or period; as, the Mosaic*



*economy*,” which is another term for the Jewish economy! Amazing isn’t it! The expanded definition, in fact, magnifies the wisdom of God, through Christ, in instituting the Jewish economy Himself, in types and symbols illustrating the great truths of the plan of redemption! It reached down to every aspect of Israel’s existence and welfare, both national and individual, regulating order and underwriting productivity, showing God’s involvement in every detail of His people’s lives—which the true gospel embraces!

The Jewish economy had two calendars, the sacred and civil. The Civil Calendar was the official calendar of kings, childbirths, and contracts. The Sacred Calendar was that on which the festivals were computed. These were the Feasts of: Passover (also called Unleavened Bread), Pentecost (also called Firstfruits, or Weeks), Trumpets, Day of Atonement, and Tabernacles (also called Booths or Ingathering). The Passover, Pentecost, and the Tabernacles were the three major annual feasts for which all males of Israel were required to travel and attend specifically at Jerusalem (Exo. 21: 14-19, etc.).

They had four successive forms of government—patriarchal, theocratic, by judges, and monarchical. The latter begun with King Saul and ended in the Babylonian captivity. All the laws unique to each—from taxation, military, criminal, domestic relations, real estate, social security and welfare, contracts, legal proceedings, interests and loans, punishments for crimes, cities of refuge, torts, sanitation and cleanliness—were all part of the Jewish economy—the closest to perfection of organized human activity that ever existed, or will ever exist, after the fall of man till all is restored when Christ comes again.

No wonder that when Israel was corporately faithful to *all* the requirements of the Jewish economy she prospered and was the most powerful nation. Why? God was honored; His name and character was demonstrated by the demonstration of the literal gospel to the heathen nations surrounding specially in the sanctuary services, the system of sacrifices, the annual festivals and convocations, and the ministry of the priesthood. The main hub of all these of organized activities was *the sanctuary and its services!*

**“A special dispensation suited to the needs of a nation or period.”**

The first dispensation of the Old Testament times was the Jewish economy or the Mosaic economy. At the end of the 70-week (490 years) prophecy of Daniel 9: 24-27, by the *crucifixion of Christ and the stoning to death of Stephen*, both by the Jews, 31 A.D. and 34 A.D., respectively, the Jewish nation corporately filled up their cup of iniquity. They were finally “*cut off*” from their *chosen people* distinction before God. The Jewish dispensation then changed into the *Christian dispensation*, beginning at Pentecost that came fifty days after the crucifixion. The covenant promise and the gospel message then transferred to “a nation bearing fruits,” that is, to the Gentiles, who in response to the Holy Spirit-empowered preaching of the resurrected Christ, were converted, baptized, and became the Christian church---*spiritual Israel*.

Thereafter the church underwent seven stages in the last 1900 years, described as “the seven churches of Revelation.” But as prophecy reveals, the apostolic church gradually fell through compromise with paganism, and in the major apostasy, produced spiritual “Babylon, the Mother of harlots and the abominations of the earth,”—the Roman Catholic Church who plunged the world into the Dark Ages. Reforms become necessary and the Reformation and Protestant movements emerged in God’s appointed time.

However, another falling away occurred when the Protestant churches eventually adopted the major false doctrines of the Romish church, particularly the false Sabbath, and immortality of the soul doctrinal errors. They mysteriously forgot the horrors of the Dark Ages where untold millions of Protestants were tortured and martyred for standing up against the papacy and its false doctrines called “the wine of Babylon” in Revelation. They became *apostate (spiritual) Israel*, and soon mimicked the persecuting nature of the Romish church, particularly in the Church of England, forcing those who treasured the Word of God over the church and tradition, and cherished religious liberty, to flee to the shores of America. The rest is true American history. The second angel’s message of Revelation 14 calls these apostate Protestant churches as “Babylon is fallen, is fallen” for its rejection of the first angel’s message announcing that the investigative judgment in heaven begun on the tenth day of the seventh month of 1844.

The church is now in her prophesied seventh and final stage—Laodicean--emerging soon after 1844. She is the “remnant of her seed” (Rev. 12:17; 19:10), not because she is already faultless but because she alone, of all the churches on earth, *corporately* preserves or is “the keeper” of the knowledge of the true nature of man, sin, death, and the truths of the sanctuary in connection with the 2300 days, the commandments of God, particularly the Sabbath, the faith of Jesus, and the work of preparation for Christ’s second coming, proclaiming worldwide the everlasting gospel of the three angels’ messages of Revelation 14. She is now the yet-defective *church militant*. Soon she will be *purified* by the fiery ordeal of the coming final persecution. All who remain faithful to the truth, as it is in Jesus, till they die, and some even at the cost of their lives as the final martyrs before earth’s probation closes, will comprise the *church triumphant* in the end.

