

The Hebrew Sanctuary

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Introduction: The subject of the Sanctuary can best be understood in the context of crime and punishment. Its principle concern is, how to turn sinners into saints without sacrificing any of the universal laws of justice.

Section 1 -- The Purpose of the Sanctuary

1.1 Evil and Genetics:

The genetic propensity to evil is not always fully appreciated by a people who feel they are cultured and caring. Yet the prophet Jeremiah presents this fact in graphic terms when he asks the question, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). It requires a genetic change for a permanent alteration in a skin pigment. Likewise, there has to be a change of inherent nature for a human to do good. This concept may not be acceptable to those who perform "good" deeds as a means of demonstrating to God their intrinsic worth as subjects of His salvation. In which case, it may be necessary to point out to such that Isaiah says, "we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6).

This tendency to evil has a damaging effect on society. The violent assaults on persons and property; the long trail of broken homes and hearts; the mercenary oppression of the poor and defenceless, all these and more are a direct result of the innate tendency of people toward evil. The burden this places on the community at large can best be expressed by the prophet Habakkuk when he says, "O Lord, how long shall I cry, and You will not hear? Even cry out to You, Violence! And You will not save. Why do You show me iniquity, and cause me to see trouble? For plundering and violence are before me. There is strife, and contention arises. Therefore the law is powerless, and justice never goes forth. For the wicked surround the righteous; Therefore perverse judgement proceeds" (Hab. 1:1-4). Because of this failing in human nature, even the judicial system on which people depend for their security falls short of providing equality and justice.

The result has a detrimental effect on individuals best described by a Hebrew singer, Asaph. In Psalm 73. He writes, "... as for me my feet had almost stumbled; my steps had nearly slipped. For I was envious of the boastful, when I saw the prosperity of the wicked" (Ps. 73:2-3). He describes them as, "... the ungodly, who are always at ease; they increase in riches" (v. 12). The effect this has on him is expressed in the words, "Surely I have cleansed my heart in vain..." (v. 13). And he rounds off his feeling of frustration by saying, "When I thought how to understand this, it was too painful for me--" (v. 16). How often people get caught in this dilemma. The injustice of life overwhelms them, and they sink down in despair or become bitter and resentful. Asaph came up with another answer. He says he was in this state, "Until I went into the sanctuary of God; Then I understood their end" (v. 17).

Something about the sanctuary opened Asaph's eyes to the justice of God in dealing with all the evil that flooded into this world as a result of sin, and he was satisfied. What was it he saw? To understand the remedy Asaph saw in the sanctuary, it is essential to have a thorough knowledge of what sin really is.

1.2 Defining Evil:

To many people evil, or sin as it is often called, is breaking one of God's commandments. In a sense, that is true. Scripture does say, "sin is the transgression of the law." But why is that so bad? Is it just because we are doing something God doesn't want done, or is there a deeper significance to evil than disobedience?

According to the apostle John, "...sin is the transgression of the law" [1 John 3:4, KJV]. Now for us to understand what that really means we need to analyse this verse. Literally verse 4 reads, "Everyone that practices sin, also practices lawlessness; and sin is lawlessness." The KJV phrase "transgression of the law" is a rather free rendering of the Greek *anomia* which Berry's lexicon defines as, "lawlessness, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law." [Berry's, Greek-English NT Lexicon, p. 172]. Therefore lawlessness is really a contempt of law.

Now having defined lawlessness, we ought to define sin. The Greek word used for sin is *hamartia* which according to Bullinger means wandering "from prescribed law or duty; hence sin considered not as an action but as the quality of action, the evil principle.... Sin is not merely, however, the quality of an action, but a principle manifesting itself in the activity of the subject." [Bullinger's, Critical Lexicon and Concordance, p. 703].

John has expressed this principle of evil (hamartia) with the definite article, (the) referring to hamartia as "the sin." Yet it is clear from the context the apostle hasn't any single sin in mind but is referring to all types of sin as one sin --- that is the principle which brings about a separation between God and man. This is the principle of evil itself. Ellen White expressed it this way: "Our only definition of sin is that given in the word of God; it is 'the transgression of the law;' it is the outworking of a principle at war with the great law of love which is the foundation of the divine government" [GC, 493]. Here is the first clue we have as to why evil is so wrong. It is antagonistic to the great law of love upon which the happiness of the whole universe depends.

The stress generated through our natural enmity to God's law of love can be seen in the seventh chapter of Romans where the apostle writes, "what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do" [Rom. 7:15]. Then he goes on to say the reason this is happening isn't his fault, "it is no longer I who do it, but sin that dwells in me." [Rom. 7:17]. Thus the apostle reasons that his actions are being controlled by a power operating inside his body and not under his control and hence he argues, "if I do what I will not to do, it is no longer I who do it, but sin that dwells in me." [Rom. 7:20]. Paul places the responsibility for all the evil he does on "the hamartia." That principle of sin which we all inherit from our ancestors. Look how he sums this all up: "I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." [Rom. 7:21-23].

As we delve into the apostle's reasoning it becomes increasingly obvious, that if the principle of evil residing in human nature is the root cause of the sins we are committing that makes life so miserable, then salvation will have to provide much more than a ransom for the sins we have all committed. Human happiness depends on freedom from the power of evil just as much as it does on the need of a sacrifice to free us from the penalty of the law. The existence of this inner law can be seen in this statement from the book "Ministry of Healing" where Ellen White writes, "Many have to battle against strong hereditary tendencies to evil. Unnatural cravings, sensual impulses, were their inheritance from birth." [MH, 173]. These people have no chance of happiness without a rectification of the evil principle that has been transmitted to them from birth and which Paul calls the law of sin in the flesh (see Rom. 7:25). The sanctuary shows how God does both. He provides the sacrifice which is the ransom for the sins of the world and He also provides a means whereby human nature can be renewed in the image of God.

1.3 The Function of the Sanctuary:

Prior to his fall in Eden Adam "...was originally endowed with noble powers and a well-balanced mind. [SC, 17]. This state was reflected in the way he thought: "His thoughts were pure, his aims holy." [SC, 17], and further "His affections were pure, his appetites and passions were under the control of reason." [PP, 45]. This made keeping the principle of the law (love to God and love toward our neighbour) easy for him because his nature was in tune with the character of God. This shouldn't surprise us as Scripture says man was made in God's image, (see Gen. 1:26-27). The result of this image in Adam was he reflected the nature of God "...both in [his] outward resemblance and in character." [PP, 45].

This all changed with the entrance of sin. After sin, Adam and Eve's "... nature had

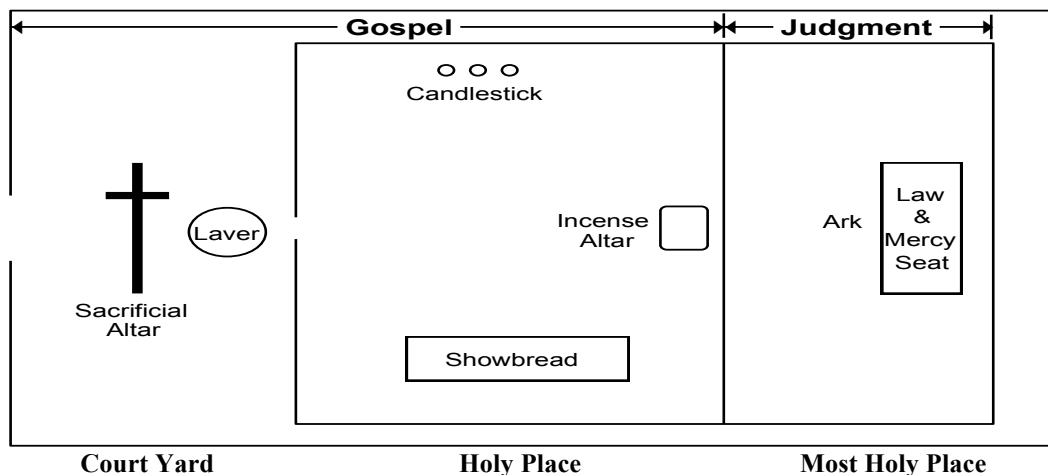
become depraved... they had lessened their strength to resist evil. [PP, 61]. In the act of disobedience, when they chose to eat from the tree of the knowledge of good and evil, their nature underwent a change so that their "... powers were perverted, and selfishness took the place of love." [SC, 17]. The underlying principle of the law of love to God and love for our neighbour was replaced by a strong self-centred consciousness. The human mind became consumed with self interest. Hence Paul could write, "The carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be." [Rom. 8:7]. A totally self-centred mind cannot obey a law based on self-forgetful love towards God and our neighbour. Now this is the real difficulty in solving the problem of sin.

From this selfish core in human nature stems all the pain, stress and suffering that has been inflicted on the world. The sanctuary is God's way of teaching people how He intends to handle the situation. It became an enacted parable by which God revealed to the Jews not only His plan of salvation but His strategy of eternal justice by which sinners could be re-admitted into the society of heaven. In essence, it was the complete Gospel.

Section 2 -- The Layout of the Sanctuary:

Section Introduction: The layout of the sanctuary consisted of a courtyard and a tabernacle in which certain items were placed. At least some of these items appear to be invested with a degree of spiritual significance. The services, which have been broken down into a daily routine and a yearly program, also depict events connected with the life and work of Jesus Christ.

2.1 Floor Plan of the Exodus Sanctuary:



2.2 General Description of the Sanctuary's Apartments:

The Outer Court: Is described in Ex. 27:9-18; it contained the altar of Burnt offering [Ex. 27:1-8; 38:1-7] and the laver [Ex. 30:18; 38:8].

The Holy Place: [Ex. 26:33-35] contained three items of furniture and they were a seven branched candlestick [Ex. 25:31-32], a table on which show-bread was displayed [Ex. 25:23-30] and an altar on which incense was burnt [Ex. 30:1-8]. It

should be noted that in the book of Hebrews Paul places this table of incense in the second apartment of the sanctuary called the most holy place (see Heb. 9:1-5).

The Most Holy Place: [Ex. 26:33-34] was the heart of the sanctuary and it only contained one item of furniture called the ark of the covenant [Ex. 25:10, 16-17, 21-22]. It was covered with a golden structure known as the mercy seat which had two cherubins on either end from between which God spoke to His people Israel [Ex. 25:17-22].

Additional items placed either inside or alongside the ark were an omer of manna [Ex. 16:33-34]; the tables of the law (the ten commandments) [Ex. 25:16; Deut. 10:5; 1 Kings 8:9]; Aaron's rod which budded [Num. 17:10] and the book of the law written by Moses which was placed in the side of the ark [Deut. 31:24-26].

2.3 The Sanctuary's Furnishings:

The Brazen Altar: was located just inside the door of the courtyard and represented the place of death. In reality it symbolized Calvary, the place of Christ's death as a sacrifice for the sins of the world.

The Fire: on the altar of sacrifice upon which the offerings were burnt [Lev. 1:6-9] had been first kindled by God [Lev. 9:24] and was never to be extinguished [Lev. 6:13]. The ashes from the burnt sacrifice were to be placed in a clean place [Lev. 6:10-11]. It would appear that this fire was a representation of the final fire which shall destroy all sin and sinners at the end of the world [Rev. 20:9, 15]. Placing the ashes from this fire in a clean place has been linked to the ashes of destroyed sinners lying on a clean earth. [Mal. 4:1-3].

The Laver: [Ex. 30:18; 38:8]. was the place where the priests washed before entering the tabernacle. Scripture doesn't give us any direct indication, other than its daily functional use of washing, regarding the figurative nature of the laver. Some have suggested it was a symbol of the believers baptism through which our sins have been washed away; others look to Titus where it says, "...not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit." [Titus 3:5]. Certainly it stands as a symbol of cleansing needed before we approach God.

The Seven Branched Candlestick: [Ex. 25:31-32] appears to have a multiple significance about which John's book of Revelation may give us a clue. John sees Jesus standing in the midst of seven candlesticks [Rev. 1:12-13]. Later, regarding the seven lamps, he comments, the "...seven lamps of fire... are the seven Spirits of God." [Rev. 4:5]. Now concerning these seven lamps Ellen White comments, "...the seven lamps of fire... represented by the golden candlestick ... in the sanctuary on earth." [GC, 415], indicating the earthly sanctuary's candlestick was a figure of which these seven Spirits were the reality.

Seven lamps also feature in Zechariah's vision of a candlestick and two olive trees. He says he saw "... a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps" with "two olive trees... by it, one at the right of the bowl and the other at its left." [Zech. 4:2-3]. Commenting on this vision Ellen White says, "The golden oil represents the Holy Spirit." [TM, 188]. It seems that the sanctuary's seven lamps were a symbol for the Holy Spirit.

The Table of Showbread: [Ex. 25:23-30; Lev. 24:5-9]. on which was displayed twelve loaves of bread was "...an acknowledgement of man's dependence upon

God for both temporal and spiritual food... received only through the mediation of Christ." [PP, 354]. Christ was born in Bethlehem, a name which means "the house of bread." He declares Himself to be, "...the true Bread of Life." [John 6:35, 48]. And further, after a reference to the manna which the Jews ate in the wilderness, that He is the Bread which has come down from heaven which if anyone eats of it they will not die. [John 6:49-51, 54, 58]. This spiritual lesson the Jews could not discern.

At the last supper Jesus broke bread, and having given it to His disciples, commanded them to it of it saying, this is My body which was broken for you. [Matt. 26:26]. "Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us." [PP, 354].

The lessons to be learnt from this altar of showbread are: in the saying of grace before partaking of a meal we are acknowledging the blessing of God in supplying us with the necessities of life; and in studying and believing His word we are receiving that spiritual food which makes us wise unto eternal life.

