

Sanctuary Lectures:

The Type and Anti-Type of the New Covenant Ratified

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Foreword

This series will look at the anti type of the New Covenant and it's fulfillment in the last generation. Jesus spoke of this in Mt. 24:34. "Verily I say unto you, this generation shall not pass, till all these things are fulfilled." The words "all these things" take into account everything that Christ spoke of from v. 4 through 34. In other words, everything that Christ spoke of in those verses will take place within one generation. Also the fact that in v.14 the gospel of the kingdom shall be preached in all the world, "as a witness unto all nations," and then shall the end come," is proof that the last generation will both be a witness and receive the witness. Therefore, the last generation will not only fulfill the gospel as a witness or testimony to all people but will also cause a reaction of faith upon those that the witnesses have an impact with. Either believe it or reject it. "A witness written on our hearts known and read of all men"¹

Therefore, all the signs of Mt. 24 will accumulate in the "last generation." Some signs parallel the 70 A.D. prophecy of what Christ spoke of such as the "abomination of desolation" and the "fall of Jerusalem," and some are future related. Therefore, Christ spoke of dual fulfillments in Mathew 24 and Luke 21. What one sign was to literal Jerusalem, it will happen to spiritual Jerusalem. Also we have within 1844 the marked beginning of two biblical realities affecting a last generation. One had taken place in 1844 which is the judgment of the dead. And the other has not yet taken place yet and will be projected in the near future which is the judgment of the living, the blotting out of sins as mentioned in Isa. 43:25; 44:22; Acts 3:19. This series focuses on the Judgment of the Living as it relates with the new covenant written in the heart.

This lecture series is based upon Randy' Neall's work called Series A. I am indebted to his paper that brings the new covenant into greater light. The following lectures are separate vignettes into the theme of the new covenant. This thematic study allows the reader to see the shifts of apartments as they relate to God bringing further light and bringing this world closer to the end of a great controversy that started thousands of years ago.

When upon studying this theme we will look at several key words but will use synonymous definitions. For instance we will use the word new covenant which is synonymous to the law written in the heart. Or the people of the new covenant will include, but will not be specific to, the 144,000. Also, the word "perfect" will be synonymous with "completed, complete, whole," or "law written in the heart." Since I am quoting primarily from the King James Bible, it uses the word "perfect" in many verses. However, the context of that word is by definition, "perfect or complete in Christ." Not that anyone is actually perfect in the true sense of what perfection is, or in a comparison of Jesus being perfect, but rather perfect as the Greek word states it, **τελειος** *Teleios* (brought to its end, finished). We will see that a cleansed or purged people, is a perfect or completed people. We will also be looking at the apartments of the sanctuary as they relate to God's people in the new and old covenant. Therefore, our study deals with several factors: 1) place, 2) time, and 3) condition.

¹ 2 Cor. 3:2

The idea of the new covenant is the same as the everlasting covenant. From early on in their history Israel (God's) everlasting covenant made with Abraham was never fulfilled by the Jewish nation. As the new covenant begins and replaces the old, timing is the key element for that change as it relates to the ending of the 490 prophecy,² and begins the first phase of the new covenant process. Hebrews states it as the old covenant that "is decaying and waxes old."³ This compares perfectly why Jesus said one should not put old wine in new bottles or new wine in old bottles.⁴ The wine of the new covenant needs to be in new hearts that have been broken not in our old fleshy hearts that are selfish.

The lectures are not in any specific order but bring light upon each other as they progress.

² Daniel 9:27

³ Hebrews 8:13

⁴ Mathew 9:17, Mark 2:22, Luke 5:37,38

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Appendix A: Ramifications of Hebrews 10:1-4

Lecture 1

The perfecting and purging of a people: The Judgment of the Living

We will now look at the definition, characteristics and timing of the New Covenant. After this we will look at how the New Covenant will be fulfilled. But before we begin we must look at the definition of one word, and that word is “perfect.” Let’s review what we stated about this word in the Foreword. From this point we will use the word perfect interchangeably with cleansed and purged. The Greek word for “perfect” in this verse is **(teleiow Teleioo)** it means, “complete” and “accomplished.” It can never be compared and defined as “perfect” as in God’s ‘perfection.” But it relates to God’s completed people. A people He has waited 6,000 years for. The foundation text to this journey is found in Heb. 10:1-4.