### **Let all Point to Christ on the Cross**

See Mark 15: 25; Isa. 53: 1-12; John 12:32. **“Never before was there such a general knowledge of Jesus as when He hung upon the cross.** He was lifted up from the earth, to draw all to Him. Into the hearts of many who beheld that crucifixion scene, and who heard Christ’s words, was the light of truth to shine. With John they would proclaim, ‘Behold, the Lamb of God, which taketh away the sin of the world.’ There were those who never rested until, searching the Scriptures and comparing passage with passage, they saw the meaning of Christ’s mission. They saw that free forgiveness was provided by Him whose tender mercy embraced the whole world. They read the prophecies regarding Christ, and the promises so free and full, pointing to a fountain opened for Judah and Jerusalem. **The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light which streams from the cross of Calvary, and in connection with the wondrous, central truth of the Savior’s atonement.** Those who study the Redeemer’s wonderful sacrifice grow in grace and knowledge.”  
– *Sons and Daughters*, p. 221.

### **The Cross: the Great, Grand Monument of: Mercy and Regeneration, Salvation and Redemption**

When understood and presented in the light of truth of Christ’s two-phase work of the atonement on earth and in the heavenly sanctuary, the theme of every discourse, indeed, cannot but be the Son of God uplifted on the cross of Calvary!

“I present before you *the great, grand monument of mercy and regeneration, salvation and redemption*,--the Son of God uplifted upon the cross of Calvary. *This is to be the theme of every discourse.* Jesus is inviting and drawing by His Holy Spirit the hearts of young and old to Himself. When Christ crucified is preached, the power of the gospel is demonstrated by *the influence* it exerts over the believer.

In place of remaining dead in trespasses and sins, he is awakened. Lift up the Man of Calvary higher and still higher; there is power in the exaltation of the cross of Christ." – *Ibid*.

This specific *influence* is the work of the grace of God, grace being the untranslated Greek *charis*, meaning, "the divine influence upon the heart, and its reflection in the life." God's healing mercies are not merely confined to physical healing, as important as it is, particularly in these last days when all manner of disease and illness are plaguing mankind—including God's people! To "look and live" more specifically means *spiritual* healing, one that *restores* the qualities of a Christ-like character. Its *influence* uplifts Christ to the skeptics, scoffers, and unbelievers, though they may obstinately persist in rejecting overwhelming evidence and the conviction of the Holy Spirit.

This is the *greater* healing all should earnestly seek for rather than miraculous *physical* healing alone. Many faithful Christians will go their graves felled by some physical disease; some with physical deformities and handicaps, only a few of old age. But if they steadfastly looked to Jesus by faith, and had humbly and thoroughly *confessed* their sins as part of their *daily* sacrifice, *striving to overcome* by His grace, their names are retained in the Book of life after their judgment. They will receive the seal of the living God and be part of the great and final harvest at the resurrection morning at Christ's glorious second coming, of which Christ was "the firstfruits." 1 Cor. 15:23. Notice:

"All must be careful what they present to the people is truth. Do not present your own imaginations as Bible truth. . . The enemy tries to warp and twist minds. . . *Those who present the idea that that the blind, the deaf, the lame, the deformed, will not receive the seal of the living God, are not speaking words given them by the Holy Spirit. . . The Lord has afflicted ones, dearly beloved in His sight, who bear the suffering of bodily infirmities.* To them special care and grace is promised. Their trials will not be greater than they can endure [1 Cor. 10:13]. Paul had bodily affliction; his eyesight was bad. *He thought by earnest prayer the difficulty would be removed.* But the Lord had His own purpose, and He said to Paul, '*Speak to me no more of this matter. My grace is sufficient. I will enable you to bear the infirmity.*' [2 Cor. 12: 7-10].

There are men living upon our earth who have passed the age of four score and ten. The natural result of old age is seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, 'Blessed are the dead which die in the Lord'. [Rev. 14:12]. With Paul they can say [2 Tim. 4:7, 8 quoted]. . . In God's Word, the question is not, 'What is the color of the hair or the form of the body,' but, 'Has the *heart* been purified, made white, and tried [Dan. 12:10]?' – *Letter 207*, Dec. 15, 1899.

**"Look steadfastly unto Jesus, that you may catch His Spirit and cherish the qualities of Christlike character.** Then it will be *recognized* by all who have any connection with you that you have learned from Christ *His meekness, His affection, His tenderness, His sympathy. Never rest satisfied until you possess a loving and loveable spirit. Your words may come from the good treasure of the heart to strengthen, bless, help, and win all around you. Others will catch your spirit. The seeds we sow will bear a harvest in goodness, patience, kindness, and love, or exactly the opposite.* Many need melting over. Be sound in principle, true to God, but do not manifest one stern, ungenial phase of character. God does not want you to incur contempt by manifesting a disposition like a ball of putty, but He does want you to be *in principle as sound as a rock, yet with a healthful mellowness.* Like the Master, be full of grace and truth. Jesus was incorruptible, undefiled, yet in His life were mingled with *gentleness, meekness, benignity, sympathy, and love.* The poorest were not afraid to approach Him; they did not fear a rebuff. What Christ was, every Christian should strive to be. In holiness and winsomeness of Christ He is our Model. We should learn of Christ what it means to be a Christian. Let us learn of Him *how to combine firmness, justice, purity, and integrity with unselfish courtesy and kindly sympathy.* Thus the character becomes loveable and attractive. The beauty of holiness will disarm scoffers. The heart must receive the divine current, and let it flow out in rich streams of mercy and grace to other hearts. **All who would win souls to Christ must be winsome.**" – *That I May Know Him*, p. 218.

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Part III follows as our study for the month of September 2007