Incense: [Ex. 30:1-9] was to be burnt on the altar before the veil at twilight when Aaron lit the tabernacle lamps [Ex. 30:8]. "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God." [PP, 353]. Its interesting to note that in the NT it is said that incense accompanies prayer [Rev. 5:8; 8:3-4] indicating the righteousness of Christ ascends with the prayers of the saints.

The fact, that this incense represented the righteousness of Christ, accounts for the strict warning found in Scripture against duplicating this formula [Ex. 30:37-38].

The Ark of the Covenant: was a symbol for the throne of God and it is important to note that the Ten Commandments, being inside the ark, were a statement of the law regarding love to God and love to man, upon which the foundation of His whole legal system stands. The law of God is the standard by which our lives are to be judged. [James 2:10, 12].

2.4 The Sanctuary Services:

There were two types of services conducted in the sanctuary system which were designed to teach God's people about Christ's ministry as our Saviour and High Priest. These services were divided into an ongoing daily routine and a service which only occurred once a year. The details of these services have been placed in separate files called "The Daily Service" for the continual one and "The Day of Atonement" for that which only occurs once a year.

To understand what these services are all about we need to appreciate the fact that when there is a transgression of God's law a felony is created which is recorded and needs to be addressed as much as any felony in our legal system. In fact all the crimes ever committed anywhere from the beginning of the world, including all those dark secret evils, are to be addressed and justice is yet to be administered on behalf of all victims in God's supreme court of Justice. Crime never goes unpunished. God keeps accurate records (see file on "The Books of Record" for what we know about Heaven's books) and this system of sanctuary services was designed to teach how He would solve the problem of the sins listed in those records through human transgression.

Section 3 -- Books of Record.

Introduction: Just as we have a system for dealing with crime and punishment so there is a heavenly counterpart of a justice system based on the law of God. Now if you are going to call people to account for their crimes, then there must be some form of records setting out what felonies they are guilty of. This file looks at those records.

3.1 The existence of Books of Record:

Daniel 7:9-14 depicts a scene of judgment in which the following sentence is written, "The court was seated, and the books were opened." [verses 10]. And the apostle John says, "And I saw the dead, small and great, standing before God, and the books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books." [Rev. 20:12].

Both writers refer to a scene of judgment and books being present in the courtroom; so undoubtedly we have written records of the deeds of human beings. "The books of record in heaven, in which the names and deeds of men are registered, are to determine the decisions of the judgment." [GC, 480]. In these books, "there is a record... of the sins of men." [GC, 481]; (see Eccl. 12:14; Matt. 12:36-37) and even "...The secret purposes and motives appear in the unerring register." [GC, 481]; see 1 Cor. 4:5; Isa. 65:6-7).

3.2 The Different Types of Record Books:

3.3 A Record of Sins: is written before God [Isa. 65:6-7] that includes everything we have done, even those things we have kept secret from all others [Eccl. 12:14], as well as every idle word that we have spoken [Matt. 12:36-37]. Even our thoughts will be investigated [1 Cor. 4:5].

"Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel." [GC, 482].

"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance." [GC, 483]. (see Ex. 32:33; Eze. 18:24).

"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!" [GC, 487].

"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life." [GC, 483]; (see Isa. 43:25; Matt. 10:32-33; Rev. 3:5). The sins of the righteous will be blotted out [Acts 3:9].

3.4 A Book of Life: [Rev. 20:12] "...contains the names of all who have ever entered the service of God." [GC, 480; Phil. 4:3]; and having our names entered in this volume is a cause for rejoicing [Luke 10:20]. Those people whose names are written in the book will be delivered. [Dan. 12:1]. No one, but those whose names are written in this book of life may enter heaven. [Rev. 21:27]. Those who overcome sin will have their names retained in this book of life [Rev. 3:5]; while the man with unconfessed sin will have his name removed from the book of life. [Ex. 32:33].

3.5 A Book of Remembrance: "... is written before God in which are recorded the good deeds of them that feared the Lord, and that thought upon His name.... Their words of faith, their acts of love, are registered in heaven" [GC, 481]. This book contains the good deeds of the righteous [Mal. 3:16]; a record of repentance for sin [Ps. 56:8]; as well as our good deeds, note, good deeds can be wiped out from this record [Neh. 13:14].

"In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake is recorded." [GC, 481].

"He has noted the whole heart devotion to His service. He has noted the hours of hard battle with self --battle that won the victory. All this God and the angels know. A book of remembrance is written before Him for them that fear the Lord and that think upon His name." [COL, 404].

3.6 The Implications Posed by These Records:

The fact that such detailed records on the deeds of men are held by a legislative body forces us to question ourselves regarding the purpose of God in collecting this data. From a careful study of the material it will be seen that every human being is to be called into account for the deeds, words and thoughts that these records attribute to him or her. This being the case, and bearing in mind we all have bad deeds, etc., to answer for, the question that then becomes most relevant in the minds of all thinking people is, how to survive an investigation of the type indicated by Scripture. The answer to that question appears to be the purpose of the Sanctuary system.

Section 4 -- The Sanctuary's Courtyard

Introduction: The story of how people's sins in the books of record are addressed begins in the courtyard of the sanctuary system. This courtyard is a symbolic representation of two key features of the gospel: namely the crucifixion of Christ and the ordinance of baptism. Both are necessary for the forgiveness of sins. [Acts 2:37-38].

4.1 A Description of the courtyard:

Viewed from any direction the sanctuary in the wilderness must have appeared to the onlooker as a beautiful structure. Its courtyard was 100 x 50 x 5 cubits. [Ex. 27:9, 12-13, 18]. The word for a cubit in the OT is `ammâh and the NT it's pêchus. This unit was a measure from the elbow to the tip of the middle finger. And apparently there was more than one standard for this measurement (see 2 Chron. 3:3). No attempt has been made by this writer to put these measurements into any of today's units of measure.

Around the perimeter of this enclosure stretched a line of 60 evenly-spaced bronze pillars and sockets, their reddish-brown colour contrasting with their silver hooks and bands. Twenty of these pillars stood along each of the longer north/south sides of the court, while a further ten were located along the east/west walls.

From the silver hooks on the pillars located along the north, south and west boundaries of the courtyard hung curtains made from fine linen. At the east end, which faced the rising of the sun, a beautiful gate 20 cubits across was made from fine woven blue, purple and scarlet thread. Four bronze pillars supported this gate. On either side, upheld by the silver hooks of three bronze pillars, was a curtain of 15 cubits, making the overall dimensions of the east side 50 cubits; the same as at the west end.

4.2 What this Courtyard Signified:

The courtyard was designed to represent this earth as it was the place of the Gentiles and oppression. [Rev. 11:1-2]. In this region, Jesus, the Son of God, was baptised to fulfill all righteousness [Matt. 3:15] and to die for the sins of the world. Then, after His ascension, our eyes were to follow Him by faith into the heavenly tabernacle where He ascended to stand before the Father for us. [Heb. 9:24].

In a sense, this experience of faith can be seen in the type: The curtains surrounding the courtyard were 5 cubits tall; that's taller than most men. But they were not so high that a devout Jew couldn't look above the barrier they imposed and see the outside walls of the tabernacle where Israel's High Priest ministered in behalf of those who were seeking salvation.

4.3 What its Furnishings Symbolised:

4.4 The Laver: The bronze laver made at Mount Sinai was cast from metal mirrors donated by a group of Jewish women. It consisted of two parts: a bronze bowl and a bronze pedestal on which the bowl stood. [Ex. 38:8]. The bowl was filled with water and used by the priests for washing their hands and feet before serving at the brazen altar or entering into the tabernacle. [Ex. 30:17-20]. This cleansing ceremony at the laver was extremely important. So seriously was it regarded that any priest performing a duty in the tabernacle or upon the altar of burnt offering without first washing at the laver lost his life. [Ex. 30:20-21].

Jesus taught the importance of washing in His conversation with Nicodemus. He said, "unless one is born of water and the Spirit, he cannot enter the kingdom of God." [John 3:5]. Now, "Nicodemus knew that Christ here referred to water baptism and the renewing of the heart by the Spirit of God." [DA, 172]. As a natural-born, devout Jew Nicodemus would have expected an entry into the kingdom of God by right of his birth. To be told that his lineage wasn't good enough no doubt came as a huge shock to him. We all need to be careful that we don't forget that nothing we possess can possibly fit us to stand in the presence of a holy God. His purity is beyond anything we can imagine. All humanity needs to be washed from its stains of sin before coming before the God of Heaven.

There is an interesting parallel to be found in the gospel record concerning the priests washing before offering a sacrifice and Jesus dying for the sins of the world. Prior to entering His earthly ministry and becoming our sacrifice, Jesus submitted to baptism at the hands of John the Baptist. [Matt. 3:13-17]. When John argued that Jesus had no need for baptism, Christ replied, "Permit it to be so now, for thus it is fitting for us to fulfil all righteousness." [verse 15]. Our Lord was following the steps of the sanctuary priests.

Baptism washes away the Believer's sins [Acs 22:16]. However, the priests were to wash at the laver continually to maintain their cleanliness. There is a sense in which this also has a lesson for us. Paul says that Christ gave Himself for the church, "... that He might sanctify and cleanse her with the washing of water by the word." [Eph. 5:26]. This links the study of Scripture to the ritual of washing by water. Our minds need a daily washing from the accumulated earthly attractions that clutter our minds. Through proper Bible study our minds are moulded by the thoughts of God and turned towards righteousness. Look at the reason Paul gives for Jesus cleansing His church through the washing of water: "that she should be holy and without blemish." [verse 27]. Washing is important to our spiritual cleanness.

4.5 The Brazen Altar: was a hollow box made from acacia wood. Under good conditions the acacia tree might reach a height of 25 ft (7.5 m.). Its wood is hard, close-grained, and durable; hence it is well suited for cabinetwork. The Altar measured 5 x 5 x 3 cubits and at each of its four corners stood a wooden horn also made from the acacia tree. Inside the box, at the halfway mark, hung a bronze grate to hold the fire. The purpose of this grate was to provide a draft for the fire as well as to allow the ashes to fall down on the ground. Both the altar and the horns of the altar were overlaid with bronze. [Ex. 27:1-8].

This altar was considered to be "most holy". [Ex. 40:10]. And further, "whatever touches the altar had to be holy." [Ex. 29:37]. There seemed to be a dual aspect to this altar for, the sacrifice for sin undoubtedly represented the death of Christ at Calvary, while the destruction of the sacrificial offering by fire appears to refer to the final destruction of sin and sinners at the end of the world. This will be looked at further in future files.

4.6 The Fire: on the altar of sacrifice upon which the offerings were burnt [Lev. 1:6-9] had been first kindled by God [Lev. 9:24] and was never to be extinguished [Lev. 6:13]. According to a Jewish tradition the sacred fire imparted on this occasion was preserved down until the time of the destruction of Solomon's temple. It would appear that this fire was a representation of the final fire which shall destroy all sin and sinners at the end of the world [Rev. 20:9, 15].

4.7 The Ashes: Every day saw a constant stream of sacrifices burning on the

brazen altar. This caused an accumulation of ashes to build up underneath the grate and their removal was to be done in such a manner as to typify a portion of the final work of Christ. The priest assigned to this task was to dress in pure white linen garments before he removed the ashes which were then placed on the east side of the altar. [Lev. 6:10-11; 1:16]. When the time came for the priest to take away these ashes from the altar the Lord declared that, "he shall take off his [priestly] garments, put on other garments, and carry the ashes outside the camp to a clean place." [Lev. 6:11].

At the conclusion of His meditorial work in the heavenly sanctuary, Jesus changes His priestly garments for those of a majestic King. Then surrounded by the armies of heaven He comes to our planet to gather His people to Himself [Rev. 19:11-16; Isa. 63:1-4; Matt. 24:30-31; John 14:1-3]. Then, at the time when the final destruction of the wicked comes, fire falls down from God out of heaven and consumes all sinners. [Rev. 20:9; Mk. 9:43-48]. This fire cannot be quenched. It burns on and on until all the wicked are turned into ash. For ashes are all that will remain of the wicked after these eternal fires have done their work. [Mal. 4:1-3; Eze. 28:14, 17-19]. When this happens the earth will have become a clean place once again. [Rev. 20:11; 2 Pet. 3:10-13; Rev. 21:1-3]. Placing the ashes from the brazen altar in a clean place is seen as symbolic of this final destruction of sin. [Mal. 4:1-3].

Section 5 -- The Sanctuary's Daily Sacrifices

Introduction: The daily sacrifices associated with the tabernacle reflected the work of Christ on the sinners behalf. They pointed to the great sacrifice of the Son of God at Calvary for the sins of the whole world.

5.1 The Morning & Evening Sacrifice:

Every morning and evening a sacrifice was made for the entire camp of the people. [Ex. 29:38-42]. "Every morning and evening a lamb of a year old was burned upon the altar...symbolizing the daily consecration of the nation to Jehovah, and their constant dependance upon the atoning blood of Christ." [PP, 352].

It is to be particularly observed that this offering was not provided by any individual. It was offered for the people as a whole. It was not the sinners offering to God; it was...the Lord's offering for His people. It was offered irrespective of whether the individual Israelite took advantage of its provision or not." [Answers to Objections, 358].

In this we see how that every day we are covered by the blood of Christ through the provision the Father has made for those who accept His salvation.