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.”⁵

The key verse in this passage is that if the worshippers could have been made perfect, the sacrifices would have ceased. However, they did not become perfect and the daily sacrifices continued. In addition, they were perpetuated and endlessly repeated. Solomon’s temple, at the time of dedication, had a larger altar of burnt offerings for sacrifices⁶ which means that within Israel, sin increased rather than decreased. What the author of Hebrews⁷ saying is that if all the worshippers could have been perfected then all work of atonement would have ceased. No more temple ministration by the priests and a close of probation would have occurred. It is the pointing out the deficiency of the old covenant that the new is intended to rectify and the fact that it states that the worshippers would have “no more conscience” of sins. A conscience of sins means a sense of personal guilt. As stated in the verse, if the worshippers were once purged there would be no more conscience of sins. The removal of the conscience of sins takes place only as a result of being purged or cleansed. Therefore, if sins continue so also does the conscience of sins continue. Only purging removes the evil conscience of sins. There are so many verses that testify of this in the Old Testament.⁸ The new covenant was established to “perfect” the newcomers as to cease needless atonement and end the probationary period of mankind. A hint of this appears in Heb. 10:11,12

“And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins

⁵ See Appendix A

⁶ 2 Chronicles 4:1

⁷ Some state Paul is the author of Hebrews.

⁸ See the corresponding paper “Shattering God’s people.” on these verses. Ed. Kevin Michalek

forever, sat down on the right hand of God;"

The contrast here is between the many and the one sacrifice. Earlier in v.4 we established the fact that the many sacrifices mean unending atonement. Therefore, the one atonement would signify that the sanctuary atonement would be brought to an end. Then, what "many" sacrifices are to unending atonement, Christ's one sacrifice is to an end of atonement. Or one could say, as many sacrifices are to more sacrifices for sin, one sacrifice is to no more sacrifice for sin. The first twelve verses of Hebrews 10 testify of this clear logical unfolding. Also, verses 16-18 testify to the logical progression which is a total ending of sin and close of probation. These 3 verses, 16-18, are symbolized in Day of Atonement/Yom Kippur language. Verse 16 describes the law (finally) written in the heart and the only time when sins are remembered no more is on Yom Kippur, and verse 17, when remission has taken place, and mediation ceases, because it is no longer needed. There are no more sins needed for remission and the sins are blotted out at this time as Peter states in Acts 3:19 during "the times of refreshing." The same concept is found in v. 26 except with a now stronger emphasis on "willful sin" relating to receiving "knowledge" and coming to a point in time when mediation will cease as it relates to the judgment in verse 27. "No more sacrifices" mean no more atonement. The end of the atonement is brought about not by the "many sacrifices" but rather by the "one sacrifice" (Christ).

Looking back at the word "perfect" in v. 1 of ch.10 we had seen that the Greek word is (**teleioww** **Teleioo** (tel-i-o'-o); which signifies "whole and complete" as it is related to "purge" in verse 2. Verse 2 also, directly ties into Yom Kippur, the "purging of sins" signified by the word "once." On Yom Kippur sins were purged "once." Therefore, we see that in v.1 this is how the word is defined and used, and it cannot mean a mere substitutional perfection, whereby we are counted perfect as it relates to legal justification, but rather a internal condition of having been purged and performed through sanctification. No matter how much continuing sinfulness is covered by Christ's righteousness, the actual continuance of sin makes atonement necessary, and that is exactly what Christ wants to stop, atonement for sin, so that the sanctuary is finally cleansed as on the Day of Atonement. Therefore, only an actual termination of sin makes atoning for sin no longer necessary. This is what it means "for the comers to be made perfect" which then the sacrifices can legitimately cease.

