

Study for the Month of September, 2007.
The Daily Services of the Jewish Economy

**Part III of Christ's perfect Atoning Sacrifice at Calvary
& Character-Perfecting work as our High Priest**

By Nathaniel Fajardo

First: An Important Clarification

THERE IS AN URGENT NEED TO first clarify an important issue before we continue with the study proper of the daily services of the sanctuary. In the earliest history of Adventism this issue was part of the confusion that ensued after the Great Disappointment in 1844. One thing we are sure of is that God is not the author of confusion (1 Cor. 14:33). He desires that His people in these last days should be firmly united upon the platform of truth—which the Pioneer View established through much study, prayer, and tears, and was affirmed by the Spirit of prophecy.

While it is true that of the specific topic of “the Daily” of Daniel is not mentioned categorically as one of the pillars of the faith, it is wrong to conclude that it isn't *part* of it. Anyone who has studied, and continues to study and appreciate the beauty and amazing wisdom of God revealed in the 2300-day prophecy, have seen that it delineates the parallel time-line prophecies of the seven churches, seven seals (including the “four horses of the apocalypse”), and seven trumpets (including the “three woes” and “seven thunders”) of Revelation.

Picking up from where Daniel 9:26, 27 ends in 34 A.D., with the stoning of Stephen by the Jews 3 ½ years after Christ's crucifixion, the Roman kingdom and element assumes the role that Nebuchadnezzar's ancient Babylon played in Satan's war against the truth and against God's faithful followers. This prophecy focuses on the Roman empire in its pagan, imperial stage up to the time that it transforms into papal Rome, described in Revelation 17 as “Mystery, Babylon, the Mother of harlots and Abominations of the Earth.” In Daniel 8, Rome, aside from being described as “the little horn power” that emerges out of the four divisions of Grecia after the death of Alexander the Great described as “the great horn that was broken,” is also portrayed as “the Daily” which becomes “the abomination that maketh desolate” or “the abomination of desolation.”

The “Daily *sacrifice*” of Daniel (8:12, 13; 11:31; 12:11) should never be confused for, or interchanged with the *daily sacrifice* offered during the daily services conducted in the tabernacle of the congregation in the Jewish or Mosaic dispensation. Not a few Bible students still subscribe to this flawed mix-up.

In the former the word “sacrifice” is *italicized*, having been added by men, thanks to the translators of the Authorized Version (King James Version) who honestly indicated so. Other Bible versions who employ the “dynamic equivalence” method of translation do not do this. Therefore, the word “sacrifice” does not belong to the text and should simply read “the daily.”

What did E.G. White say regarding the matter, as shared with the godly pioneers of the Advent movement? (emphasis mine):

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He [God] wanted them; that His hand was over and hid the mistake in some figures, so that none could see it, until His hand was removed. Then I saw in relation to the ‘Daily’ (Dan. 8:12) that the word ‘sacrifice’ was applied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of ‘the daily;’ but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and will never be a test.” – *Early Writings*, pp. 74, 75.

Let us consider the following important points:

- The word “sacrifice” does not belong to the texts cited above in the book of Daniel containing the term “the daily *sacrifice*.” Therefore it should simply read “the daily” translated from the Hebrew *tamiyd*, meaning, “to stretch continually.”
- God gave “the correct view of the daily” to those who gave the judgment hour cry, or the first angel’s message of Rev. 14: 6. Nearly all of the pioneers of the Advent movement were united on this view before 1844. But after the great Disappointment, other views were embraced resulting in darkness and confusion. Prominent among these *other views* is that “the daily *sacrifice*” does not refer to pagan Rome, and often, but not always, results in the error of time-setting. Some who have embraced this error have gone on to conclude that the *year* of the enactment of the Sunday law and the coming of Christ can be predicted. This is futuristic time-setting warned by the last statement that “time has not been a test since 1844.” There are other views and variations, however, but all find *common ground* in the assertion that “the daily *sacrifice*” does not refer to pagan Rome.
- The “1843 chart” refers to that chart which “as early as 1842, the Spirit of God had moved upon Charles Fitch to devise. . .which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, ‘to write the vision and make it plain upon tables’ [Hab. 2: 2,3]. No one, however, then saw the *tarrying time* [given in the parable of the ten virgins, Matt. 25: 1-12], which was brought to view in the same prophecy. After the Disappointment, the full meaning of this Scripture became apparent.” (Spirit of Prophecy, Vol. 4, 1884, pp. 241-2). “The 1843 chart was directed by the hand of the Lord.” –*Early Writings*, p. 74; *Present Truth* Vol. 1, No. 9, Apr. 1850, p. 1. William Miller first reckoned the second coming in 1843, thus fulfilling the first angel’s message.
- In the *Advent Review*, No. 1, Vol. 1, published 1850, in Auburn, NY (I have a copy of the “Facsimile Copy of the Two Earliest SDA Periodicals by Review & Herald in my library), we find the names of J.V. Himes, S. Bliss, and A. Hale, as editors, and Hiram Edson, David Arnold, Geo. W. Holt, Samuel H. Rhodes, and James White as members of its “Publishing Committee.” These were some of the *most prominent pioneers*. In this first issue of the *Advent Review* these pioneers immediately undertake a public clarification of the first mistake they made in pegging 1843 as the end of the 2300 days.

1. "The year 1843, during which Adventists expected the coming of Christ, was regarded as extending to 1844. The reason for this, briefly stated, is as follows: Anciently the year did not commence in mid-winter, as now [January], but at the first new moon after the vernal equinox. Therefore, as the period of 2300 days was begun in a year reckoned by the ancient method [on the new moon of the vernal equinox], it was considered necessary to conform to that method to its close. Hence, 1843 was counted as ending in the spring, and not in the winter." - *Appendix, Note 4, Spirit of Prophecy*, vol. 4, 1884, p. 497.

2. Also, the year 1843 is arrived at when you subtract 457 B.C. from 2300 day/years, 457 B.C. being the year the Persian king Artaxerxes Longimanus issued the last of three decrees to rebuild of the walls of Jerusalem in fulfillment of the 70-week prophecy of Daniel 9: 24-27.

What was the "correct view of the daily" upon which nearly all were united on *before* the confusion since after 1844? James White, who wrote the book, *Signs of the Times* in 1853, when he and his wife were in Rochester, NY (LS 150), and one of those who shared the correct view, stated it succinctly (emphasis mine):

"The Daily Sacrifice and the Transgression of Desolation represent Rome in its pagan and papal forms. Leaving out the supplied words ('sacrifice'), the text would read, 'The Daily, and the Transgression of desolation.' These are the two desolating powers; first paganism, then, papacy. Of these Paul, in 2 Thessalonians 3-8 [quoted]. That which withheld the manifestation of the papacy in Paul's day was paganism. These are the two desolating powers which have desolated the people of God, of which the angel speaks in the vision of Daniel 8." - *Bible Adventism or Sermons on the Coming Kingdom of our Lord Jesus Christ*, p.16, Leaves of Autumn Books, Payson, Az.

E.G. White said that O.R.L. Crosier "had the correct view of the cleansing of the sanctuary." What did Crosier write in his published view regarding who the "daily and the transgression that maketh desolate" are in Daniel 8: 14; 11: 30, 31? He confirms that it is Rome, or the Roman power, both pagan and papal, but more particularly the latter.

"The sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His sanctuary is in heaven. Again, Daniel 11: 30, 31, 'For the ships of Chittim shall come against him; therefore, shall he be grieved, and return, and have indignation [the chaff to chastise] against the holy covenant [Christianity], so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms [civil and religious] shall stand on his part, and they [Rome and those that forsake the holy covenant] shall pollute the Sanctuary of strength." (Words in brackets are in the original).