5.2 The Individual Burnt Offerings:

These were a voluntary free-will sacrifice [Lev. 1:1-3] of which the people were offered a choice of three offerings: a bull, a sheep or a dove or pigeon. [Lev. 1:5,10,14]. In the case of the bull and the sheep they were to be washed with water [Lev. 1:9,13]. The offering was burnt upon the brazen altar of sacrifice [Lev. 1:8,12,17] and the blood of the offering was sprinkled about the altar. [Lev.

1:5,11,15]. This burnt offering symbolised the yielding of the individual's life to God.

5.3 The Meal Offerings:

[Lev. 2:1-3] were an offering of grain, oil and wine to the Lord [Num. 15:1-13] and were to accompany every burnt offering, [Ex. 29:40-41].

5.4 The Peace Offerings:

Gave the people a choice of three possible animals: a bullock, a lamb, or a goat. [Lev. 3:1,7,12]. The fat covering certain organs was cut away and burnt on the brazen altar, [Lev. 3:3-5,9-11,14-16] for, like blood, the fat was not to be eaten. [Lev. 3:17]. Some of the flesh of this peace offering was to be eaten by the priest and the remainder of the offering was to be given to the person making the offering to eat with his friends [Lev. 7:15].

"The peace offerings were especially an expression of thanksgiving to God. In these offerings the fat alone was to be burned upon the altar; a certain specified portion was reserved for the priests, but the greater part was returned to the offerer, to be eaten by him and his friends in a sacrificial feast. Thus all hearts were to be directed, in gratitude and faith, to the great Sacrifice that was to take away the sin of the world." [PP,576].

5.5 The Sin Offerings:

[Lev. 4:1-35; 6:24-30] were to be offered for sins committed unwittingly, unintentionally, inadvertently, thoughtlessly, carelessly, in ignorance. [Lev. 4:2]. For example an accidental killing [Deut. 4:42; 19:4; Joshua 20:3-5; or Paul's sin of persecuting God's saints [Acts 26:9-15; 1Tim. 1:13]. The law specified different offerings for various classes of sinners: a priest was to offer a young bullock [Lev. 4:3] as also was the case when the whole congregation sinned [Lev. 4:13-14]. A ruler of the people was required to present a male goat [Lev. 4:22-23] while the common people were to present a female goat or lamb. [Lev. 4:27-32].

"In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead;... By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world...." [PP,355].

5.6 The Tresspass Offerings:

[Lev. 5; 6:1-6] were an offering for sins committed knowingly, but not in a spirit of high-handed rebellion or presumption. [Lev. 6:2-5]. Examples would be dishonest dealings with God, [Lev. 5:15] or dishonest dealings with men, [Lev. 6:1-7]. The requirements of the trespass offering were the sacrifice of a ram without blemish [Lev. 5:15; 6:6] as well as making restitution to the wronged party on the basis of the principal plus one fifth (20%). [Lev. 6:5].

It should be noted that the law offered no system of forgiveness for sins committed either presumptuously or continually in a spirit of high-handed rebellion. Scripture states, the soul that does presumptuously shall be cut off from among his people [Num. 15:30-31; see also Deut. 17:12; Ps. 19:13]. The death penalty was inflicted for: assault resulting in death, premeditated murder, assaulting your father or mother,

kidnapping, or cursing one's parents. [Ex. 21:12-17]. Capital punishment was also pronounced for: idolatry [Deut. 13:6-10]; Immorality [Deut. 22:13-27; see also John 8:3-5]; and for a stubborn, rebellious son who is a glutton and a drunkard [Deut. 21:18-21].

5.7 The Method of Sacrificing an Offering:

There were five acts connected with the sacrifice of an animal in the sanctuary system and they were as follows:-

Act 1: The sinner placed his hand on the head of the animal and confessed his sins over the head of the sacrifice. [Lev. 4:4, 15, 24, 29, 33].

Act 2: With the exception of an offering being made for the whole congregation [Lev. 4:15] the animal was slain by the sinner himself [Lev. 4:4, 24, 29].

Act 3: The blood was collected and used to make an atonement and, in the case of a sin involving a priest or whole congregation it was sprinkled seven times before the veil on the horns of the altar of incense [Lev. 4:5-7, 16-18], while in the case of a ruler or one of the common people the blood was put on the horns of the altar of burnt offering and the residue poured out at the base of the altar [Lev. 4:25, 30].

Act 4: The fat was disposed of by being burnt upon the altar of burnt offering [Lev. 4:8-10, 19, 26, 31].

Act 5: The disposal of the flesh varied according to who the sacrifice was being made for. In the case of the priest or the whole congregation where the blood had been sprinkled in the sanctuary, the flesh was burnt without the camp. [Lev. 4:11-12, 20-21]. In the case of a ruler or one of the common people where the blood had been disposed of at the altar of burnt offering, the flesh of the sacrifice was eaten by the priests. [Lev. 6:24-30].

5.8 The Purpose of the Daily Sacrificial System:

It should be noted that "The most important part of the daily ministrations was performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest.... Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary." [PP,354].

Also, we need to be aware of the fact that many of the people of Israel didn't understand their Sanctuary's lessons. They, "... regarded the sacrificial offerings much as the heathen looked upon their sacrifices, --as gifts by which they themselves might propitiate the Deity. God desired to teach them that from His own love comes the gift which reconciles them to Himself." [DA, 113].

A further point regarding the Jews failure to clearly understand their sacrificial system can be seen from the reaction of John the Baptist at the baptism of Jesus; "...When at the baptism of Jesus, John pointed to Him as the Lamb of God, a new light was shed upon the Messiah's work. The prophet's mind was directed to the words of Isaiah, 'He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.' [Isa. 53:7]. During the weeks that followed, John with new interest studied the prophecies and the teaching of the sacrificial service. He did not distinguish clearly the two phases of Christ's work, --as a suffering sacrifice and a conquering king, --but he saw that His coming had a deeper significance than priests or people had discerned." [DA, 136].

The sad fact of all this is even many Christians don't understand the work of Christ for them. They see the death of Christ as the only act necessary for their salvation and completely ignore His medatorial work and the necessity of a new birth.

Section 6 -- The Sanctuary's Yearly Sacrifice

Introduction: This yearly service, known as the Day of Atonement, was regarded by the Hebrews as a day of judgment. Of this day, the Jewish Encyclopedia says, "...it is sealed who shall live and who are to die." [Vol. 2, p. 286]. This service teaches us that sin can't just be brushed aside as of no consequence. All injustice must be paid for; and in the sanctuary system this was demonstrated through the day of Atonement.

6.1 Events preceding the day of Atonement:

The day of atonement was to occur on the 10th day of the 7th month [Lev. 16:29-34] and the event was to be preceded ten days beforehand by priests blowing trumpets announcing its approach. [Num. 29:1, 7].

This day of atonement was regarded by the Jews as a day of judgment. They describe it as: "God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records.... The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, 'this is the day of judgment...!' On New-Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die." [The Jewish Encyclopedia, Vol. 2, p. 286].

6.2 Events on the day of Atonement:

Two Goats Chosen: The High Priest was to receive from the congregation two goats over which he was to cast lots. These lots decided which goat was to be designated the Lord's goat and which would become the scapegoat. [Lev. 16:5, 7].

High Priest's Sin Offering: In line with the law (see Lev. 4:3) for a preist's sin offering, Aaron was to begin the day of Atonement with the offering of a bullock as a sin offering for himself and his family [Lev. 16:6]. He was to kill this animal himself [Lev. 16:11]. Then he was to take coals from the altar of burnt offering and put them in a censer and take it into the Most Holy Place. [Lev. 16:12-13]. This is

an area of the tabernacle Aaron only entered once a year. The purpose of this incense was to cover the mercy seat so he didn't die. After doing this he was to return to the courtyard and receive the blood of the bullock which he brought back into the Most Holy Place and sprinkled it on the Mercy Seat once and before the Mercy Seat seven times. [Lev. 16:14].

Congregation's Sin Offering: Next the High Priest killed the Lord's goat as a sin offering for the congregation and after collecting some of its blood repeats the sprinkling of blood before the Mercy Seat as he did with the blood of the bullock. [Lev. 16:15]; in this way the priest made an atonement for the Holy Place, "...because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins..."[Lev. 16:16]. Note: this atonement appears to be for the sins of the congregation that have accumulated in the Holy Place throughout the year.

Altar of Burnt Offering: was to be atoned for next. Aaron was to take some of the blood of the bullock and some of the goat's blood and put it on the horns of this altar as well as to sprinkle some of it seven times to cleanse this altar "... from the uncleanness of the children of Israel." [Lev. 16:18-19].

Fate of the Live Goat: which was also known as the Scapegoat. Aaron lay his hands on this animal and confessed over it all the sins of the children of Israel so that it was to "bear on itself all their iniquities to an uninhabited land." [Lev. 16:21-22]. After this ceremony the goat was led away by a strong man and released in a desolate region. The man who did this was to bathe and wash his clothes before returning to the camp of Israel. [Lev. 16:26].

Final Services: included Aaron washing and changing back into his regular priestly garments. After this he made a burnt offering for himself and another for the people to make an atonement for himself and the congregation. [Lev. 16:23-24]. The fat of the sin offering was then burnt on the altar. [Lev. 16:25].

Finally the carcasses of the bullock and Lord's goat which had been used as a sin offering were to be carried outside the camp in the wilderness and the person who did this was to bathe himself and wash his clothes before returning to camp.

6.3 Lessons from the day of Atonement:

Transfer of Sin: from the sinner to the sanctuary took place under the administration of the day by day sacrifices. Through these sacrifices, "A substitute was accepted in the sinner's stead; but the sin was not cancelled by the blood of the victim.... By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law." {GC, 420}.

What actually happened in that substitution was, the penalty for transgression was moved from the law breaker to the Substitute; but those sins were not annulled by this process. Every sin must be punished. Death is the penalty for breaking the law, but there is also a penalty for each individual sin on top of this. That penalty is called its punishment. Hence the judgement not only decides who will die, but of those who die, how much punishment they must bear for their sins.

So what happened in the case of the sanctuary sacrifices is: "The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the

victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice.... By this ceremony the sin was, through the blood, transferred in figure to the sanctuary." [PP, 354].

On the Yearly Day of Atonement: or judgment, an atonement was made for the sins accumulated in the sanctuary; and, "As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary." [GC, 421].

"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God." [GC, 480].

The reason only God's people are investigated is when Jesus returns the second time He brings the reward for His saints with Him. Therefore it must be decided who at this time is worthy of this reward; hence a prior judgment. Now as for the sin part: the sins of the saints must also be punished. Christ has born the penalty for the actual breaking of the law. But the deeds themselves must also receive their just share of retribution. Hence the Scapegoat. Now, "... while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed." [GC, 422].

We need to understand that every victim of sin, under the sanctuary system, receives justice. Not only are sinners punished with death; prior to dying, they must bear the punishment for all the sins they have ever committed whether in private or public. We will look at this later. Christians, who have received pardon through the blood of Christ, do not bear the punishment for their sins, instead these are transferred to Satan who must bear the punishment for every wrong any redeemed Christian has ever done as well as his own evil deeds.

To understand the aspect of the plan of salvation we need to have a good grip on the Bible's concept of justice.

Section 7 -- The Sanctuary Pattern

Introduction: Scripture says the sanctuary Moses erected in the wilderness was based on a pattern shown to him by God. This file canvasses this idea to see if the system Moses established was a replica of an identical sanctuary heaven or a model designed to teach spiritual truths in the same way as a parable.

7.1 Origin of the Sanctuary Idea:

The first Biblical sanctuary, erected by Moses, wasn't a man-inspired concept. God said to Moses, "let them make Me a sanctuary (Heb. miqêdâsh), that I may dwell among them. According to all that I show you, that is, the pattern (Heb. tabênîyth) of the tabernacle (Heb. mishêkân) and the pattern (Heb. tabênîyth) of all its furnishings, just so you shall make it." [Ex. 25:8-9]. (The significance of the

Hebrew words for "tabernacle", "sanctuary", and "pattern" will become relevant to our discussion later; for now we are just recording their position and existence in these verses).

Of this project Ellen White writes, "God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him." [PP, 343]. And again, "God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be 'figures of the true,' 'patterns of things in the heavens' [Heb. 9:23-24] -- a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf." [PP, 343].

This explanation seems fairly straight forward. Moses constructed his sanctuary according to an existing complex in heaven. Now this idea that an earthly building is based on a site existing somewhere in the depths of space causes us to wonder about the similarities between the earthly model and its heavenly reality. Questions like, Is the model an exact replica of its divine counterpart? and, Does the ministry performed on earth take place in heaven? and if the answers to these questions is no, then Is this model just a parable to teach us lessons?

Problems with an exact copy: soon surface when we begin to examine the services and furnishings of the courtyard. The antitypical altar of burnt offerings where the sacrifice was slain is seen as the representation of calvary. It typifies the place where the Lamb of God will be slain for the sins of the world. From this symbol we can see a marked divergance from the type to the reality. In the one stood a bronze altar while on the other was a wooden cross. A sacrificial knife slayed the animal in the courtyard while a Roman cross, nails and a spear were used against our Lord. In the antitype the blood of the animal was collected and taken into the sanctuary yet nothing like this happened to our Lord. Finally the sacrifice was burnt on the altar while Christ's body was buried in Joseph's tomb.

The difference between this type and its reality has led some to favour the belief that the sanctuary is a parable. For example Dr. Adams says, "The physical appearance of the earthly tabernacle/temple gives us no warrant to dogmatize on the physical appearance of the heavenly original. It would seem that the safer approach is to concentrate on the theological signification, rather than on the structural specification." [R. Adams, The Sanctuary, 55].