Let's look at the word "perfect" both in a substitutionary and non-substitutionary sense. The word "perfect" is found also in Heb. 2:10 and 5:8,9 where it is used in a non-substitutionary sense. Hebrews 2:10 says, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Also in 5:8,9 we see what it means to be made perfect through suffering and thus, learning obedience through suffering. Perfection would mean the obedience of the one being perfected. Hebrews 5:8,9 states,

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;"⁹ We can see that from these two passages that the suffering that perfected Christ was that of His death, when sin was placed on Him. The dark hours of His struggle, was a striving against the sin that was placed on Him. We see this in Heb. 12:4 where it states, "Ye have not yet resisted unto blood, striving against sin." To be made perfect, as Christ was made perfect, entails a personal triumph over one's sin in a final and decisive sense. The word "perfect" in a substitutionary sense is found in Heb. 1:3 and 10:14 when he legally justified us. Hebrews 10:14 states, "For by one offering he hath perfected for ever them that are sanctified." This verse is parallel to Heb. 1:3 which where it states, "Who... when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" The idea here is that a provision was given to us at the cross. This provision is Christ's blood and that is why Rom. 2:14 and many other verses like it can be held as a legal declared Justification¹⁰ But when we pertain it to the future Judgment

⁹ Hebrews 5:8,9

¹⁰ See the Paper "Legal Justification," by Kevin Michalek and "Forensic Justification," by Dennis Preibe

of the living, then only those who go through that experience, will actually be living, while justified and sanctified, when the blotting of sins occurs on Yom Kippur.

We can see that Heb. 10:14 actually would mean, that “by one offering hath He made provision for their future perfection.” We will also see further in the chapter, this term relates to not only forgiveness but a purging of a people, a sinless people. Because of the words “whereof” in the KJV or “about this” in the NIV we see that the explanation of v.14 is in v.15 and 16. Verse 16 defines the New Covenant as the Law written in the heart as stated in Heb. 8:10.¹¹

Again the true reality of Yom Kippur is the ability to erase the memory of sins committed by the people. However, we saw that in the earthly system they could not be erased but rather there was a remembrance of sins each year.¹² Therefore, their continual sinning made these sacrifices necessary; they were as much a remembrance of sin as they were a means of forgiveness. Consequently, by the continual sinning there were continual sacrifices which therefore perpetuated the “conscience of sins,” which is this very “remembrance of sins yearly” in the mind of the worshipper. Thus, as long as the sacrifices made a “remembrance of sins,” the conscience or memory of those very sins would never end. As long as this cycle or condition continued there could never be a close of probation, because a continuance of sin required a continuance of atonement. However someday the censor will be cast down and probation will be closed for the inhabitants on earth “he that is righteous still will remain righteous and he who is filthy still will remain filthy.”¹³ There is a fine line with this thought and the fine line is as long as there is sinning there needs to be atonement. However, those who heed this message are not self righteous as John says that he who “says he is without sin the truth is not in him.”¹⁴ But rather these people are like Isaiah in Isaiah 6 whereas when we become closer to God we see ourselves as more unworthy. The New Covenant will write the law within the heart and “ultimately” it will purge, cleanse and terminate the conscience of sins when the blotting out of sins takes place as mentioned in Acts 3:19. Furthermore, we must note that the striving for this experience is not one based upon our own effort, but rather of putting Christ on each day so that He performs this work in and through us. Thus, to remain in Christ daily is the answer. Developing habits of putting Christ on daily is the only way that Christ through us will be victorious. This is the striving of faith. A perfectly reproduced character of God in us is Jesus’ desire¹⁵; this is the foundation and the purpose of 1844, a cleansed people in the character of Christ on earth. “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.”¹⁶ Then atonement will cease. This is clearly brought to view in Heb. 10:16-18

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.”