How did O.R.L. Crosier explain the "trodding down of the sanctuary" of Daniel 8:13? Did he, as some did then, and do now, assert that it was the "taking away of the heavenly sacrifice," as in the daily sacrifice? (all words in brackets in the original; all in bold and italics, mine):

"What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the 'holy covenant,' and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer 43: 16; Eze. 20: mal. 1:7. This was the same as profaning or blaspheming His name. In this sense this 'politico-religious' beast polluted the sanctuary (Rev. 13:6), and cast it down to from its place in heaven (Ps. 102:19); Jer. 17:12; Heb. 8: 1, 2) when they called Rome the Holy City (cf. Rev. 21:2), and installed the Pope there with the titles, 'Lord God the Pope, 'Holy Father,' 'Head of the Church, etc, and there, in the counterfeit 'temple of God,' he professes to do what Jesus actually does in His sanctuary (2Thess. 11:1-8. The Sanctuary has been

trodden underfoot (Dan. 8: 13), the same as God has {been trodden underfoot}, Heb. 10: 29.” – *Ibid.*

Luke presents this same truth in a dual application prophecy: “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” Luke 21: 24.

Gentiles here refers to the idolatrous Roman worshippers of both the *sun-god*, as in Mithraism by pagan Rome, and *Sunday*, the day the papacy set aside as the counterfeit Sabbath. The “times” referred to is the period of 1260 day-years commencing in 538 A.D., when Roman Catholicism was officially made the State religion and ended 1,260 years later when Pope Pius VI was taken captive by Napoleon’s Republican army in 1798.

Historians refer to sun-worshipping Rome, both pagan and papal, as *the Gentiles!* Notice:

“The Gentiles were an idolatrous people who worshipped the sun, and Sunday was their most sacred day. . . .” – Rev. William Frederick, “*Sunday and the Christian Sabbath,*” pp. 169, 170; quoted in *Signs of the Times*, Sept. 6, 1927

“Mithraism, and outwardly refined sun worship, invaded the Roman empire in B.C. 67, and made way for itself by gathering under its wings all the gods of Rome, so that in the middle of the third century Mithraism was on the verge of becoming a universal religion” – *Encyclopedia Britannica*, Vol. XVIII, art. ‘Mithras,’ p. 624, 11th ed. 1911, cited in *Facts of Faith* by Christian Edwardson, Southern Publishing Asso., 1943.

“Sunday, over which the sun presided, was especially holy. . . The worshippers of Mithra held sacred, and celebrated the birth of the sun on the twenty-fifth of December.” – *The Mysteries of Mithra*, pp. 167, 191, Chicago, Open Court Pub. Co., 1911/ *Ibid.*

“It [Mithraism] had so much acceptance that it was able to impose on the Christian world its own Sun-day in place of the Sabbath, its Sun’s birthday, twenty-fifth December, as the birthday of Jesus.” – *History of Christianity in the Light of Modern Language*, chap. III, cited in *Religion and Philosophy*, pp. 73, 74, New York, 1929/ *Ibid.*

NOTE: Rome was not called the Holy City, neither was the Pope installed there with his blasphemous titles such as “Lord God the Pope,” etc., in the time of Clovis’ conversion in 508 A.D, but *after* 538 A.D. when the Ostrogoths, the last of the three Arian nations fiercely opposing the supremacy of the Bishop of Rome, were destroyed by subterfuge. They no longer exist as a people to this day, thus fulfilling Daniel’s prophecy that they would be “plucked up by the root” by the “little horn who had eyes of man, and a mouth speaking great things.” Dan. 7: 8.

Now that we know the correct view regarding “the Daily,” that it is Rome in its pagan (imperial) state, we are counseled against *entering into, or starting any controversy* regarding it as did a certain “Elders H .I. J, and others of our leading brethren” during their time. This specific counsel is as timely in our day as well!

I couldn’t agree more with this warning simply because the correct view had already been established and endorsed by God’s last-day messenger. Her following statements were written specifically to counteract the *controversy* over the subject, after 1844. These statements should not be interpreted as undoing or diminishing the importance of the correct view! The *confusion* reigning in the world and in the churches today is already more than we can handle. More and more souls are losing hold of eternal realities because of it. The last thing God’s people need in these last days is another source of confusion!

“It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are *making a mistake in magnifying the importance of the difference in views that are held.* I cannot consent that any of my writings shall be taken as settling the matter. *The true meaning of ‘the Daily’ is not to be made a test question.* I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; for I have no instruction on the point under discussion, and see *no need for the controversy.* Regarding this matter under present conditions, *silence is eloquence.*”- *Selected Messages*, Vol. 1, pp. 164, 165.

What was the burden of this Testimony? “Magnifying the importance of the difference in views that are held on “the daily.” Now that is quite different from magnifying the importance of the *correct view*, isn’t it!

Why did E.G. White refuse to consent to have any of her writings taken as settling the matter? (1) She did not want to contradict herself when she already declared that “it should not be made a test question.”(2) Because it was already settled *before*, and not only by her but by others who were *united before the confusion* that entered after 1844. As has been said, One word is enough for the wise. Hence, there is absolutely no need for any controversy and no reason for confusion, i.e., if we accept the correct view!

Q. When is silence eloquence regarding “the daily”?

“Under the present conditions.”

Q. What conditions are being referred to?

When controversy arises over *the difference of views* on the meaning of “the daily.”

Q. Is such a condition existing at the present time?

No, or at least, not yet. But we can expect a last-day revival of this subject just about this time, or soon. Satan knows how he successfully caused darkness and confusion with it after 1844. He most assuredly will use it again to cause disunity in the high levels of the church, i.e., “among the ministering brethren,” and cast doubts on the doctrinal positions adopted by the pioneers, including James White.

Q. So does remaining “silent” now translate into “eloquence” on the subject?

No. To those who know the correct view, silence means consent to the “other views.” In fact, before it develops into a full-blown controversy, the true meaning of the “Daily” that united the pioneers before confusion came in after 1844, must be quickly made plain to the members of the church. Otherwise, expect the enemy of all truth, disguised as “an angel of light,” to bring in his counterfeit, cause disunity, and deceive more.

Moreover, E.G. White had more to say to those who had or who are presently urging *their views* in regard to the meaning of “the Daily,” warning that it should not be made “a test question,” i.e., a test of faith! Once more, since the correct view had already been established, every other view therefore must be one that will only bring confusion, not unity, and will delay and hinder the work God wants done just now! Note (emphasis mine):

"I have words to speak to. . . *all who have been active in urging their views in regard to the meaning of 'the Daily' of Daniel 8.* This is not to be made a test question, and the *agitation* that has resulted from being as such has been very unfortunate. *Confusion* has resulted, and the minds of some of our brethren have been diverted from thoughtful consideration that should have been given to the work that the Lord has directed to be done at this time in our cities. *This has been pleasing to the great enemy of our work.*

I would bring to you that *last prayer of Christ* [John 17], which we can speak—*sacred, testing truths*, beautiful in their simplicity. On these you may dwell with intense earnestness. *But let not 'the Daily,' or any other subjects that will arouse controversy among brethren, be brought in at this time:* for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now." — *Ibid*, pp. 167-8.

This is another case in point why we should become thoroughly familiar with "the subjects perfectly calculated to unite the flock and sanctify the soul,"—"such subjects as the sanctuary *in connection with 2300 days*, the commandments of God, and the faith of Jesus." (*Early Writings*, p. 63). These three major subjects have been divinely appointed as the testing truths for the churches in these last days. They are the "present, sealing truths." A working knowledge of them is an impenetrable shield and detector for such quickly exposes the end-time delusive doctrines that Satan designed to deceive "if possible, even the very elect." (See Matt 24:4, 24; 1 Cor. 3: 18; Eph. 5:6; Rev. 20; 3, 8). Included of course with these testing truths is the *spiritual unity* of His true church that Jesus prayed the Father for, as recorded in John 17.