This makes good sense. However Dr. Adams continues, "Like a parable, the typical symbolisms should not be made to 'walk on all fours,' especially when we remember that the book of Hebrews reasons principally by contrast and less by comparison.... To put it another way, we should struggle to show not how much things in heaven resemble those on earth but how different and inferior things on earth are when set against the heavenly reality.... We must never forget that 'it is the heavenly and not the earthly that is the genuine.... The real will explain the shadow, and not vice versa.'" [R. Adams, The Sanctuary, 49].

It's true that the real sanctuary must explain the model but the question is: How can we use the real sanctuary as a teaching device when God has given us the earthly to teach us a little of the heavenly? And secondly, because of this, we should be careful not to "put down" the earthly sanctuary. Paul's epistle to the Hebrews wasn't written to degrade the earthly sanctuary but to encourage those Jews who had lost access to the Jerusalem temple through accepting christianity; his method

of doing this was to point out to these believers the fact that they have access to a better sanctuary with a better Priest.

Removing the sanctuary: as a reality in heaven has been put forward by some as a result of the differences between the courtyard and the calvary reality. Their approach has been to spiritualise the entire complex and disregard any reality other than the atonement made by Christ for sin on the cross. This has an unfortunate result for it restricts their knowledge about the atonement as well as shutting them off from other knowledge taught by the sanctuary model. So before accepting that extreme position, let's examine Moses' statement regarding his sanctuary.

7.2 Miqêdâsh, tabênîyth and mishêkân:

Taking a careful look at these three Hebrew words used in our opening text of Ex. 25:8-9 we find they reveal a subtle distinction. The word "tabênîyth" from which we get "pattern" comes from the Heb. "bânâh" a verb meaning "to build" and as a result the word "pattern" from tabênîyth indicates the pattern is a model or a resemblance of something. But, it is important to note that in the two verses under consideration, the Hebrew word "tabênîyth" (Eng. "pattern") has only been used in connection with the Heb. "mishêkân" (Eng. "tabernacle") of verse nine and not with the word "sanctuary" (Heb. "miqêdâsh") in verse eight.

The significance of this is, "miqêdâsh" (Eng. "sanctuary") refers to the tabernacle and its courtyard, while "mishêkân" (Eng. "tabernacle") means "a residence or a tabernacle. Hence, Ex. 25:8-9 only connects the word "pattern" with the tabernacle and not with the whole complex including the courtyard. So the fact that Moses has said he was looking at a pattern of the tabernacle (Heb. "mishêkân") in heaven isn't a problem because this word excluded the courtyard that wasn't there.

What this warns us from doing is, taking the vast differences between the courtyard and its application to calvary as a precedent for turning all the sanctuary furnishings and apartments into parables. Yet, on the other hand, we need to be careful about overworking the sanctuary details so as to make it an exact replica of what the sanctuary in heaven is like.

7.3 Hebrews & the Term Pattern:

Paul tells us, there is a tabernacle in heaven. [Heb. 8:1-2; 9:8-9, 11-12, 24]. Yet while these scriptures clearly testify to its existence, we need to take care that we do not try and make the earthly tabernacle an exact replica of the one in heaven. Ellen White writes, "The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.... The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God.... that temple, filled with the glory of the eternal throne,... could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were taught by the earthly sanctuary and its services." [GC, 414].

Hence Paul refers to our earthly system as being "symbolic (Gr. parabolê, "a parable") for the present time...." [Heb. 9:9]. Of this Greek word translated "symbolic" Bullinger says its, "...placing beside, or side by side for the purpose of comparison; an utterance which involves a comparison, and whose proper meaning

is not that which is expressed by the words, but which must become clear by the intended application." [Bullinger, 569].

Bullinger gives the example of Abraham being asked to offer Isaac as a sacrifice on Mt. Moriah and quotes Heb. 11:19 where we read of Abraham believing "... that God was able to raise him [Isaac] up, even from the dead, from which he [Abraham] also received him [Isaac] in a figurative sense." The word "figurative" used here is the same Greek word translated "symbolic" in Heb. 9:9. Here it points out Abraham received Isaac back as one from the dead. In other words, Isaac, when he was designated as the sacrifice, was as good as dead. God's act in sparing Isaac his appointed destruction was as a resurrection. This action was a type of God giving His Son for the sins of the world and hence it is seen as a parable.

Now, having seen that the sanctuary system is a parable, we have the somewhat more difficult task of trying to discern what these things are saying to us. Dr. Adams says its a task that requires, "...enlightened common sense to understand that certain things follow from the concept of pattern and other things do not. And what makes the task of discriminating most frustrating at times is that there are no fixed hermeneutical rules to follow." [R. Adams, The Sanctuary, 49].

If there are no fixed rules of interpretation, then "enlightened common sense" is going to be very difficult to come by. In fact, anyone could say anything and claim they have "enlightened common sense." Fortunately, we do have an enlightened guide in the form of other inspired writers to whom we can turn to for guidance and instruction. Outside of these authors, any thoughts on the sanctuary and its purpose, may, or may not, be enlightened.

7.4 Representations not Reproductions:

Heaven's Temple: It should be noted that, "The heavenly temple, the abiding place of the King of kings, where 'thousands thousands ministered unto Him, and ten thousand times ten thousand stood before Him' (Dan. 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration -- no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services." [PP, 357].

The Holy Places: "... of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth." [GC, 414]. The magnificent temple where the King of kings holds court is a very real building. [Heb. 8:2; 9:24]. But, clearly we don't have an exact model of its construction (see the differences between Moses' wilderness tabernacle, Solomon's temple and the temple in Ezekiel's vision yet all these buildings were based on a divine plan). As these earthly holy places are representations of heaven's Holy Places and not reproductions we need to exercise care in how we interpret them. Clearly we don't have an exact model.

The Lamps & Incense Altar: were said to be seen in vision by the apostle John in his book of Revelation. [Rev. 4:5; 8:3]. Of this experience Ellen White writes, "Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the 'seven lamps of fire' and 'the golden altar,' represented by the golden candlestick and the altar of incense in the sanctuary on earth." [GC, 415]. Now John says these seven lamps of fire "are the seven spirits of God" [Rev. 4:5]. This seems to indicate the candlesticks and their lamps represent more than a source of light in the heavenly counterpart.

Regarding the incense offered on the golden altar before the veil in the earthly tabernacle we are told that "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people...." [PP, 353]. So while there are counterparts of these things in heaven, some of them appear to have spiritual significance.

The Ark of the Covenant: refers to another item mentioned by John in his book of Revelation. He says, "...the temple of God was opened in heaven, and the ark of His covenant was seen in His temple...." [Rev. 11:19]. Of this experience Ellen White writes, "Here he beheld 'the ark of His testament,' represented by the sacred chest constructed by Moses to contain the law of God." (GC, 415). Again we have the reference to a representation.

The Mercy Seat: was placed over the ark which held the ten commandments. Regarding this combination Ellen White says, "The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption." [GC, 415].

The Cherubim: stood one at each end of the mercy seat looking down toward the law placed under the seat. Now we are told that, "The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption." [GC, 415].

The Sanctuary Services: were of two kinds: those which were conducted every day, and those which transpired only once a year. These services were also symbolic. "As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted." [PP, 357].

They represented two phases of Christ's work. "A Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted." [PP, 357].

The Daily Services: "The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension." [GC, 420].

The Daily Sacrifice: In the offering of the daily sacrifice it should be noted that "The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest.... Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary." [PP,354].

The Blood: represented, "... the forfeited life of the sinner, whose guilt the victim bore..." [GC, 418]. But it should be carefully noted that, "In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law." [PP, 356].

This may come as a shock to some who believe the blood of Christ cancelled out all sin. But, "The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement." [PP, 357].

The Yearly Sacrifice: was referred to as the Day of Atonement in which the sin that had accumulated day by day in the sanctuary and remained on the books of record was dealt with. [Lev. 16:16]; for on this day the priest was to cleanse the people that they "... may be clean from all your sins before the Lord." [Lev. 16:29-30]. This was the type of the "...great day of final award..." when "...the dead are to be 'judged out of those things which were written in the books, according to their works.' Rev. 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement—the cleansing of the sanctuary.... As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or to come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation." [PP, 357].

The Sacrificial System: contained many types of animals all pointing to the death of Christ. Of this event, the prophet Daniel said that when it should come to pass, His sacrifice would, "... cause the sacrifice and oblation to cease." [Dan. 9:27]. Hence, when Jesus died on the cross, the veil of the temple was torn in two from the top to the bottom [Matt. 27:51] indicating the sacrificial system had served its purpose and was at an end. "At the death of Christ the typical service ended. The 'true tabernacle' in heaven is the sanctuary of the new covenant." [GC, 417]. And in this new covenant sanctuary the blood of Christ, not that of animals, does the cleansing. (see Heb. 9:22-23). Thus the animal sacrificial system was abolished.

Conclusion:

The word "represented" has been used quite extensively throughout the last section indicating we are often dealing with a likeness of something and not the exact thing itself. This means we should take great care, if we wish to avoid errors, in our study of the sanctuary how we handle its symbols. In the light of this, the future focus of these files will be on trying to discover what God is teaching His people through this medium rather than on a search for the exact correspondence between heaven and the earthly sanctuary.

Section 8 -- Within the Veil.

File Note: According to the sanctuary pattern, after the sacrifice had been made, the priest entered the first apartment of the tabernacle to make an atonement. For the type and antitype to agree, Jesus would have to enter the heavenly holy place after His ascension. This file looks at an argument claiming Jesus went straight into the Most Holy place.

8.1 Ballenger's Argument:

"Ballenger built his argument on the OT usage of the Hebrew word 'pôreketh'. He pointed out that in all of its 25 occurrences, it always referred to the curtain dividing the holy from the most holy place and never to the outer curtain of the sanctuary. Moreover, he demonstrated that the outer curtain of the sanctuary was never designated by the term pôreketh. Rather, the outer curtain was invariably referred to as 'the door of the tabernacle' or some other expression of this kind -- but never 'the first veil'." [Dr. R Adams, *The Sanctuary*, 107].

"Of the total occurrences of pôreketh, Ballenger drew attention to five [Ex. 26:33; Lev. 16:2, 12, 15; Num. 18:7] that contain the identical phrase 'within the veil' and pointed out that the expressions always applied to the Most Holy Place. On the other hand, the expressions 'without the veil' and 'before the veil,' occurring eight times in the Pentateuch, [Ex. 26:35; 27:20-21; 30:6; 40:22, 26; Lev. 4:6, 17; 24:1-3] signify, in every case, the Holy Place of the tabernacle." [Idib, 107].

"Turning to the New Testament for a study of katapetasma (veil), Ballenger traced this same basic understanding through the Synoptic Gospels, noting the matter-of-fact reference to 'the veil of the temple' -- an obvious reference to the divider between the holy place and the Most Holy Place (see Matt. 27:51; Mk. 15:38; Lk. 23:45). Coming then to the book of Hebrews, he simply argued that the Holy Spirit would not contradict what He had already clearly defined in the other parts of Scripture. Thus Ballenger concluded that the expression 'within the veil' in Heb. 6:19-20 points to the Most Holy Place of the heavenly sanctuary." [Idib, 107].

8.2 The Old Testament Veils:

There were three veils suspended at different parts of the OT sanctuary. There was the veil at the gate of the courtyard; another suspended at the doorway into the tabernacle and Holy Place; and finally there was a third veil between the Holy and Most Holy place.

Now the first thing we need to take a note of with Ballenger's argument is the Holy Spirit never ever used the words "within the veil" either to Moses or the apostle Paul to refer to any veil whatsoever in the sanctuary system. Neither Paul or Moses spoke the English language. This point isn't intended to pick at straws in what Pr. Ballenger has to say; instead, what it reveals is, how easy it is to make a mistake when we are dealing with a foreign language, for the phrase "within the veil" isn't a translation of one Hebrew word but two.

What Pr. Ballenger said about pôreketh is true. The Holy Spirit did impress Moses to use pôreketh for the veil before the Most Holy place. And further this word appears restricted in its use to the veil between the Holy and Most Holy place. Now here is the problem this poses: If pôreketh was restricted to being used for this inner veil between the Holy and Most Holy place in the tabernacle, and as there are

a total of three veils used in this sanctuary complex, what was the name used for those other two veils? It couldn't have been pôreketh.

The name given to the other two veils in the OT sanctuary was mâsâkê meaning "veil, curtain or hanging." Now the interesting thing about this word is its uses in connection with the three sanctuary veils. It was used for the gate of the courtyard in Ex. 27:16; 35:17; 38:18; 39:40; 40:8, 33; and Num. 3:26; 4:26. Also the second veil at the doorway of the tabernacle building was referred to by mâsâkê in Ex. 26:36-37; 35:15; 36:37; 39:38; 40:5, 28; and Num. 3:25, 31; 4:25. Finally this word is used for the inner veil between the holy and Most Holy place in Ex. 35:12; 39:34; 40:21; Num. 4:5.

Now Pr. Ballenger's argument doesn't rest on pôreketh in Hebrews 6:19-20 but on a translation of the Hebrew concept of the sanctuary veil into yet another language -- Greek! What makes Pr. Ballenger's argument stand up is if it can be proved that the Greek word for veil "katapetasma" is only used for the inner veil of the sanctuary and nothing else.

8.3 The New Testament and Katapetasma:

Bullinger's lexicon defines the Greek word "katapetasma" as "a covering which hangs down or spreads out over, a curtain; (Septuagint for the outer covering, mâsâkê, Ex. 26:37; 40:6; and for the inner veil, pôreketh, Ex. 26:31; 27:21; 40:3)."