When we look back at the sanctuary system God put in place,¹⁷ during Yom Kippur we can see that the sins remained in the Most Holy place being transferred there yearly from the daily, and through the sprinkling of the blood on the veil each day.¹⁸ But on that solemn day the sins were to be cleansed. Rosh Hashanah, the feast of trumpets, were the 10 warning days of Tishri to prepare for Yom Kippur. Yom Kippur was that day when the records of sin would be removed in type from the Sanctuary.

¹¹ Hebrews 8:10 is based on Jeremiah 24:7; 31:33

¹² Hebrews 10:1

¹³ Rev.22:11

¹⁴ 1 John 1:8

¹⁵ Philippians 2:5

¹⁶ Christ Object Lessons p.69, E. White

¹⁷ Lev. 16, 23

¹⁸ Lev. 4:17

Five requirements were needed by the people on Yom Kippur. (1) gather at the sanctuary for the holy convocation (Lev. 23:27) (2) identify with the ceremony of the High priest as he presents an offering by fire (Lev. 23:27) (3) refrain from work (Lev. 16:29; 23:28,30,31) (4) engage in affliction of your soul (Lev. 16:29,31; 23:27,29,32) (5) and lastly the people were to undergo a work of cleansing, a putting away of sin in their lives. For further study see Richard Davidson's article¹⁹ Jer. 50:20 speaks of what God will do on that "day." "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."

We can see where the sins of Judah are transferred and located, "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars."²⁰ We then make the connection that the sins are on the heart of the sinner and transferred at the same time to the horns of the altar. Therefore, sin is transferred into the sanctuary and on the heart or better rendered mind. Therefore, as much as there is a remembrance of sins at these two locations there must be a cleansing of these two locations as well. When they are removed from the altar on Yom Kippur simultaneously they are removed from the heart, thus the mind ("remembrance of sins"). Also Ellen White mentions this in speaking of Jacob during his time of trouble, but relating it to God's people during their time of trouble, and also as it relates to Yom Kippur,

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance."²¹

Therefore, the blotting out of sins blots out the remembrance of those sins. Also there are a few points to bring out in her statement. 1) Unconfessed sins produce fear and anguish which in turn produces despair and will end in a faith that is destroyed. If perfect Love casts out fear²² and John even says that Love made perfect gives us "boldness" (as the KJV describes it **parrhsiva** **Parrhesia** (par-rhay-see'-ah); or assurance and freedom) in the day of Judgment (Yom Kippur), therefore, Gal. 5:6 has to be true in that "faith works by love." The love that Christ demonstrated for us and the universe produces a faith that cleanses and purges the heart of sin thus producing a people in the character of God ready for the blotting out of sins. God will lift the mortal veil of our fear through His new covenant. Through Christ He will take our crumbled hopes, etched with our tears and we will rise above these earthly cares and fears. "He that is righteous will remain righteous he that is wicked will remain wicked."²³

The work of the New Covenant is the replacement of the Old Covenant through the System of types, as we have seen in Heb. 10:1-4, and the old could never "make the comers perfect (cleansed)." The writing of the Law on the heart is the key to the New Covenant²⁴ The time of the fulfillment of the new covenant, will bring the "hour of temptation that shall come upon all the world."²⁵ God is said to "keep" (guard) His chosen saints at that special hour. Though they be thrown into the mental anguish

¹⁹ The Good News of Yom Kippur, Journal of the Adventist Theological Society, 1991

²⁰ Jeremiah 17:1

²¹ Great Controversy p.620

²² 1 John 4:17,18

²³ Rev. 22:11

²⁴ Heb. 8:10

²⁵ Rev. 3:10

and agony of facing the enormity of their record of sins that are written on the horns of the altar, they will cry out for forgiveness during Jacobs' time of trouble, and they will be heard

"The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. For thou wilt save the afflicted people. Ps 18:4-6,27