To earnestly and humbly seek to be *personally* sanctified by these testing truths, by the work of the Holy Spirit in the heart, is to assure oneself of receiving the seal of God. Why? "**The Lord would teach man the lesson that, though united in church capacity, he is not saved until the seal of God is placed upon him.**" — *Letter 80*, 1898/ *E.G. White Bible Commentary*, vol. 7, p. 969.4.

"We should be earnest students of prophecy; we should *not rest* until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John [in the Revelation]." — *Maranatha*, p. 247.

"There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention *as never before* in the history of our work. *We may have less to say in some lines, in regard to the Roman power and the papacy, but we should call attention to what the prophets and the apostles have written under the inspiration of the Spirit of God.* The Holy Spirit has so shaped matters, both in the giving of the prophecy, and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord god of heaven and His law are to be exalted." — *Letter 57, 1897/ Counsels to Writers & Editors*, p. 65.

"**The Scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,'** Dan. 8:14." — *Spirit of Prophecy*, Vol. 4, p. 258, 1884 ed./*Great Controversy*, p. 423).

"*Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed.* The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. . . Study Revelation in connection with Daniel, *for history will be repeated.* . . . As we near the close of this world's history, the prophecies relating to the last days demand our study." — *Ibid*, p. 50.

What does it mean to “eat the flesh and drink the blood of the Son of God?” It is imperative that we know exactly what it means, otherwise we can study the prophecies of Daniel and Revelation day and night and still fail to “bring truth that is inspired of the Holy Spirit, much less “start into action forces that cannot be repressed.”! God’s servant explains what Jesus told the multitudes in John chapter 6 which made the throng of His so-called disciples to forsake Him, except the twelve! (See John 6: 47-71).

“To eat the flesh and drink the blood of Chris is to receive Him as a personal Savior [from sin], believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, *by drinking it in*, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it; unless it *becomes part of our being*. So Christ is of no value to us if we do not know Him as a personal Savior. A theoretical knowledge will do us no good. **We must feed upon Him, and receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated.**”

The longest time prophecy of the 2300-days commences with the 70-week prophecy of Daniel 9:24-27, and extends to 1843, then to 1844 for reasons explained above. (See **Notes**). Thus, any and all time prophecies, particularly the “1290” and “1335 days” of Daniel 11: 11, 12 must be located *within* the 2300 days, not before or after it, which are errors spawned by either preterism or futurism, respectively. This was the burden of the message of the “angel standing upon the sea and the earth” of Revelation 10: 5, 6, announcing that “there should be time no longer.” This was not the end of probation time, nor the end of time itself, but of prophetic time since after 1844.

Any one who sets specific time for *any* of the last remaining unfulfilled prophecies is a time-setter, is deceived, and becomes a deceiver, notwithstanding his zeal for truth. Principle: “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,” 1 Sam. 15: 22, 23. *Stubbornness* is classed as a sin of *idolatry*, i.e., the idol of one’s opinion asserted over that which God has revealed to His prophets and messengers. We need to obey God’s word, to hearken or listen to His counsel, and yield our pet ideas to His revealed will. Otherwise, we might share the terrible judgment that fell upon king Saul.

Q. How do I deal with those who can present compelling arguments in a scholarly fashion that “the Daily” isn’t pagan Rome but refers the daily sacrifice of the sanctuary?

First, do not enter into any controversy over the matter. Next, ask *yourself*, and them, this question: **Is it the correct view?** If it isn’t, then it must be “another view” which, like its predecessor, will only result in much greater darkness and confusion because Satan does not repeat an incorrect view, error, or deception without making it more compelling, thus, more deceiving.

Q. What if they don’t believe in the Pioneer View of the “Daily”?

The opposite of correct is wrong. A systematic Bible study of the all-embracing 2300-day prophecy will reveal that the Babylon and Rome are the two major earthly agencies by which Satan wages war against the truth and God’s faithful, beginning with ancient Babylon, a type of spiritual Babylon of the New Testament, and, the Roman Empire in its pagan and papal stages. To reject the Pioneer View is to reject the correct view of “the

spirit of prophecy” which magnifies the teachings of the Bible, and is therefore a rejection of what the Daniel and John were shown in vision regarding these two desolating powers—pagan and papal Rome.

As a refresher, review the chart which many Seventh-day Adventist Bible students are already familiar with: (a) the 70-week prophecy that begins in 457 B.C. and ends 490 years later in 34 A.D. (b) the remaining 1810 years ending in 1843, then 1844. When you add 490 (70-weeks) to 1810 you get 2300. This chart includes the following dates and the historical events that took place, given in their order of prophetic and historical progression:

I. The 70 weeks (490) years of Dan. 9:24-26.

- **457 B.C.** – Three-fold consecutive commands given by the Persian kings Cyrus, Darius, and Artaxerxes Longimanus to rebuild the desolated walls of Jerusalem. Dan. 9: 24-26; Ezra 7: 11-28.
- **408 B.C.** – Rebuilding of the wall and temple accomplished in 49 years.
- **27 A.D.** – The prophecy of the “anointing of the Most Holy,” i.e., “Messiah the Prince,” of Dan. 9: 24, 25, is fulfilled. John the Baptist baptizes Jesus by water and the Holy Spirit descends upon Him in the form of a dove, while the voice of the Father announces that “this is My beloved Son in whom I well pleased.” Christ, our Savior and Example, is baptized by water and the Spirit. Matt. 3: 1-7; cf. John 1: 26-36.
- **31 A.D.** – **Christ is crucified by the apostate combination of church and state.** The Jewish Sanhedrin (the church-religious) condemns Him to die by crucifixion, and the Roman representatives of imperial Rome (state) carries out the crucifixion—the crying shame of the universe and the ages!
- **34 A.D.** -- Stephen martyred by stoning by the Jews, ending the “chosen people status of the Jewish nation. The Jewish Dispensation ends; the Christian Dispensation begins after the Pentecostal outpouring.
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- **321 A.D.** -- Emperor Constantine converts from Mithraism, sun-worship, into apostate Christianity but remains a half-convert throughout his life, retaining his title as “Sol Invictus,” or sun god. He then enacts the first Sunday law in 321 A.D. forbidding labor in cities and towns, but allowing country people to work in the fields, particularly during harvest time. Pagan Rome here is still in power.
- **508 A.D.** -- Clovis, king of the Franks over Western Europe, converts to Catholicism, thus giving the Bishop of Rome complete supremacy over both Eastern and Western Europe. On this date “the Daily” (pagan Rome) was “taken away” or taken out of the way, and “the abomination that maketh desolate” (papal Rome) was “set up.” Dan. 12: 11. Paganism, which worshipped the literal *sun-god* Mithra, gave way to the papacy who brought in *Sun-day* as the counterfeit Sabbath. On this year, the transition from pagan to papal Rome was finally effected. However, the fulfillment of the prophecy that church and state would be fully joined did not take place till about thirty years after, in 538 A.D.
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II The 1260 days

- **538 A.D.** – Three very significant events take place on this year, which were not fulfilled in 508 A.D. nor in 533 A.D., rendering this year in which the prophesied “apostasy of the latter days” took place, resulting in the full development of “the man of sin,” the papacy.

1. The Ostrogoths, the last of the three Arian nations who were fiercely resisting the Bishop of Rome were finally “uprooted” through subterfuge by Belisarius under the orders of emperor Justinian (483-565) through the instigation of Pope Silverius. Wittigis, the leader of the Ostrogoths, was killed in the Battle of Ravenna.