Now as either veil in the sanctuary tabernacle was referred to in the Septuagint by the Greek word katapetasma, and as the Septuagint was in current use at the time that the apostles were writing their Scriptures, we would have to assume that they knew that katapetasma was a Greek translation for either veil.

This seems to have been the case with the apostle Paul for he writes, "For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil [Gr. katapetasma], the part of the tabernacle which is called the Holiest of all." [Heb. 9:2-3]. If katapetasma only stood for this inner veil, then Paul's use of the word "second" is a redundancy, but its more likely to reflect the fact that there was a first katapetasma at the opening to the tabernacle itself. Hence Pr. Ballenger's argument based on a Greek translation of the Hebrew pôreketh is invalid.

8.4 Type & Antitype Consistency:

From our study of the sanctuary system in other files we have seen how the items in the courtyard reflected various aspects of Jesus' ministry. If the expression, "within the veil" in Heb. 6:19-20 is to be limited to the Most Holy place only, and if we are to draw the conclusion from this that after His ascension Jesus commenced His work typified by the Jewish service recorded in Lev. 16 concerning the day of atonement, we have a problem of consistency between the type and antitype. The earthly sanctuary taught an orderly progression in Jesus' ministry; from Sacrifice, to Mediator [Priest], to our Advocate in the judgment. All three phrases followed each other one after the other and must do so in the heavenly reality. If Jesus went straight into the Most Holy place after His ascension, when was He our Mediator before the Father?

8.5 Within the veil":

The Third Heaven: Scripture tells us that Jesus ascended up from Mt. Olivet into heaven and that two angels testified to His disciples that He had gone "into heaven." [Acts 1:9-12]. Hence, the apostle Paul writes that, "... we have a great High Priest who is passed through the heavens, Jesus the Son of God,...." [Heb. 4:14]. The word "heavens" in this verse is plural in number and appears to be a reflection of the fact that the Bible speaks of three heavens (see 2 Cor. 12:2 where Paul refers to "the third heaven"); the first is where the birds fly, the second is the abode of the stars etc., and the final heavens is where God dwells. It is in this third heavens that Jesus, after He had "purged our sins, sat down at the right hand of the Majesty on high." [Heb. 1:3; see also Heb. 10:12-13].

Ta Hagia: Now do we know whether Jesus entered a sanctuary when He went back to heaven? Paul says, "... He entered in once into the holy place, having obtained eternal redemption for us." [Heb. 9:12, KJV.] It should be noted the NKJV has "the Most Holy place" here. Why the difference? The Greek text reads, "eis ta hagia" which literally means "into the holies" [plural] and this is how both versions have it in v. 24 where Paul says, "For Christ has not entered the holy places [Gr. "hagia"] made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us." [Heb. 9:24].

Now because Paul says Christ hasn't entered holy places made with hands he isn't denying Jesus entered a heavenly sanctuary; in fact he said, "We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary [Gr. "hagia"] and of the true tabernacle [Gr. "skênê"] which the Lord erected, and not man." [Heb. 8:1-2]. Notice the Greek word for sanctuary "hagia" is again plural in number. This combined with the fact that the Greek word for tabernacle, "skênê", used in v. 5 quite clearly refers to both apartments of the tent makes you wonder what the apostle is saying. If Paul is using "hagia" to mean both apartments of the sanctuary, and as "skênê" means virtually the same thing, it seems the duplication creates a redundancy. Zodiates, p. 867 makes the comment that, "...The term hagia is probably intended to fix attention on the character of the sanctuary as being holy." So perhaps sanctuary means holy place in this context.

Conclusion: That Jesus is in the heavenly sanctuary seems quite definite from Paul's comment about hope being said to enter "...behind ["within" KJV] the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever..." [Heb. 6:19-20]. Jesus is behind a veil in the sanctuary and the type Moses built in the wilderness indicates, as a Mediator, that would indicate Christ was in the first apartment of the heavenly sanctuary.

One thing that should be carefully kept in mind here is we are dealing with types and antitypes, not exact replicas. This is evident from the fact that nowhere in the earthly sanctuary system did the high priest sit down on a throne at the right hand of God. Clearly there are differences.

However Ellen White writes, "The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in

heaven." [GC, 420].

Section 9 -- Righteousness by Faith.

File Note: The subject of righteousness by faith isn't properly understood by a large number of christians and as a result they have no idea of what Jesus was doing as our Mediator in the heavnly sanctuary after His ascension to heaven.

9.1 The Nature of Righteousness:

Few people have a true understanding of what righteousness really is. Consequently they do not understand the subject of law and grace; even using grace to establish a system of unrighteousness, but God disapproves of unrighteousness, in fact He says, "All unrighteousness is sin..." [1 John 5:17]. The apostle Paul admonishes the Corinthian christians to, "Awake to righteousness, and do not sin..." [1 Cor. 15:34]. And finally Paul tells us the Father said that Jesus Christ, "...loved righteousness and hated lawlessness. [Heb. 1:9]. On the other hand, the Psalmist David writes, "For Jēhovâh is righteous, He loves righteousness; His countenance beholds the upright." [Ps. 11:7]. Conclusion? The self-existent Jēhovâh loves righteousness and disapproves of unrighteousness which is sin.

Unrighteousness as Sin: needs to be carefully understood. When the apostle John said, "All unrighteousness [Gr. adikia] is sin; the word he used for unrighteousness was "adikia" meaning "(legal) injustice; (moral) wrongfulness of character, life, or act; iniquity." There are no exclusions here. Absolutely all unrighteousness is sin and all sin is unrighteousness. It embraces both legal and moral issues.

Now if we hope to appreciate the atonement and how it works, we must understand what sin is. John says, "Whoever commits sin also commits lawlessness, and sin is lawlessness." (the KJV has "transgression of the law" for the NKJV's lawlessness). [1 John 3:4]. It is important to look at a couple of words in this sentence. John has used Gr. "anomia" for "lawlessness." It doesn't mean that there is no law present; "anomia" means, "contempt of law, not simply without law; but contrary to law." [Berry, 171]. Therefore lawlessness is expressing a contempt for God's laws.

Sin is a little more than an action on the part of a criminal. In our verse under consideration John has used the Greek word, "hamartia" here. The word actually refers to, "...a principle manifesting itself in the activity of the subject." [Bullinger, 703]. We are not talking about an individual action here, but a principle relating to a contempt of law manifesting itself in the life of an individual. Paul refers to this when he says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." [Rom. 7:23]. This "law of sin" is the principle of "hamartia."

9.2 The Great Law of Love:

This law is something many christians often refer to when they want to prove God's law has been done away with, usually claiming it was nailed to His cross. They then go on to say the ten commandments were replaced by a law of love.

However, the problem with this is the ten commandments are the law of love.

On one occasion a certain lawyer said to Jesus, "which is the great commandment in the law?" Jesus' reply? "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like unto it: You shall love your neighbour as yourself." Matt. 22:36-40]. In this exchange Jesus said on these two commandments hang all the law and the prophets. The command to love God is in Deut. 6:4-5, 10:12; 11:1; 30:6.

As much is often made of loving one's neighbour, and this is often linked to 1 Cor. 13:4-7, where Paul says, "Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, etc." We have a statement on how we should act to other people. However, Moses had already written this. In Lev. 19:18 we have the law Jesus quoted as the second commandment: "you shall love your neighbour as yourself." But before that Moses has said, "you shall not cheat your neighbour....you shall not curse the deaf, nor put a stumbling block before the blind....you shall do no injustice in judgment. You shall not be partial to the poor, etc." In essence, both passages teach the same thing, love your neighbour.

Now if love to God and love to our neighbour are the foundation principles of the law, they can't be the law itself. Instead they are the principles upon which the ten commandments stand. Laws 1-4 showing how we are to express our love to God while laws 5-10 reveal just how we should demonstrate our love to those who are our neighbours. (see Ex. 20:2-17 for these commandments). Of this law Ellen White wrote, "The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom." [PP, 52].

9.3 The Problem with Human Nature:

Humanly speaking we can't obey God's law for, "... the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be." [Rom. 8:7]. The problem arose after Adam sinned. Sin entered the world "through one man" and death came as a consequence of his sin. [Rom. 5:12] Therefore, scripture says, that "... in Adam all die..."[1 Cor. 15:22].

This death isn't a result of anything we have personally done. [See Rom. 5:14]. It is an hereditary problem. As Adam's descendants, we have inherited his nature, with the result that we can say of ourselves, as did David, that, "... I was brought forth in iniquity, and in sin my mother conceived me." [Ps. 51:5]. Not that conception is a sinful act, but that conception passes on to each of us a sinful nature. Hence Paul writes to the Ephesians that they, "were by nature children of wrath, just as the others." [Eph. 2:3]. The real issue in this situation is evil genetics. Jeremiah writes, "Can the Ethiopian change his skin or the leopard his spots? Then may you also do good who are accustomed to do evil." [Jer. 13:23]. This is also the same problem Paul outlines in Rom. 7:14-24 when he speaks about the law of sin within him; it is that hereditary propensity to evil which infests our minds with a natural enmity to the law of God, and makes us sinners by nature.

Consider this fact, "Everything in nature, from the mote [a speck as of dust] in the sunbeam to the worlds on high, is under law. And upon obedience to these laws the order and harmony of the natural world depend." [MB, 48] And, "The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness." [GC,

493]. As harmony in the natural world comes from obedience to nature's laws, so harmony in the human world can only come from obedience to God's laws which we can't obey because of our evil hereditary. So here's the first problem the atonement needs to fix.

9.4 The Problem of Human Performance:

"The carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be." [Rom. 8:7]. The expression the carnal mind refers to our character; what we are like inside. Our character is not under God's law so that, "By nature we are alienated from God." [SC, 43]. Now, without going into too much detail, what happened is Adam disobeyed and "...through disobedience, his powers were perverted, and selfishness took the place of love." [SC, 17].

So here's our problem now, a person with a selfish character can't perform an unselfish act without having some selfish motive attached to it; always there's that "what's in it for me" edge. Hence scripture says of us that, "...we are all like an unclean thing, and all our righteousnesses are like filthy rags." [Isa. 64:6].

The problem for us is God's law is so different from earthly law. Ellen White writes, "It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven." [DA, 20]. Now look at the origin of sin: "In heaven itself this law was broken. Sin originated in self-seeking. Lucifer ... desired to be first in heaven." [DA, 21]. Hence his statement, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." [Isa. 14:13-14].

When Adam and Eve sinned the same principle applied; they disregarded God's instructions in the hope of obtaining some personal good, (ie. self-seeking). And it's the same with us. Everytime someone sins, there is a selfish motive at the grass roots of the act they have performed. This basic selfishness is the law of sin that Paul speaks of in Rom. 7:23. This is why Paul can say, "There is none righteous, no, not one." [Rom. 3:10].

So being devoid of righteousness through hereditary sin and being further devoid of righteousness because this inherited law of sin within our being makes it impossible for us, of ourselves, to perform righteous acts without some personal motive, we are placed in a position where we can only obtain righteousness through faith in the work and merits of Jesus Christ. It should be noted that we need to acquire from our Lord two kinds of righteousness: a righteous nature which we lost through Adam's sin as well as an accredited righteousness of obedience to God. Hence Jesus two-fold task is: to live a life free from all sin as well as to die for the sins of the world.

9.5 Jesus, Man's Substitute:

Jesus' Obedience: Paul says, "For as by one man's disobedience many were made sinners, so also by one man's obedience many will be made righteous." [Rom. 5:19]. Jesus' obedience was perfect. Consider some of the things He said, "I delight to do Your will, O My God, and Your law is within my heart." [Ps. 40:7-8]; "...The Father has not left Me alone, for I always do those things that please Him." [John 8:29]; "My food is to do the will of Him who sent Me, and to finish His work."

[John 4:34]; "'I do nothing of Myself,' said Christ; 'the living Father hath sent Me, and I live by the Father.' 'I seek not Mine own glory,' but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe." [DA, 21].

Such was Jesus' obedience that Paul could write that Jesus, "... made Himself of no reputation, taking the form of a bond servant, and coming in the likeness of men, and being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross." [Phil. 2:7-8]. This cross was the place where the obedience of Jesus reached its highest peak. There He became obedient to the point of death. Three times on that occasion He prayed, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." [Matt. 26:39, 42, 44]. Here was the ultimate surrender to God's will. Here Jesus pushed the envelope of obedience to its limit. He was obedient unto death. Thus He could declare, "...I have kept My Father's commandments and abide in His love." [John 15:10].

"Christ also suffered for us, ...Who committed no sin,...." [see 1 Pet. 2:21-22; also 2 Cor. 5:21] and this is in spite of the fact that He "... was in all points tempted as we are, yet without sin." [Heb. 4:15]. "Could one sin have been found in Christ, had He in one particular yielded to Satan,... the enemy of God and man would have triumphed." [DA, 761]. What this does for us is amazing: "By faith he (the sinner, who has so grievously wronged and offended God) can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure." [RH, Nov. 4, 1890]. Hence our need for a righteous life is met by Christ.

This is truly amazing. John Bunyan said, "Indeed, this is one of the greatest mysteries of the world --- namely, that a righteousness that resides with a person in heaven should justify me, a sinner, on earth." Amen!

Jesus' Sacrifice: is more familiar to the Christian community. Every Christian no doubt would be aware of the expression made by John the Baptist when he said about Jesus, "Behold! The Lamb of God who takes away the sin of the world!" [John 1:29]. Jesus Christ is the Saviour of the world [see John 4:42]. In fact, "... the Father has sent the Son as Saviour of the world." [1 John 4:14; also John 3:16]. As a result Jesus "... is the propitiation for the sins of the whole world." [1 John 2:2].

Isaiah's prophecy of this experience pointed out how complete God's provision of a substitute for the sins of human beings would be. He said that Jesus was, "... wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one to his own way; and the Lord has laid on Him the iniquity of us all." [Isa. 53:5-6]. Jesus sacrifice on Calvary was so complete that, "No sin can be committed by man for which satisfaction has not been met on Calvary." [1 SM, 343].

Conclusion:

In the perfect life and in the sacrifice of the Son on Calvary every condition that the law could ask for a sinner to be made righteous has been met. There was the shedding of blood by which remission of sin is granted [see Heb. 9:22; Lev. 17:11] and there was a life of obedience to the law which the commandment required. Our next task is to see how the atonement was applied.

Section 10 --Justice and a Judgment.

File Note: There is a great cry over injustice. Violent assaults against persons; theft of property; oppression of the poor and needy; along with murder and crimes of immorality all demand a thorough and impartial investigation. In the second phase of the sanctuary system the books of record are opened and a phase of judgment begins.

10.1 The Cry for Justice:

The Cry of Injustice has gone up to heaven from the time Abel's blood cried out to God over the abuse it suffered at the hands of Cain [Gen. 4:10] to the fate of the victims of this present today. The prophet Habakkuk, when he look at the probem of wickedness, said to God, "Why do You show me iniquity, and cause me to see trouble? For plundering and violence are before me; there is strife, and contention arises. Therefore the law is powerless, and justice never goes forth. For the wicked surround the righteous; therefore perverse judgment proceeds." [Hab. 1:3-4].

This cry of injustice is echoed by a man by the name of Aseph with a near serious consequence. He says, "... as for me my feet had almost stumbled.... For I was envious...when I saw the prosperity of the wicked." [Ps. 73:1-3]. The good fortune attending evil people disturbed Aseph; and he goes on to describe their condition by saying, "... these are the ungodly, who are always at ease...." [verse 12]. This plunges him into a depressed state of mind; notice how he thinks, "...I have cleansed my heart in vain When I thought how to understand this, it was too painful for me." [verses 13-16]. Aseph had almost lost complete faith in God and justice; let's notice what saved him: "Until I went into the sanctuary of God; Then I understood their end." [Ps. 73:17]. When Aseph saw how God would punish all wicked acts whether public or secret it stayed his mind.

Scripture tells us all human beings are rewarded according to their works; [see Rev. 22:12; Matt. 25:31-46] whether those works be good or evil. It should be noted that this reward for good or evil comes in two ways: Firstly we are paid for the kind of people we have allowed ourselves to become with either death or eternal life; this is a character developed payment. The second reward relates to the punishment for evil deeds or payment for good deeds that we have done. In this way justice is satisfied. In the parable of the wheat and the tares Jesus illustrates this first type of payment. [Matt. 13:24-30, 36-43] While in the parable of the talents He explains the second. [Matt. 25:14-30].

10.2 Sanctuary Defilement:

Sin and Defilement: The record of sins accumulating in the sanctuary in heaven as typified by the Sin and Trespass offering ritual which we have already discussed, were to sit there until the final Day of Atonement when God would judge the earth in righteousness. This experience was known as "the cleansing of the sanctuary." The reason for this name was to highlight the fact that sin, being the opposite to the character of a Holy God, brought about a state of defilement to His sanctuary.

Conquest and Defilement: took place in the earthly tabernacle through the invasions of foreign nations. The Psalmist writes, "...the nations have come into Your inheritance; Your holy temple they have defiled; They have laid Jerusalem in

heaps." [Ps. 79:1]. And as an example we have the record of the king of Egypt: "So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord." Also Nebuchadnezzar, king of Babylon, was another who came up against the house of the Lord and carried away its treasures [Dan. 1:1-2]. The last was by Pagan Rome in 70 AD. There were others, and they were defilements of the holy place by way of conquest of foreigners.

Defilement by Abominations: refers to the last of these and this is where God's holy places were defiled by false worship. There was a warning in Leviticus which reads, "...whoever of the children of Israel... who gives any of his descendants to Molech, he shall surely be put to death... because he has given some of his descendants to Molech, to defile My sanctuary and profane My holy name." [Lev. 20:2-3]. Manasseh profaned God's house by placing an image of Asherah in it [2 Kg. 21:1-9; 2 Chron. 33:1-9]. Hezekiah was one who cleansed the temple of these practices [2 Chron 29:3-36].

There would be a defilement of the sanctuary in heaven by a power known in scripture as the "little horn." This force would rise up after the fall of the pagan Roman empire. Scripture says, "He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time (a period of 1260 years)." [Dan. 7:25]. And further Daniel says of this power that, "He even exalted himself as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of his sanctuary was cast down. Because of transgression, an army was given over to the horn to oppose the daily *sacrifices*; and he cast truth down to the ground. He did all this and prospered." [Dan. 8:11-12]. While the previous abominations of the earthly sanctuary have been dealt with during the procession of history, this one by the "little horn" along with the sins of the saints, feature in the cleansing of the heavenly sanctuary.

10.3A Judgment in Heaven:

A Pre-advent Judgment: Scripture indicates there will be a Judgment before the return of Christ to the world the second time. Jude writes, "Now Enoch, the seventh from Adam, prophesied about these men also, saying, 'Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.'" [Jude 14-15].

What's significant about Jude's statement is the word "execute." This word is a legal term implying that there has been a verdict; when people execute judgment, they execute a verdict that has been handed down in a courtroom as a sentence to be carried out on some guilty party. There are three phases to our judicial system: The first is the trial phase where the court is in session and the jury is looking at the evidence to decide if the defendant is guilty; Next comes the sentencing phase where the court re-convenes and the judge hands down his verdict; finally there is the third phase known as the execution phase where the defendant is punished. Now you cannot carry out the execution phase prior to the other two phases of a fair trial and sentencing by a judge. Therefore before the second coming of Christ to gather His saints, there will be a judgment in heaven.

"In the parable of Matt. 22 the ... Investigative Judgment is clearly represented as taking place before the marriage....This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative

judgment, the closing work in the sanctuary above." [GC, 428]. The parable referred to here is that of the Wedding Banquet in Matt. 22:1-14; it clearly has the guests at the wedding being examined before the wedding takes place and therefore points to a pre-wedding or pre-advent judgment.

The Time of this Judgment: would be after a period of 2300 years had passed by according to the prophecy of Dan. 8:14. A day equals a year in prophecy [see Eze. 4:6; Num. 14:34]. The calculations of this time are outside the scope of this file, but the terminating year was 1844. Of that date Ellen White writes, "The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment." [GC, 457]. Of the actual date she says, "The tenth day of the Seventh month, the great Day of Atonement,... in the year 1844 fell upon the 22nd of October...." [GC, 400].

So the investigative judgment of the righteous commenced in heaven on the 22/10/1844. But the judgment of the wicked doesn't take place until after the millennium [see Rev. 20:4]. Peter seems to indicate that judgment will begin with the righteous [see 1 Pet. 4:17]. This explains why nothing appears regarding the judgment of the wicked in either type's Day of Atonement or the Investigative Judgment. "In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God." [GC, 480].

The Judgment's Timetable: The apostle Paul says, "...for we shall all stand before the judgment seat of Christ." [Rom. 14:10]. From the foregoing it is clear that the saints have been investigated before Jesus' 2nd advent; but what of the wicked? It is one of those unfortunate things in life, that through not having a clear understanding of the scriptures, many people confuse the Bible verses by applying them to the wrong stages of an event as did the Jews regarding the 1st advent of Christ. So it would be helpful if we understood a little of Heaven's timetable for its Judgment.

Basically there are two judgments each divided into two stages. Firstly there is the Investigative Judgment of Believers which began on 22/10/1844 and will continue until just before Jesus comes. At the 2nd Coming of Christ an Executive stage of this first Judgment begins in which the saints receive their reward of eternal life with a future reward for their works to come. During the 1,000 years of Rev. 20, while the Believers are still in heaven, the Investigative Judgment of the wicked begins; in this judgment the Believers feature, and it is the purpose of this judgment to determine the punishment due to the wicked for their evil deeds. At the close of the 1,000 years the Believers return to this earth, the wicked are raised, and the Executive stage of this final Judgment begins [see Rev. 20].

Hence we have four distinct parts: The Investigative of Believers from 22/10/1844; The Executive on Believers at the 2nd coming; The Investigative of the Wicked during the 1,000 years; and finally the Executive on the Wicked at the close of the 1,000 years. Each stage is complete and separate from the others. It is important to keep this in mind when reading scripture as sometimes a clear understanding of the text depends upon which stage of Judgment is being talked about.

10.4 Daniel Pre-views this Judgment:

The Court in Session: Daniel says he, "...watched till thrones were put in place,

and the Ancient of Days was seated; A thousand thousands ministered unto Him; ten thousand times ten thousand stood before Him. The court was seated and the books were opened." [Dan. 7:9-10]. No attorney could fail to understand what is happening here; this is a court room setting.

"The Ancient of Days is God the Father. Says the psalmist: 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.' Ps. 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment." [GC, 479]. However, although the Father presides, He is not the judge --- "For the Father judges no one, but has committed all judgment to the Son." [John 5:22; also Acts 10:42; 17:31]. The reason the Father does not take on the work of judging human beings is, "Christ took humanity that He might be our judge." [9T, 185]. Hence His judgment is true. As the old Indian saying goes, "Never judge a man unless you have walked in his moccasins;" Jesus, "The Word became flesh and dwelt among us." [John 1:14]; so He can Judge.

The court attendants number millions: "... holy angels as ministers and witnesses, in number 'ten thousand times ten thousand, and thousands of thousands,' attend this great tribunal." [GC, 479]. Throughout the history of the earth angels have come to our planet as silent observers as to what is taking place on this planet. Now, at the appointed hour, they stand in heaven's solemn assembly giving their testimony as to what they have witnessed taking place among the children of men on this planet. Other angels perform the work of court attendants.

As in many courtrooms, after the presiding officer is seated, the court sits; then the books are opened as the work of judgment begins and the first names are read. These books are those we spoke of in file 720-193. On this "great and solemn day" from the records contained in these books, "the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered according to his works." [GC, 479].

Our Attorney Enters: Jesus is more than our Judge: "... if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous." [1 John 2:1]. An advocate is the same as an attorney/barrister. Jesus is our attorney and our judge. He has entered this judgment hall as the reality of the high priest in the type, and Paul writes of Jesus in this capacity saying, "...we do not have a High Priest who cannot sympathise with our weaknesses, but was in all points tempted as we are yet without sin." [Heb. 4:15]. So we can be encouraged, that though we are weak human beings, our judge is compassionate and what's more is our advocate --one on our side.

Now Daniel says he was, "... watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days." [Dan. 7:13]. "The coming of Christ as our High Priest to the Most Holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of Man to the Ancient of Days, as presented in Dan. 7:13; and the coming of the Lord to His temple, foretold by Malachi [3:1], are descriptions of the same event...." [GC, 426]. That event was when, on 22/10/1844, Jesus Christ "Attended by heavenly angels, our great High Priest enters the Holy of Holies." [GC, 480].

10.5 The Case to be Decided:

Earth's Rightful Owners: While the characters and the deeds of the Believers are

investigated during this Investigative Judgment it should be noted that the principle reason for this trial is to determine the rightful occupiers of the earth. Notice that at the conclusion of this judgment Daniel writes, "Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High." [Dan. 7:27]. That's to indicate the verdict passed by this court was in favour of the Believers --- they were to inherit the earth.

Now who was the challenger? Scripture says, "... the court shall be seated, [it seems there must have been a recession of some sort, perhaps to reach a verdict after the investigative stage was complete] and they shall take away his dominion, to consume and destroy it forever." [Dan. 7:26]. The "him" is the "Little-Horn" power.

The Contest: was over the dominion of this world. Previously we had been told by Daniel, "I was watching; and the same horn was making war against the saints, and prevailing against them." [Dan. 7:21]. This war we saw was of a religious nature; Daniel continues, "He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time." [Dan. 7:25].

Not only was this horn to persecute God's saints [see Dan. 8:24 also for this]; "He even exalted himself as high as the Prince of the host; and by him the daily ... were taken away, and the place of His sanctuary was cast down." [Dan. 8:11]. This refers to the horn's attempt to replace Christ's work in the first apartment of the heavenly sanctuary by the introduction of a counterfeit system. (It should be noted that this is a defilement of God's sanctuary similar to the conquest defilements taking place in the days of ancient Israel). This state of affairs was to continue, "until the Ancient of Days came, and a judgment was made in favour of the saints of the Most High, and the time came for the saints to possess the kingdom." [Dan. 7:22]. It is at this time that the cry of the martyrs, "...How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" [Rev. 6:10] is answered.

Conclusion:

There definitely is a judgment taking place in heaven at this present time which is looking at the question of who should rightfully inherit our world. At the same time the work of the "little-horn" is coming under review and as a result of its evil practises the court rules against its claims in favour of God's saints.

Section 11 -- Concluding the Judgment.

File Note: The complexity of the judgment going on in heaven sometimes makes it difficult to understand how the different stages of the proceedings go together. What we need to keep in mind is the issue of the Little-horn and the saints is separate to the judgment of the wicked. In this file we look at the last three phases of the judgment.