2. By an edict of emperor Justinian, Roman Catholicism was made the State religion, forbidding all other religions.

3. The Council of Orleans outlawed country labor on Sunday, punishable by death for repeat offenders, which Constantine, by his previous decree in 321 A.D, allowed.

- **1793 to 1796** (3 ½ years). – This is the period of the French Revolution. What the papacy sowed as hatred for Bible truth and relentless persecution against its proponents, it reaped in *Atheism*, identified as “*the beast that ascendeth from the bottomless pit*” (GC 265-288). All religions, including Roman Catholicism, were outlawed. The Bible, the Old and New Testament, signified in prophecy as the “Two Witnesses,” were ordered “killed” or burned on Nov. 10, 1793. But after 3 ½ years of terrible anarchy and bloodshed, the Council of Five Hundred had the Bible restored to its place of honor on June 17, 1797.
- **Feb. 10, 1798.** – Just two years later, Pope Pius VI was taken by Gen. Berthier of Napoleon Bonaparte’s French Republican army, inflicting the “deadly wound on one of the heads of the beast” (Rev. 13, 3-10), ending the 1260-days of the Dark Ages ruled by the papacy. In this same year another important prophecy was fulfilled.. “But *since 1798* the book of Daniel has been *unsealed*, knowledge of prophecy has increased, and many proclaimed the solemn message of judgment near.” (GC 356). “Daniel stood in his lot to hear the testimony which was sealed until the time of the end.”- MS 18, pp. 98, 115; Ev. 198. The “time of the end” spoken of in this prophecy is the year 1798! Daniel “standing in his lot” is not literal but rather figurative language stating that the specific prophecies that were sealed in Daniel’s time were unsealed by 1798. At this time “many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.
- **From 538 to 1798 is 1260 days or 1,260 literal years, the prophesied Dark Ages—the great tribulation.** Christ referred to it in His mini apocalypse recorded in Matthew 24:20-22. “Pray that your flight be not on winter, neither on the Sabbath day. For there shall be *great tribulation, such as was not since the beginning of the world, nor ever shall be.*” It was during this prophesied time that church and state were fully and officially united. This period of time is also given in prophecy as “forty and two months;” “time, times, and half a time.” Dan. 7:25; 12:7; Rev. 11: 2, 3; 12: 6,14; 13:5.
- **The 1290 days of Dan. 12: 11, 8:11; 11: 31** – From 508 A.D to 1798 A.D. is 1290 day-years. Daniel’s prophecy says: “And from the time the Daily [Pagan Rome] shall be taken away, and the Abomination that maketh desolate [Papal Rome] set up, shall be 1290 days,” which ends in **1843**. John, in the Revelation describes this transition of power from pagan Rome to papal Rome in this language: “And the dragon gave him his power, and his seat, and great authority,” Rev. 13:2. “The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Rev. 12:9); he it was that moved upon Herod to put the Savior to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian era was the **Roman Empire**, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of **pagan Rome.**”- GC 438.
- **The 1335 days of Daniel 12: 12.** – From 508 A.D. to 1843 is 1335 day-years. Daniel’s prophecy says: “Blessed is he that waiteth and cometh to the 1335 days,” which ends in **1843**. God’s servant says, “The 1843 chart was directed by the hand of the Lord.” (EW

74). Indeed were the faithful, waiting ones who were intensely studying the signs of the times based on the 2300-day prophecy, blessed with the understanding of this truth, particularly those who remained faithful till God's hand was removed from this mistake—another test of faith and understanding of God's word.

- **1843** – This is the first termination date of the 2300-day prophecy arrived at, following the Old Jewish computation of time, 2300 less 357 A.D. is 1843. “As early as 1842, the Spirit of God moved upon Charles Fitch to devise the prophetic chart which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, ‘to write the vision and make it plain upon the tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.’” Hab. 2:2, 3. (*Spirit of Prophecy*, vol. 4, 1884, pp. 231, 232. “I saw that the 1843 chart [of Charles Fitch] was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid the mistake in some of the figures, so that none could see it, until His hand was removed.”- E.G. White, *Early Writings*, p, 74.
- **1844** – The commencement of the antitypical Day of Atonement. In the Jewish time reckoning it is observed on the tenth day of the seventh month which corresponds to our Gregorian calendar date October 22, 1844.

IMPORTANT POINTS TO REMEMBER REGARDING THE WORK OF ATONEMENT

This is a brief **Q & A** on the work of atonement in answer to pressing queries on this important topic. The series, however, on the Daily service and its various sacrifices will continue as a series in the issues following.

Q. What is the cause of all suffering and death in this world?

Sin, nothing more, nothing less. When tracing from cause to effect, this is the only Biblical conclusion that can be drawn. However, the origin of *evil* remains a mystery for if a reason were found for its existence it would cease to be sin. (See “The Origin of Evil” chapter portions of which are quoted below):

Q. Where and with whom did sin originate?

“To many minds the origin of sin and the reason for its existence are a source of great perplexity. In their interest in these questions, the truths plainly revealed in God's word and essential to salvation are neglected; and the fact that the Scriptures furnish no explanation, is seized upon as an excuse for rejecting the words of the Holy Writ.

It is impossible to explain the origin of sin, or to give a reason for its existence. It is an intruder, for whose existence nor reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could it be excused, could a cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is the transgression of the law of God.

Sin originated with him, who, next to Christ, stood highest in the favor of God, and highest in power and glory among the inhabitants of Heaven. Before his fall, Lucifer was the covering cherub, holy and undefiled. The prophet declares, “Thou was perfect in

they ways from the day that thou was created, till iniquity was found in thee.' Eze. 28:15."
– *Spirit of Prophecy*, vol. 4, p. 316, 1884 (emphasis mine).

Q. What was the nature of the first sin?

Created as free moral agents, Adam and Eve exercised their free will on the wrong side and chose to disobey God's command by *yielding to Satan's temptation*. The first temptation of Satan upon mankind was on *appetite*. Appetite means *desire* or lust and therefore is not limited to the inordinate desire for food and drink alone, although it is at the very center of it. It includes the "lust of the eye and the pride of life;" a desire to know more and go beyond what God has chosen to reveal, thus questioning His wisdom and challenging His authority. Thus, the nature of the first sin was, and still is, the transgression of the law (1 John 3:4), meaning, disobedience to God's Word or command.

Q. Who was the first sinner: Lucifer or Adam?

The Bible does not call Lucifer the first sinner but the *author* of sin. Jesus specifically called him "the *father* of sin." John 8:44. "Author" means "the maker of anything; creator; originator." (*Webster's Collegiate Dictionary*, 5th ed., 1942). Since Christ is the Creator incarnated into the human flesh and nature, the Alpha and Omega, the Beginning and the End, the First and the Last (Rev. 22:13), thus, the **Author** and Finisher of the faith (Heb. 12:2) of the genuine Christian, this renders Satan as the anticreator, antimaker, and thus, the real antichrist!

Anti means "1. A prefix signifying opposite, against, instead, counter." - *Webster's Collegiate Dictionary*, 1942. It is quite interesting to note the influence the papal apologists have on this Dictionary edition. It cites the following examples of "anti" as "antibishop," "antiduke," "antipope" but not "antichrist"! And yet the papacy is the very power shown in Daniel and Revelation as *the* antichrist—the one who claims to be the vice-gerent of Christ on earth instead of the Holy Spirit, the one who claims to be verily "God himself on earth."

"Father" means several things: "1. One who has begotten a child; a male parent. 2. The Supreme Being and Creator; God. 3. A forefather; ancestors. . . . 5. *Eccl.* As a title: a dignitary of the church, as a bishop; b A confessor;—called also father confessor. c. a priest. 6. *Eccl.* Any early Christian writer accepted as a trustworthy witness to, or expositor of, early history of teachings of the church. 7. An originator; source or prototype." - *Webster's Collegiate Dictionary*, 1942.

"Sin *originated* with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven." – *Patriarchs & Prophets*, p. 35.

Satan's end, as the originator and direct instigator of sin, is prophesied as follows:

"**Since Satan is the originator of sin, the direct instigator of all the sins** that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty." – *Ibid*, p. 358.

Q. What is the difference between the nature of angels and of man?

- A specific number of angels were created to be “ministering *spirits*” (Ps. 148:2, 5; Col.1:16; Heb. 1:14), *before* Adam and Eve were created. Unlike man, angels were created *sexless*, and thus do not marry and procreate (Matt. 22:30). On the other hand, “God created man in His own image, in the image of God created He him; *male and female created He them*. And God *blessed* them, and God said unto them, *Be fruitful, and multiply, and replenish* the earth, and subdue it. . . .” (Gen. 1:27, 28). No such blessing, physical endowments, or orders to be fruitful, to multiply, and replenish *heaven* were given to angels! The popular and often idolized depictions in paintings of “half-man, half-angels” or “half-men, half-beasts,” or “avatars,” mortal men who have incarnated into “gods,” are several forms of spiritualism that perpetuate this abominable error.
- Man was personally fashioned by the *hands* of God Creator from the ground, and received the breath of life in his nostrils directly from Him. He was the crowning act and work of God (Gen. 1: 26, 27; 2: 6, 7). “Man was to bear God’s image, both in outward resemblance and in character. Christ alone is the ‘express image’ (Heb. 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will.” (*Patriarchs & Prophets*, p. 45. Nowhere is it recorded in the Holy Writ that Lucifer, or Gabriel who replaced him, nor any angel or any other creature in heaven or on earth, or in the entire universe, was created in this manner and for this purpose. Only man was!
- Angels were not created with flesh and blood nature as man was, but they do eat *mana*, the food of angels, also called “the corn of heaven” (Ps.78:24,25). For forty years, ancient Israel shared the food of angels as they traversed the Wilderness enroute to the earthly Canaan. (Gen. 16: 1-36; cf. Num. 11: 6-35; Deut. 8:3,16; Josh. 5:12; Neh. 9:20; John 6:31, 39, 58). They possess emotions for they rejoice when even one sinner repents (Luke 15:10). Although invisible to sinful human eyes (Num. 22: 22-31), they can, and have often taken on the form of man (Gen. 18: 2-8). Heaven is the habitation (place of abode; residence, dwelling) of angels while planet Earth was created to be man’s habitation to be *replenished* by him, and the Garden of Eden, his home. The English word “replenish” is translated from the Hebrew *mawlay* which means “to full or be full of.” True to his nature as the usurper, “After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world [John 12:31; 14:30; cf. Eph. 2:2]. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their so. Through his control of men, he held dominion over the world.” (*Desire of Ages*, pp. 114-5). Christ incarnated into the human flesh to disprove Satan’s claims—one of the most awesome truths of the gospel!
- Man alone is capable by virtue of creation of *partaking of the divine nature!* Animals are not, angels are not. In fact, in the gospel plan, this impartation of the divine nature is called grace, translated from the original Greek *charis* which means, “the divine influence upon the heart, and its reflection in the life.”-*Strong’s Greek Lexicon*. That is why it is called “amazing grace” or “unmerited favor,” because sinful man does not deserve it nor has the capacity to generate it.

- Man was created with the capability of infinitely *growing in intellect and in stature* as taught by God, reflecting His image more fully throughout eternity. Angels were created with an unchanging stature. Because they are not born as human babies are, they do not grow in physical stature. They do not have physical substance, and neither do they grow intellectually or spiritually but they can *fall* through transgression that caused the fall of Lucifer and the third of the angels who joined in the rebellion and war in heaven. Part of the infallible evidences that the Creator became a man of the same flesh and nature is the witness of Apostle Luke, who wrote: “And *Jesus increased in wisdom and stature, and in favor with God and man.*” Luke 2:52. This is the very same testimony regarding *John the Baptist*, born six months earlier: “And *the child [John] grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.*” Luke 1: 80. **Only man**, through grace, can grow, and wax strong in spirit, increase in wisdom and stature, and in favor with God and man!
- While angels were created perfect and sinless, they, too, have the *angelic will and mind* to choose to obey or disobey God and His law.

“All heaven took a deep and joyful interest in the creation of the world and of man. *Human beings were a new and distinct order.* They were made ‘in the image of God.’ and it was the Creator’s design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives.

The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. *They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. . . .* The mysteries of the visible universe—“the wondrous works of Him who is perfect in knowledge”—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged man’s study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, and the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God’s glory in the heavens, the innumerable worlds in their orderly revolutions, ‘the balancing of the clouds,’ the mysteries of light and sound, of day and night,—all were open to the study of our first parents.

God created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature, of cooperating with his Creator and executing His plans.”- Sons & Daughters, p. 7.

Q. What is the difference, if any, between the fall of Satan and the fall of Adam and Eve?

- Lucifer sinned in the blazing, undimmed full glory of God as the covering cherub of His throne *in the third heavens itself* (DA 761). Man, though created perfect and sinless, had no such direct access to the throne although they spoke to God face to face in the Garden of Eden *on earth* before and immediately after the Fall.
- As the highest in power and glory among the created inhabitants of *heaven* (GC 493; PP 35), Lucifer was *next* in mastermind after Christ (PP 36), and was once united in *closest* ties to the Son of God (DA 435). He became displeased because the Godhead did not consult him regarding the creation of man! (EW 145).

- When Satan and the third of the angels who joined the rebellion against God's authority and Christ's preeminence over the entire heavenly host, they were *cast out* of heaven, and fell to planet earth. Satan immediately undertook the temptation of the first couple in the Garden of Eden, and unfortunately, succeeded.
- The difference between the two is that Satan and his angels were *not cursed in heaven* even after their unsuccessful revolt. Rather, they were *expelled* or *cast out* of heaven and *became the devils on earth*. In fact, Satan still had access to heaven even *after* his banishment as the book of Job tells us. It was only after the temptation and fall of Adam and Eve in Eden that Satan received his *sentence* in the hearing of the first couple (Gen. 3:14, 15; Ed. 27; GC 605; PP 65-6). And it was only *after* Christ's crucifixion that Satan was *forever* barred access to heaven.
- Eve, and then Adam, received their respective curses, and were immediately sent out of Eden, *forever barred from reentry and access to the Tree of Life in their fallen nature*. The serpent, then the most beautiful animal, likewise received its curse for being the first medium. The ground was cursed as well (Gen. 3:16-24). Thus all mediums, *human or animal*, are cursed. But none of them became or will ever become *devils*. There is a *fixed number* of devils—*one third* of the angels created to be “ministering spirits” who fell to earth with Satan (12:4; Luke 10:18). They cannot be added to or subtracted from. God did not create new angels to replace the fallen ones. However, inspiration tells us that those who will be saved, men, women, and children, will be *as* angels, not angels per se (Matt. 22:30). They will replace the depleted *ranks* of the fallen angels. This is why Inspiration tells us that earth is the fitting up place to prepare a character “to dwell among angels who have never fallen.”
- The plan of salvation (redemption) was devised for *man* in case he should fall before the foundations of the earth were laid. No such plan was devised for the angels for they were not created in the image and likeness of God, though they were created higher in level than men. In His incarnation, the apostle Paul says that “Christ was made a little lower than the angels,” the level of man (Heb. 2: 6-9).
- Grace—“the power of God unto salvation” (Rom. 1: 5, 16), as devised in the master plan of salvation, was never made available to Satan and his fallen angels. No sanctuary message or service or their equivalents, imparting both by instruction and by illustration the comprehensive plan of salvation, was ever designed for *Satan and the fallen angels*. Only man is the *undeserving* beneficiary of the Gospel. Only “everlasting fire,” or fire that consumes completely, as though they never existed, is reserved for Satan and the fallen angels in their great judgment day at the end of the Biblical millennium of “a thousand years.” (Jude 6; Rev. 20: 7-10).