11.1 The Wedding Parable:

We have already seen how that the parable of Matt. 22 indicates the investigation

of the characters of the saints is to take place prior to the marriage. Now in Rev. 19:9 the saints of God are referred to as "...guests at the marriage supper.... If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, dominion, and glory, and a kingdom; He will receive the New Jerusalem, the capital of His kingdom, 'prepared as a bride adorned for her husband.'" [GC, 427]. [see Dan. 7:14; Rev. 21:1-2].

Luke 12:36 says of the faithful servant, "and you yourselves be like men who wait for their master, when he will return from the wedding...." This tells us that the saints of God, "...were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to wait for their Lord, when He will return from the wedding." [GC, 427]. "The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem." [GC, 426].

"Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to 'sit down with Abraham, and Isaac, and Jacob,' at His table in His kingdom (Matt. 8:11; Luke 22:30) to partake of the marriage supper of the Lamb." [GC, 427].

When Jesus returns from the wedding the kingdoms of this world are taken from the little-horn and his supporters and given to the saints of the Most High, [Dan. 7:26-27]. At this point in time salvation will be too late for Jesus has stood up in the sanctuary in heaven and declared, "He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." [Rev. 22:11] After this Jesus says, Behold, I am coming quickly, and My reward is with Me, to give to every one according to his work." [v. 12].

11.2 Investigative Judgment of the Wicked:

After Christ's 2nd coming the saints ascend to heaven and the millennium begins. Of this time John writes, "And I saw thrones, and they sat on them, and judgment was committed to them...." [Rev. 20:4]. This judgment in which the saints participate is the one referred to by the apostle Paul who said, "Do you not know that the saints will judge the world?... Do you not know that we shall judge angels? [1 Cor. 6:2-3]. The Believers will judge the wicked.

The purpose of this judgment is not to determine whether the wicked should be given another chance, but to ascertain the correct amount of punishment that they should be allotted for the crimes they have performed. [see Rev. 20:12-13]. The saints, having often been the victims of the torment of the wicked, now testify to the justice of God in punishing their adversaries. [see Rev. 19:1-4]

11.3 Executive Judgment of the Wicked:

Will occur at the close of the millennium. The first part of Rev. 20:5 refers to the resurrection of the unjust; also called the resurrection of condemnation; [see John 5:29; Acts 24:15]. It will be at this time that the wicked will be punished with the 2nd death. [see Rev. 20: 9-10, 14-15]. This death is everlasting, there will be no release from its destruction. [Matt. 25:41, 46]. After this Satan, sin and sinners will be forever destroyed. [Mal. 4:1-3].

In the sanctuary type, the sins of the saints were placed on the scapegoat who represented Satan [Lev. 16:21-22]. In the antitype, "The wicked receive their recompense in the earth.... Some are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds.' The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit." [GC, 673]. In this way all sins are finally punished.

11.4 The Saint's Reward:

After the final destruction of the wicked the saints inherit a new heaven and earth; God, Himself wipes away all tears from their eyes [Rev. 21:1-4] and they are free to enjoy a new world free from all traces of sin forever. There will be no more sickness, death or crying for all those things have passed away. The reward of the righteous has been dealt with in detail in the file on "The Kingdom of God" in the lessons on Revelation.

Section 12 -- Examples of Righteous People.

File Note: This file takes a quick look at some people the Bible says were righteous.

12.1 Legal Principles of Righteousness:

Free Grace has become a phrase people use when they want to make the point that no human input should be required to bring to fruition a gospel which they argue is a free gift from God. There is no question that eternal life is a free gift from God; the gift of Jesus Christ for our sins is a free gift from God; the gift of the Holy Spirit to be our helper is a free gift from God; and much much more --- but do all these free gifts leave human beings free to live in sin? Paul says, "What shall we say then; Shall we continue in sin that grace may abound?" To which he replies, "Certainly not! How shall we who died to sin live any longer in it?" [Rom. 6:1-2].

There is two sides to the story of righteousness: On the first side we have the righteousness of Christ which is perfect in every way. This righteousness is credited to our account so that we come short in nothing. Jesus perfect obedience stands in the place of our faulty record; and through His merits we are saved. This gift of righteousness is free and in no way can be earned by any works of the law no matter how self-sacrificing they may be.

The second side of the story of righteousness is what the Holy Spirit produces in the life of the believer. If we are Christ's, then we have received the Holy Spirit as Jesus promised; and as a result of this gift, the works of righteousness appear in our lives. This can't be faked. We have the Spirit or we do not. Now if we don't have the Holy Spirit we have no hope of entering the kingdom of God no matter what we profess or what we have done [see John 3:3, 5]. So seeing an evidence of righteousness in the lives of true believers isn't a means of salvation by works, but an evidence that we are "sealed with the Holy Spirit of promise, who is the guarantee of our inheritance." [Eph. 1:13-14].

12.2 Some OT Righteous Characters:

Abel: Is one of the first characters in the Bible mentioned as righteous. Paul says of him, "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts...." {Heb. 11:4}. Abel's gift, which was made according to the instructions he received from God, was according to law. Abel obeyed the law of sacrifice, and as a result it was demonstrated that his heart was in tune with God's law. And God acknowledged Abel's condition by bringing fire down on his offering. The experience testifies to a relationship of faith with works. Abel wasn't saved by his works; his works were a demonstration of the righteousness he had.

Lot: Was Abraham's nephew living in Sodom. Now Peter, speaking of the destruction of Sodom and Gomorrah, has the following to say about Lot, "... righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)...." [2 Pet. 2:7-8].

It should be noted that Lot's experience was a mixture of faith and works. Firstly at the risk of his own life he took two strangers off the street into his own home, not knowing that they were angels, because of the wickedness of the men of that city. Further, when told to flee he obeyed the word of the Lord and ran. Again we see in this righteous man the mixture of belief and works.

Noah: is the last example that we will look at in this section. The Bible says, "...Noah was a just man, perfect in his generation. Noah walked with God." [Gen. 6:9]. It also makes the statement that "Noah found grace in the eyes of the Lord." [Gen. 6:8]. Now this man, who found grace in the eyes of God, was living in a corrupt world [see Gen. 6:5-7]. But God said of him, "...Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation." [Gen. 7:1]. How did God see Noah's righteousness; it was from the way he lived, his obedience to the word of the Lord.

It is interesting to notice that Peter says Noah was, "... a preacher of righteousness." [2 Pet. 2:5]; and that this man was preaching to the ungodly. If Noah was preaching righteousness, and unrighteousness is sin, and sin is the transgression of the law --- then, Noah was preaching the law to the antediluvians; hence, they are referred to as being ungodly. Now, was Noah working? He was preaching the gospel of law and grace; he was building an ark with all the people of his generation laughing in his face --- and he was doing all this because he believed the word of the Lord. "By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith." [Heb. 11:7].

Noah's righteousness was also of the twofold kind. Obedience to what God commands combined with faith in the word of God.

12.3 Abraham, Father of Righteous:

Abraham has been called the father of the faithful and so it seems fitting to close this file by looking at him. Scripture says, "And he believed in the Lord, and He accounted it to him for righteousness." [Gen. 15:6]. What we have accounted to Abraham is not something that he has done as a work of the law, but something that he has mentally accepted through an act of faith. God had said to Abraham, who was old and his wife Sarah past childbearing, that he should have a son. Now Abraham believed the word of the Lord and accepted His saying as though what the Lord had said was already a real fact of life. This belief was accredited to

Abraham for righteousness.

The apostle Paul refers to this experience saying, "And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform. And therefore it was accounted to him for righteousness." [Rom. 4:19-22]. It was Abraham's ability to believe in the capability of God to perform the impossible that has been treated as being the equivalent of righteousness here. This is the faith that is required in us. It is impossible for any human being unaided to overcome sin and live a holy life, but God promises to do this in every one who will surrender themselves to His control. When we believe this with the intensity that Abraham believed God, then the Lord can create a new creature in us through the power of His Holy Spirit. Hence we acquire righteousness by faith.

Rom. 4 on Abraham's Faith: Abraham received justification through his faith and not through any obedience to a work [vs. 1-3]. If righteousness were to come by any work of the law then the righteousness we would gain as a result of that would be by way of wages for a debt incurred; whereas when righteousness comes to us through our faith in the Lord, then the righteousness we receive is not a debt being repaid but an act of grace (divine favour). [vs. 4-5]. Thus David says: Blessed is the man to whom the Lord imputes righteousness apart from works; Blessed is the man whose lawless deeds are covered; and Blessed is the man to whom the Lord shall not impute sin. [vs. 6-8].

Gal. 3 on Abraham's Faith: Abraham received righteousness by the exercise of a strong faith and therefore only those who also exhibit this same belief can be called the children of Abraham [vs. 6-9]. (Abraham's spiritual children come to him through Christ --- "If ye be Christ's then are ye Abraham's seed." [Gal. 3:29].

Now the curse of the law, which is death, is shaken off not by any effort on our part to obey the law, but by our faith in Christ's substitution; of His life and death which were given on our behalf. Thus by faith alone in this substitution is the penalty of the law (death) and the requirement of the law (a perfect life performance) accredited to our account. [vs. 10-14]. Verse 15 is a key statement in this chapter. For here Paul draws an analogy from a human contract saying, "Though it is only a man's contract, yet if it is confirmed, no one annuls or adds to it." Thus the contract is set in concrete as we would say; it can't be changed.

Two verses later the apostle delivers his punchline: "And this I say, that the law, which was fourhundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect." {Gal. 3:17}. Which law was this: according to Green, p. 200 the Greek word for "law" here is "nomos" of which he says, when it is with the definite article it is invariably the law of Moses. That this is the case here seems fairly evident from chapter 4:21-26 where Hagar is likened to the system of bondage coming from Mt. Sinai and Sarah to the Jerusalem above, which is based on the promised covenant given to Abraham.

The whole point of the epistle is no one can obtain any righteousness through any of the works of the law; righteousness is a gift of divine grace! What this indicates is, even from before Abraham's day right through to the Cross and on to our day, righteousness was always by faith in the Lord and not by any works of the law. Hence in the OT the prophet Habakkuk could say, "the just shall live by his faith."

[Hab. 2:4].

James 2 on Abraham's Faith: places a true balance on the relationship between faith and works. Here James says, "Was not Abraham our father justified by works when he offered Isaac his son on the altar?...And the Scripture was fulfilled which says, Abraham believed God, and it was accounted to him for righteousness. And he was called the friend of God." [Jam. 2:21, 23]. Now the Scripture being fulfilled is a reference to Gen. 15:6; but when we read that verse it gives no indication of it being a prophecy --- so in what sense was it fulfilled?

James premise in his epistle is "faith without works is dead" being alone. [2:17, 20, 26]. Prior to this he has posed a question saying, "What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?" [2:14]. The key to this is another question: Save him from what? The answer is from Judgment! James has just written, "So speak and so do as those who will be judged by the law of liberty, For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment." [2:12-13]. What's the point in having great faith in God's ability to save us from the condemnation of the law if we are then to be condemned because our words and actions [v.12] are not in harmony with the law of liberty. Hence, "as the body without the spirit is dead, so faith without works is dead also." [2:26].

James himself answers the question he poses in verse 14, "Can faith save him?" in a number of ways. Firstly there is the example of the destitute believers who lack food. James says of what good is a few kind words to them, they need material help. Words alone are useless to them; and in the same way faith alone is useless being dead. [2:15-17].

Then he gives the example of useless belief. This he does by pointing out that the demons have enough faith to believe that there is only one God with such potency that the thought leaves them trembling; but even this powerful faith can't save them for they have no works, and as he says, "faith without works is dead." [2:19-20].

Lastly James refers to two OT characters: Abraham and Rahab. We will take Rahab first. Rahab wasn't justified by believing Israel would win the war with Jericho. She was justified when she received the messengers of Israel and sent them out another way so that they weren't captured. [v. 25].

Finally Abraham: His justification by works came when he offered up his only son Isaac. Commenting on this James says, "Do you see that faith was working together with his works, and by works faith was made perfect" [2:21-22]. What was the faith that was working together with his actions? Paul says, By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, In Isaac your seed shall be called, concluding that God was able to raise him up, even from the dead...." [Heb. 11:17-19]. Abraham had such faith that again when faced with his son's demise he could believe that God could restore Isaac to life again if that's what it would take to fulfill the promise.