Remember that angels *never* become men; angelic nature never transforms into human nature. Human beings, particularly children, never “become angels,”—as often erroneously portrayed in paintings and poetry and preached in the pulpits, especially during funerals. Angels were specifically created as “ministering spirits,” though they can take on the *form* of men, as cited in the Old Testament. Satan took on the form of man

and was right there in the midst of the Jewish rabble who were screaming, “Crucify Him, crucify Him” (DA 746-7). He was the one who incited the chief priests and elders of the Jews to crucify Christ (2T 207-8).

It is true that those who have given themselves over to be controlled by devils, or through mind-altering substances that are of Satan’s inventions, have, and will *manifest the characteristics* of devils, hence, “devilish” or “satanic” as in the heinous and barbaric forms of torture perfected by the papacy through the Office of the Inquisition during the Dark Ages, etc. On the other hand, those who yield themselves to the control of the Holy Spirit will likewise manifest the characteristics and character of Christ.

But though wicked men become *like* devils they are not, or will ever become one. Terms such as “devil-woman,” or the “devil-incarnate,” only serve to confuse minds. Fiction and mythology, all-too-efficient tools in the hands of Satan and his agencies on earth, weave an elaborate web of lies depicting beautiful women or young girls who have allegedly been “impregnated by devils or Satan himself,” thus producing devil-children!

Though genuinely righteous persons will become Christlike or Godlike (and are not aware of it), they are not Christ, nor God himself, and never will be. It was only Satan, the father of lies, who promised Eve that “she would be *like God*, knowing both good and evil.” Satan wanted to be “*like God*” but it was not to become like Him in *character*, but to “exalt himself” above Christ, and “above the stars of God,” stars being the angels. In fact he arrogated and continues to arrogate to himself the title and authority of God here on earth, claiming it to be his territory. Inspiration informs us that “the central power of the earth is the devil.” But he will be finally destroyed forever.

Q. What was the result of sin?

There are at least seven things, namely:

1. Man became at variance with his Creator. He ceased to be in perfect harmony and accord with the mind and character of his Creator.
2. Man and earth immediately became the outcasts of the universe—the only blight in God’s perfect universe—the only “lost sheep” in the entire perfect universe.
3. Man’s sinless, unfallen human nature became sinful, fallen. His physical flesh nature had become “corruptible;” he would have to return to the dust material from where he was created from. The breath of life given him in the beginning would have to return to the Life-giver.
4. An impassable abyss was created between creature and Creator. He now had the propensity and tendency to sin—to transgress the Word of God—having now known by *experience*, i.e., “tasted” the strange thing called “evil,” where before he knew the good only.
5. The serpent, the man and woman, and the earth received their respective curses. Adam and Eve and woman were permanently banished from the Garden of Eden. Its eastern entrance was guarded by cherubims with flaming swords which turned every way—to keep them from partaking of the fruit of the Tree of Life in their fallen condition. Gen. 3: 24. This is our assurance that sin was not immortalized by the fall nor is there such a

thing as an immortal sinner who has to “suffer in the eternally burning fires of hell”—another monstrous papal doctrine.

6. Man lost *conditional immortality* and became mortal, subject to the suffering of the curse of sin, and eternal death.

7. Man could no longer see God face-to-face nor could he directly approach His presence anymore. He had to have a *mediator*, hence, the earthly priesthood as the precursor of the mediatorial priesthood of Christ Himself. On his own, he was in a hopeless condition.

Q. What was needed to save man from the eternal consequence of sin?

The Plan of Redemption—which was devised “before the foundation of the world” by the Omniscient Mind of the Godhead. It was so designed to restore perfect *reconciliation* between fallen man and God with man’s intelligent and willing consent and cooperation in this comprehensive plan. No longer able to see God face to face without dying on account of his now sinful nature, he had a new element introduced—*faith*—by which he would see and know God through diverse representations designed by God Himself, through symbols, manifestations of His presence by fire, lightning, and thunder, and through the spoken and written word given through chosen messengers, patriarchs, prophets, and apostles. But the greatest manifestation of God himself was when He gave His Son, the Creator, to take on the flesh and blood human nature, and live the perfect life that all men can live in the fallen human nature by trusting implicitly in God alone.

Sin is the great separator; Christ, who hates sin with a perfect hatred is the Sin-bearer and therefore, the Reconciler between fallen man and an offended God.

God foresaw the fall of man and endowed him with a vital force of life *twenty times as much*, without which, after the fall, he would have shortly thereafter self-destructed. Without this special endowment man would not have had enough earth-time to fully return his intelligent and loving allegiance to His Creator once more! Notice:

“God endowed man with so great a vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. . . . If Adam, at his creation, had not been endowed with **twenty times** as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct.” - *My Life Today*, p. 126.

This explains why Adam and Eve did not die instantly or on the very same day they transgressed although God’s plain declaration was: “*On the day* that thou eatest of the fruit thereof *thou shalt surely die.*” Why? In that precise moment six thousand years ago when Adam and Eve sinned, there was a Savior *from* sin! The first part of the plan of salvation instantly went into effect. The first lamb slaughtered and offered for Adam was the *symbol* of Christ’s perfect atoning sacrifice to be offered 4,000 years later. That first sacrificial animal foreshadowed the eternal guaranty of hope for all mankind. It foretold of the Creator incarnating into human nature to become Christ the Messiah, the Substitute and Surety for man’s salvation from sin, eternal death, and the restoration of eternal life. It foreshadowed Calvary. God’s first promise to fallen man was also the first of all prophecies, given in Genesis 3: 15. It promised and prophesied two things: (1) a new principle, *enmity* or hatred, would be placed in the heart of fallen man towards evil, and that this enmity would be between Satan and his seed, and the woman and her Seed, the latter being the promised Messiah. (2) The Seed of the woman, Eve also being the

prototype of the true church of the ages, would “bruise” the head of the serpent, thus assuring mankind that Satan will eventually be destroyed along with sin and its curse. Contrary to its connotation, “bruise” is the Hebrew *shuwph* which means, “to gapc, i.e., snap at; overwhelm, break.” *Strong’s Hebrew Lexicon*.

Q. What does reconciliation mean?

To bring back or restore into full harmony; reunite; conciliate, propitiate.

Q. What did the Plan of Redemption include?

The immutable law of God, the law of heaven and earth, demands the life of its transgressor. Only one redemption price can satisfy this requirement.

1. The redemption price specified by the redemption plan was the life and blood of God, the Law-giver Himself. This, Christ, the Creator, volunteered to do even before the fall of man, and in fact, paid it at Calvary as the sinner’s *Substitute, Surety, and perfect Sacrifice*. His substitutionary death provides the only means by which *repentant* sinners can be *justified* (meaning, forgiven or pardoned) from suffering eternal death, the penalty of transgressing the law, thus, magnifying the law instead of doing away with it.
2. The full restoration of the moral character which man had lost through transgression. –Man’s unsullied character was stained with the sinfulness of sin. The only means by which this was to be removed was by the *washing and cleansing* power of the perfect atoning blood of the Creator and Lawgiver. This Christ would do in His office as the penitent sinners’ merciful *High Priest, Advocate and Intercessor*--pleading His blood to cover sins that are *confessed and forsaken*, and offering His perfect righteousness as the sinner’s robe of righteousness to cover his nakedness and moral deformity caused by sin.

“Character is formed by the way individuals meet the common events of every day life; but it is tested by the way they meet the crisis of life.”

- *Stephen N. Haskell*

Q. What is the definition and meaning of “Atonement”?

“At-one-ment”-- the *work* of making those *one again in character and feeling* who before were at variance.

Q. What is the atonement designed to do?

To effect the *complete* reconciliation between God and man by man working intelligently and willingly in full co-operation with God in His plan of redemption. As long as sin exists in any form, perfect reconciliation cannot take place. However, upon true conversion, the *process* of reconciliation begins. The sinner must continually exercise **faith** in Christ’s *sacrificial substitution* and *merciful mediation* for Christ is both the Sacrifice and the Offerer, the Lamb and the Intercessor. This work is two-fold:

Justification--the full and complete pardon of sins *repented and confessed*. The perfect righteousness of Christ is *imputed* to the repentant sinner, and he should no more doubt God’s forgiving grace. “*In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*” Eph. 1:7. “What is justification

by faith? It is the work of God of laying the glory of man in the dust, and doing for man what which is not in his power to do for himself. When men see their *nothingness*, they are prepared to be clothed with the righteousness of Christ.” (FILB 111). “As the *penitent* sinner, contrite before God, discerns Christ’s atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are *pardoned*. This is justification by faith.” (FILB 116). His sins, at this point, are *covered* by the blood of Christ, having been *transferred* to the heavenly sanctuary, *hidden from view, but not yet blotted out!* They remain there till the end of his judgment. Then, either his sins are forever bottled out of the book of records because he has overcome by the blood of Christ and by the word of his testimony, or, his name is blotted out forever from the Book of Life, having failed to receive the robe of Christ’s perfect righteousness when it was offered freely. Probation closed on him.

Sanctification—Jesus said, “*And for their sakes I sanctify Myself, that they might also be sanctified through the truth.*” John 17:19. “The righteousness by which we are justified is *imputed*; the righteousness by which we are sanctified is *imparted*. The first is our *title* to heaven, the second is our *fitness* for heaven.” –Ibid. “This is the will of God; even your sanctification.” 1 Thess. 4: 3, 4. It is God’s will that we be sanctified, meaning, *purified* from all sin, “made holy, undefiled,” and “without blemish.” (See Ps. 77:13; 1 Thess. 4:3, 4; 5: 23; 2 Thess. 2:13; 1 Cor. 1:30; 1 Pet. 1:2; John 17:17; Eph. 5: 26,27). Notice the following quotes:

“Sanctification is not a work of a moment, and hour, a day, but of a *lifetime*. It is not gained by a happy flight of feeling, but is *a result of constantly dying to sin, and constantly living for Christ*. Wrongs cannot be righted nor reformation wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome.” –*Ibid.*

“Sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of *eating, drinking, and dressing* be such as to secure the preservation of the physical, mental and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits but a *living sacrifice, holy, acceptable unto God.*’ 1 Cor 12: 1, 2.”- Ibid.

“There is no such thing as instant sanctification. True sanctification is a daily work, continuing as long as life shall last.” – *Ibid*, p. 116

In order to be fully reconciled to God, and finally accounted worthy to dwell in the pure atmosphere of heaven and the earth made new by inheriting the promise of eternal life, we must be *both justified and sanctified*, not merely one or the other. Justification paves the way for sanctification, but it is a continuous process.

Q. How can God be approached by the penitent sinner in his fallen condition?

Only in two ways or means, as specified by the plan of Redemption taught in the sanctuary message: **by blood and incense!**

1. In the type, the various animal sacrifices offered at the altar of sacrifice at the *outer* court of the sanctuary, pointed the sinner forward to Christ. When He, “the Lamb of God which taketh away the sin of the world,” incarnated into the human flesh and offered His perfect, sinless life at Calvary, He paid the *redemption price* demanded by the broken law for mankind—His own life—and obtained the

perfect atoning blood to be used for the forgiveness of sins confessed, and the cleansing of all sins overcome.

2. Through *the incense offered inside the sanctuary* at the perpetual altar of incense located just before the veil to the most holy place where the Shekinah glory, the very presence of God, dwelt on top of the mercy seat underneath of which was the law of the ark of the testament. *This fragrant incense represents the perfect righteousness* of Christ which is mingled with the prayers of the penitent sinner. It by this combination alone that our prayers can approach the throne of God, for the righteousness of all men "is as filthy rags." The robe of righteousness is also represented as "the wedding garment" in the parable of the wedding feast, which all must have, if they will see God and sit down at the great wedding supper. Matt. 22: 2-14.

Q. What are the two divisions of the one work of atonement taught in the Biblical sanctuary doctrine? Briefly explain what they are.

The Daily service: This is the evening and morning offering of the sacrifice at the perpetual altar of burnt offering in the *outer court* as well as the ministry of the priest in *the holy place, the first apartment of the sanctuary*. Here, the substitutionary death of the sacrificial animal took place for and in behalf of the repentant sinner, and the atoning blood of the sacrifice was obtained and taken by the priest and sprinkled in the first apartment, or on the horns of the altar. At certain times the blood was poured out on the base of altar of sacrifice. This is where justification takes place. Sin and its guilt, was in figure, transferred from the sinner to the sacrifice, to the blood, to the sanctuary, there to remain until the last service of the year.

The Yearly service: This took place on the great Day of Atonement performed at the *end* of the year. This final service and feast signaled the end of the services of the work of atonement according to the Plan of Redemption of the everlasting gospel. This was performed exclusively by the *high priest* only and only at the most holy place of the sanctuary where the ark of the testament/covenant was located. See Leviticus 16:1-16. The great Day of Atonement of the Yearly Service involved six closing events:

1. The (pre-advent) judgment with the "opening of the Books of record in heaven." Dan. 8:14; Rev. 14: 6, 7, as announced by first of the three angels' messages of Rev. 14: 6-12. This took place at the end of the 2300-day prophecy of Dan. 8:14.
2. The cleansing of the sanctuary by the removal from the sanctuary the record of sins forgiven and overcome. This can be accomplished only by the cleansing/atoning blood of the sacrifice the Lord's goat.
3. The sealing work, the placing of the invisible seal of the "name of the Father on the foreheads of those adjudged as overcomers.
4. The transferring of all the sins removed from the sanctuary to the high priest, the sin-bearer.
5. The blotting out of the sins of all who have overcome all their sins while they were alive by the blood of the lamb and the word of their testimony. See Acts 3:19.
6. The final transfer of all the sins borne by the high priest to the scapegoat (Satan).

Only then were the sinners and the whole camp of the penitent Israelites considered fully reconciled to God. The work of atonement was completed. Only then was there

celebration and rejoicing in the cleansed camp held on and commemorated by the typical Feast of Tabernacles, the last of the three annual feasts.

Q. The book Questions on Doctrine (QOD; copyright 1957 by Review & Herald Publishing Association), has a couple of statements that apparently confuse some. What are they in particular, and why?

To my limited knowledge, and of personal concern, meaning, others may not share the same concerns, there are at three passages, two on the atonement, the other on the nature that Christ incarnated in that are in question. They are as follows:

On p. 355-6 of **QOD** we read (words in bold mine)

“When therefore, one hears and Adventist say, or reads in Adventist literature---even in the writings of Ellen G. White---that Christ is making atonement now, it should be understood that we mean simply that Christ is now *making application of the benefits of the sacrificial atonement He made on the cross*; [italics in the original]; **that He is making it efficacious for us individually, according to our needs and requests**. Mrs. White herself, as far back as 1857, clearly explained what she means when she writes of Christ’s making atonement for us in His ministry:

“The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the Day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon **His disciples** the *benefits* of His atonement.” – *Early Writings*, p. 260. (emphasis supplied by the authors of QOD).