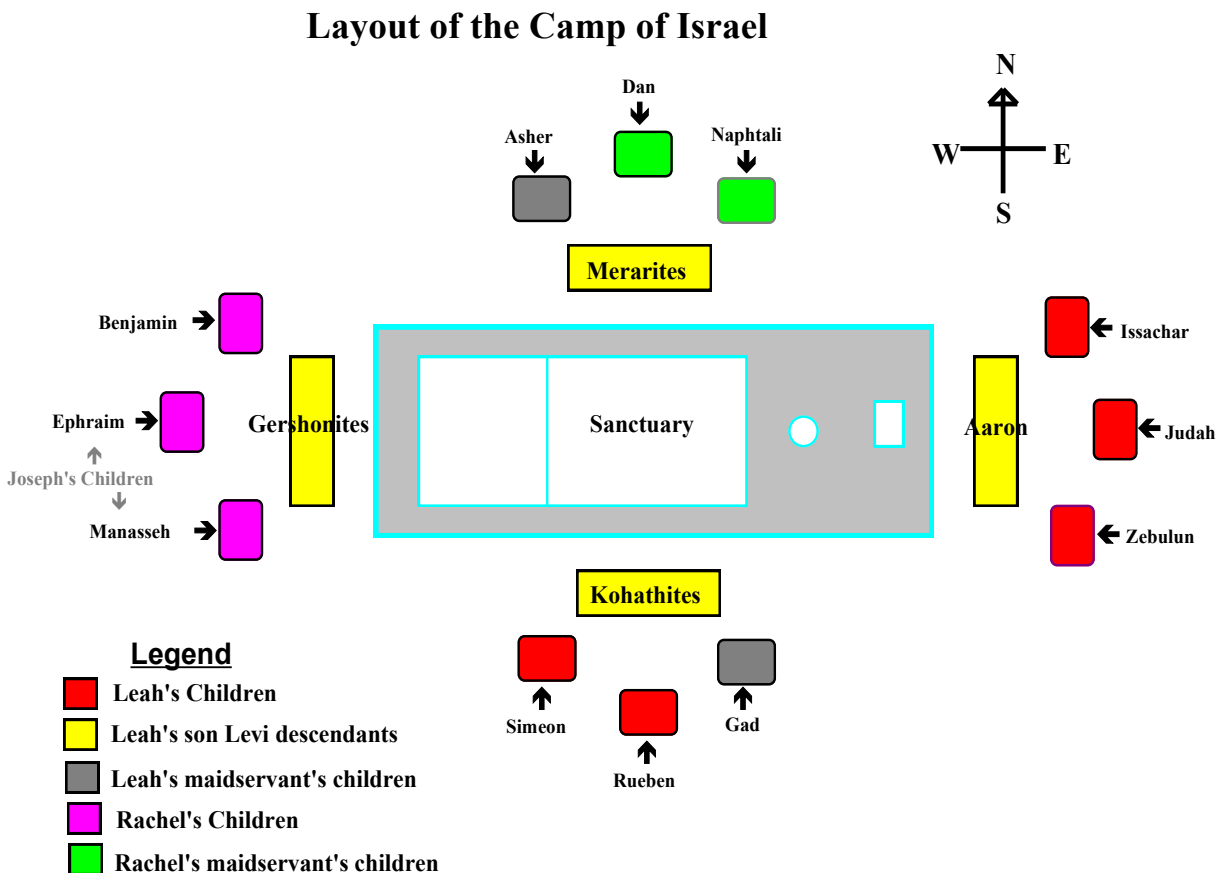
Now until there is some kind of action this type of faith is impossible to see. Hence James says, "...Show me your faith without your works, and I will show you my faith by my works." [2:18]. Therefore, "...a man is justified by works, and not by faith only." [2:24]. Because his works show what kind of faith it is that he really has inside his mind.

Now it should be carefully noted that James isn't contradicting Paul here as some would believe. The two writers are saying different things. Paul argues that our righteousness comes by faith alone; and this is absolutely correct! No one can earn righteousness by the works of the law. But, any one who has faith in the gospel of Jesus Christ will demonstrate that faith through the works that he does.

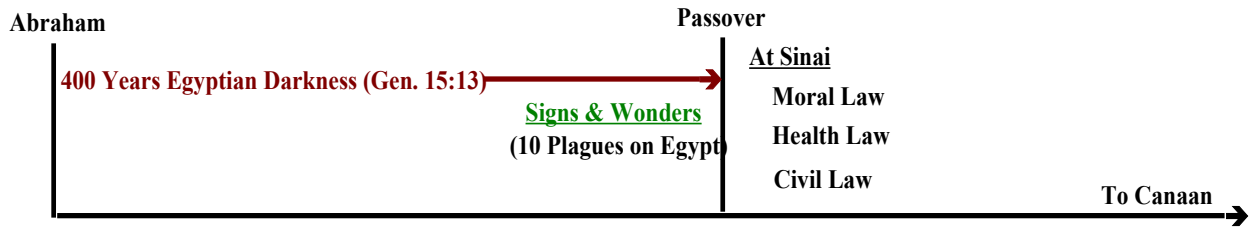
It should be noted that these works do not in any way or by any means earn us any merit whatsoever towards our justification. Justification comes only by faith. What our works are doing is to visually demonstrate that when the Father has declared those who believe in His Son by faith alone are righteous that you can see from what they are doing that a change has taken place in their lives and they are indeed righteous. That's why James says, when Abraham demonstrated his faith in God by his works, the Scripture was fulfilled. [2:23]. The Scripture was Gen. 15:6 where God said Abraham was righteous, but no one could tell as it was a statement made of Abraham by God; but when Abraham offered Isaac, every one who saw it or heard of it knew that what God had said of this man was true. Hence the key verse [2:22] "...faith was working together with his works, and by works faith was made perfect (or complete)." That is his faith was a visual reality.

Conclusion:

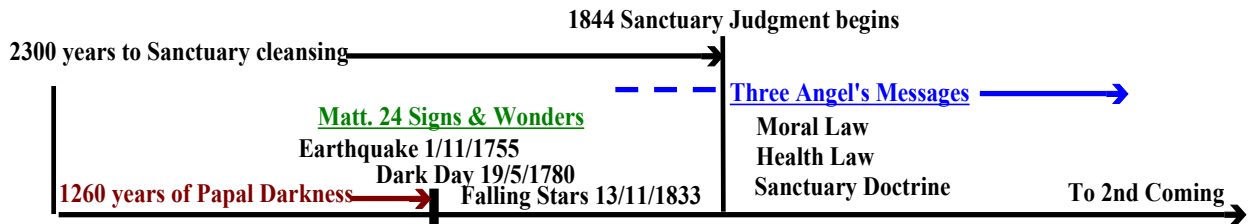
This brings the files on the sanctuary system to an end. Together they show how we have a perfect salvation from sin. That God will take care of all the wickedness and injustice in the world. And that through the power of faith we can receive the strength to live a life of righteousness assisted by the Holy Spirit.



Parallel Experiences in Literal & Spiritual Israel



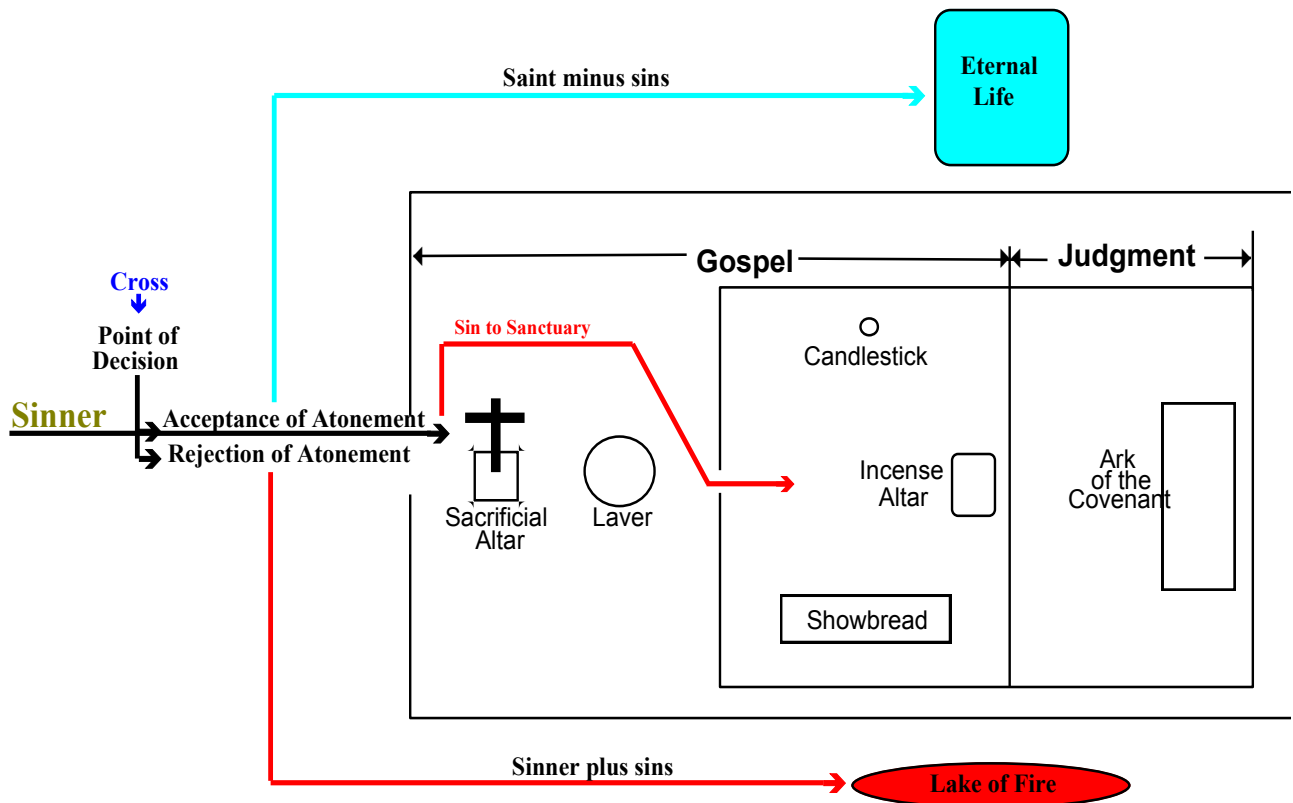
Literal Israel



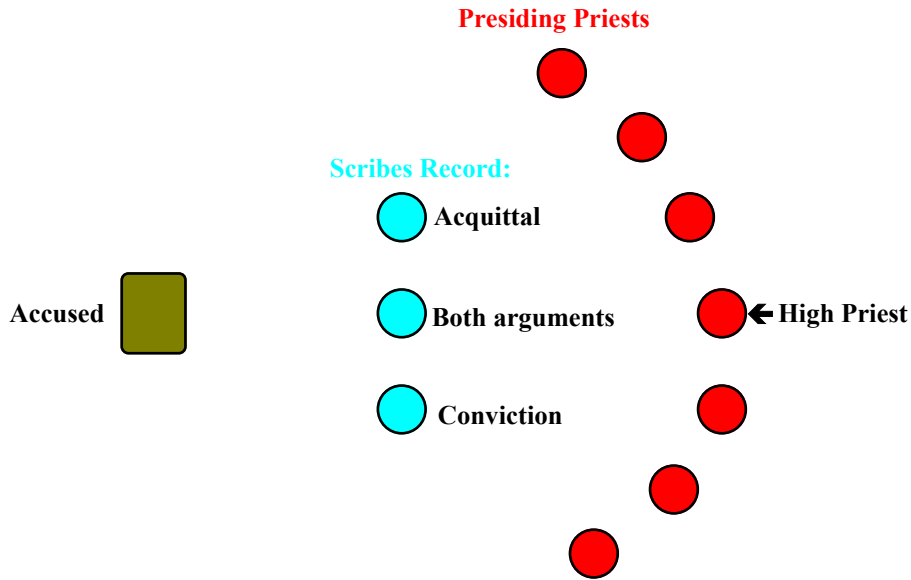
Spiritual Israel



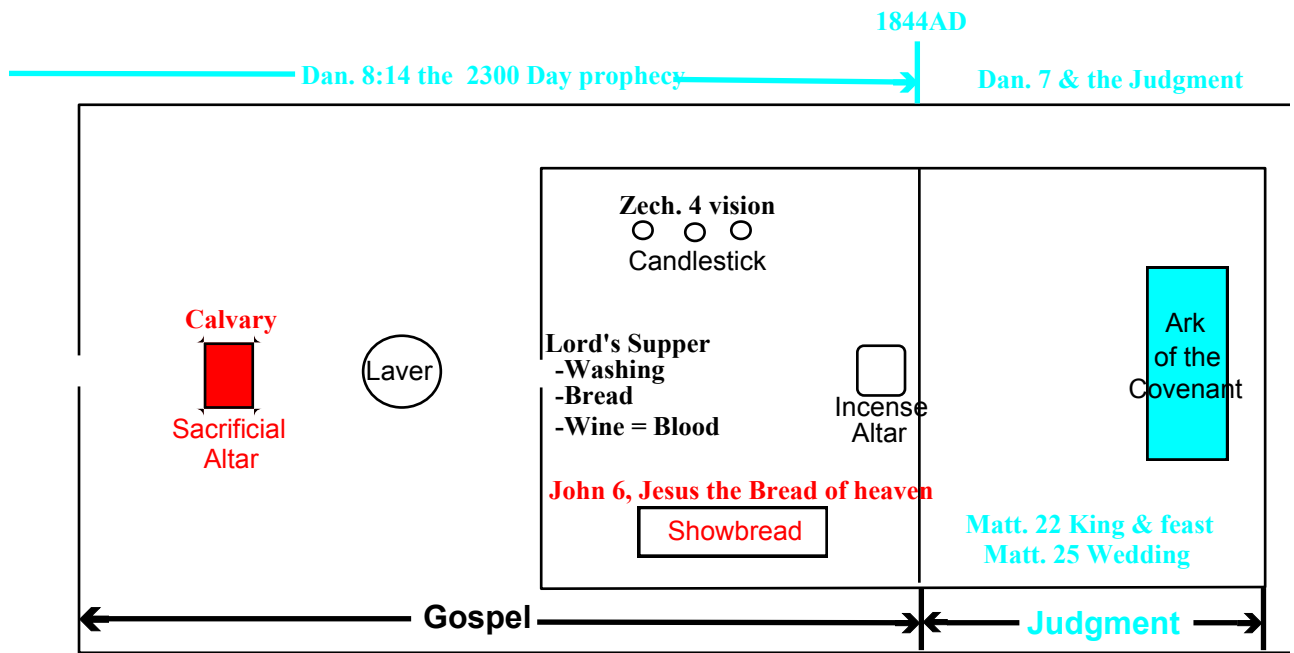
Gospel & Judgment with Jewish Court illustrated below:



Jewish Court:



The Gospel & the Judgment



Sanctuary & Prophecy