No doubt Christ is *now making application of the benefits* of the perfect sacrificial atonement He made at Calvary 2,000 years ago. The question that begs answers is: **who** are actually benefited by the *sacrificial* atonement Christ made on the cross, and **how**?

The first clue we have is provided by the same *Early Writings* passage quoted above. It says that it was upon “His disciples” that He shed “the benefits of His atonement.” We want to know who these disciples were. Why? See John 6: 32-71. Jesus had countless “followers” particularly, when performing His miracles. Many considered themselves His “disciples” until He finally told them, “Unless you eat of My flesh and drink of My blood you have no life in you.” When they heard these startling words, they said, “This is a hard saying; who can understand it?” “He replied: “Does this offend you” (V. 60, 61). . . “From that time *many of His disciples* went back and walked with Him no more” (v. 66). How many remained of these disciples? *Only twelve*. Amazing, isn’t it!

What are the Biblical conditions for discipleship? One must first give himself *unreservedly* to God. “At the Savior’s call, John, Peter, Matthew, and their companions “left all, rose up, and followed Him.” Luke 5:28. (COL 393). See also *Counsels on Stewardship*, p. 252; *Selected Messages*, vol. 1, p. 110; *Desire of Ages*, p. 815; *Testimonies to Ministers*, p. 127.

What are the true Biblical tests of discipleship? “*Character* is the true test of discipleship.”-*Testimonies*, vol. 5, p. 305); it is also “the great harvest of life.”-*Education*, p. 109. “*Obedience* is the true test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love.” -*Mount of Blessing*, p. 146.

E.G. White also reveals the precise nature of the work that must be done in order to share the *benefits* of His sacrificial atonement (emphasis mine):

“Those who would share the benefits of the Savior’s mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God [See 1 Cor. 7:1]. The precious hours instead of be given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. *The subject of the sanctuary and the investigative judgment* should be clearly understood by the people of God. Otherwise it will be *impossible* for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. *Each individual has a soul to save or lose*. Each has a case *pending* before the bar of God. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand at his lot at the end of the days [Dan. 12:13].” - *Great Controversy*, 488.

On p. 381 of **QOD** we read (emphasis mine):

“How glorious is the thought that the King, who occupies the throne, is also our representative at the court of heaven! This becomes all the more meaningful when we realize that Jesus our surety entered the ‘holy places,’ and there appeared in the presence of God for us. But it was not with the *hope* [italics in the original] of obtaining something for us at that time, or at some future time. No! *He had already obtained it for us on the cross*. And now as our High Priest He ministers the virtues of His atoning sacrifice to us.”

The important points that some are seeking clarification on are as follows:

Is it true that “it was not with the hope of obtaining *something* for us at that time, or at some future time,” when Jesus entered the “holy places”? Does not Christ’s *intercessory* work in His office as High Priest, obtain “something” for those who are striving to **overcome** with the blood He shed at Calvary?

Obtain, according to the English Dictionary means “to get hold of *by effort*; *gain* possession of; procure; acquire.” Is the work during this antitypical Day of Atonement, with its ongoing awesome work of investigative judgment that will determine who are eternally saved or lost really “*effortless*”—with nothing more to be “acquired”? Daniel, in vision, was shown that this is the grandest and most awful event in the history of mankind and of all heaven—where the numberless angels, the 24 elders, and the 4 living creatures are assisting Jesus as He pleads before the throne of the Father. Is nothing really “obtained” for us in all this stupendous work involving the whole heavenly host?

Why did Jesus say, “*Strive* to enter in at the strait gate: for many, I say to you, will seek to enter in, and shall *not* be able.”? And this was His answer to the question “Lord, are there few that be *saved*?” Luke 13: 24, 23. Why should anyone “strive” to be “saved” if everything had already been “obtained” for Him at Calvary? “Strive” here is translated from the Greek *agonizomai*, which means “to struggle; literally to compete for a prize; figuratively, to contend with an adversary, or generally, to endeavor to accomplish something; fight; labor fervently.”- *Strong’s Greek Dictionary*. Why did Jesus tell His disciples, “And you shall be hated by all for My name sake. But he that *endureth to the end* will be saved.”? (Luke 10: 22).

Where is the **center** of Christ’s work for His people—at the cross of Calvary 2,000 years ago or in the heavenly sanctuary where He is *now*? Popular teaching says that “the cross is the tipping point of eternity.” That statement has plenty of truth in it. But if it ends

there and does not move with faith and knowledge, “following the Lamb whithersoever He goeth” (Rev. 14:4), from Calvary to the heavenly sanctuary where He is performing His closing work in His office as our High Priest, then that statement has a cracked ring to it.

The following paragraphs from the inspired Pen will help answer these questions (emphasis mine). You can draw your own conclusions after considering them and many other related passages not included here for lack of space and time.

“The sanctuary in heaven is the very center of Christ’s work in behalf of men. It concerns every soul living upon the earth. *It opens to view the plan of redemption*, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them [1 Pet. 3:15].

The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He **began** that work which after His resurrection He ascended **to complete in heaven.** We must by faith enter the veil, ‘with the forerunner is for us entered.’ Heb. 6:20. There the light from the cross is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God. . .

We are now living in the great Day of Atonement. In the *typical* service, while the high 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 be cut off from among the people.* In like manner, all who would have their names *retained in the Book of Life should now, in the few remaining days of their probation,* afflict their souls before God by *sorrow for sin and true repentance.* **There must be deep, faithful searching of the heart. 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 qualifications 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 found without spot or wrinkle or any such thing [Eph. 5:27].

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. **The judgment is now passing in the sanctuary above.** For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Savior’s admonition: [Mark. 13: 33; Rev. 3:3 quoted]. When the work of investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven.” -*Great Controversy*, pp. 489-90.

Q. When did this investigative judgment or pre-advent judgment, as part of the closing work of the atonement, begin?

“At the time appointed for the judgment—the close of the 2300 days, in 1844, began the work of investigative judgment and blotting out of sins.” – *Ibid.*

Q. Who are those that are subject to this investigative judgment?

“All who have ever taken upon themselves the *name* of Christ must pass its searching scrutiny. Both the *living and the dead* are to be judged ‘out of those things which are written in the books, according to their works.’ [Rev. 2:12].” – *Ibid.*

Q. What is the nature of the pre-advent judgment as part of the closing work of atonement?

“Sins that have not been repented of and forsaken will not be pardoned and blotted out of the Books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest to Him with whom we have to do. Angels of God witnessed each sin and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal.

God has an exact record of every unjust account, and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in estimation of character. Men may be deceived by those corrupt in heart, but God pierces all disguises and reads the inner life. How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even one single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal [prosperity] or woe. Though they may be forgotten by us, they will bear their testimony to justify or condemn.

As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record, which is to meet the gaze of the heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken, how many deeds would remain undone. . . . The hidden selfishness of men stands revealed in the books of heaven.

There is the record of unfulfilled duties to their fellow men, of forgetfulness of the Savior's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirements of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin. . . .

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. Every one must be tested and found without spot or wrinkle or any such thing [Eph. 5:27].

The righteous and the wicked will still be living upon the earth in their mortal state---men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. . . . Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.”

Mark 13: 35, 36 [quoted]. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the **man of business** is absorbed in the pursuit of gain, while the **pleasure lover** is seeking indulgence, while the **daughter of fashion** is arranging her adornments---it may be in that hour the Judge of all the earth will pronounce the sentence: “Thou art weighed in the balances of , and art found wanting.” Dan. 5:26.” – *Great Controversy*, “Facing Life's Record” chapter, pp. 486.