Then the command will be given

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech.3:4

Therefore, the "reality" of Heb. 10:14 becomes true *"For by one offering he hath perfected for ever them that are sanctified."* This is the promise of the Law written in the heart made through the New Covenant. The cross serves the one purpose of ratifying and rendering the new covenant possible which is the law written in the heart. In other words, only because of the cross can the new covenant be made ratified and bring the very life of Christ within the believer, *"Christ in you the hope of (His) glory (character)."*²⁶ The hope of His glory in us is through Christ's faith infused in us.²⁷ Christ is the "author and finisher of His faith" in us says Heb. 12:2, and "without faith it's impossible to please Him."²⁸ Only Christ provides the authority and power in us to accomplish becoming His sons. *"But as many as received him, to them gave He power (ejxousiva Exousia = authority) to become the sons of God, even to them that believe on his name."* The very fact is that the world will see the (witness) "testimony" in His people and will prove that the Law of Love is written on their hearts.²⁹

Hebrews 9:14-17 describes the fact that God's people will be set free from sin and receive His life. The blood of Christ ratifies the new covenant thus predicting the ultimate cleansing of God's people. The cross has ratified the new covenant (law written in the heart) possible through His death.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? "And for this reason He is the mediator of the new testament, by means of death, for the redemption of the transgressions under the first covenant, that those who are called by God can now receive the blessing He has promised of the eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

The cross is the pledge and surety of the new covenant becoming ratified in the heart through the death of Christ. As we can see, in the last verse of 17 that there is no "strength" **ijscuvw Ischuo** (is-khoo'-o); meaning "to be capable" and even a stronger word than **dunamis** (power). Therefore it means to be strong, healthy and capable³⁰ The only way to receive this strength (**ischuo**) was for Christ to die and then, and only then, could He promise a surety or guarantee of the Law written in the hearts of those worshippers "called" by God. This is the meaning in v.15 of receiving His "eternal inheritance." It is

²⁶ Colossians 1:27

²⁷ Habakkuk 2:4

²⁸ Hebrews 11:6

²⁹ Mathew 24:14

³⁰ Theological Dictionary of the New Testament, Kittel

actually receiving Christ Himself. Only God is eternal and we receive that eternal inheritance by receiving His eternal Life. The cross is the new covenant confirmed by the oath of God swearing by Himself.³¹ The promise of this eternal inheritance (receiving and infusing the Life of Christ in the believer) was made by an oath of God that it will happen! And for which it is impossible for God to lie! That is why Paul states that *“all the promises of God in Christ are, Yes!”* They are in themselves a surety! Therefore, the future purging, cleansing, and completeness, was made inevitable. Also, looking at the comparison between the sacrifices of animals in Hebrews 9:13, and compared to what Christ does in Hebrew 9:14, we read, *“How much more is done by the blood of Christ. He offered Himself as a perfect sacrifice to God. His blood will make our conscience pure from useless acts, so we may serve the living God. ncv. Also, verse 15 brings out the fact that those who died under the old covenant would have their sins redeemed by Christ’s death so that they may receive the promise of eternal inheritance. Then in verse 16 and 17 that the new covenant could only be in-force when the testator of it (Christ Himself) has died. Also is compared the consecration of the first sanctuary,³² in verses 18-22, during the inauguration and then shows how these need to be consecrated in heaven as well, through a better sacrifice for us, by the death (blood) of Christ. Verse 28 of Hebrews 9 says, *“So Christ was offered as a sacrifice one time to take away the sins of the people, and he will come the second time to bring salvation to those who are waiting for Him.”* ncv. Then we go back to compare the inability of the system of sacrifices to make the comers perfect. In other words, Hebrews 9:28 points out the fact that Christ’s sacrifice was offered once in order to make the comers perfect, because Hebrews 10:1-4 says that it could not accomplish that through useless sacrifices.*

Also, Christ represents all of whom would benefit from His sacrifice.

We can also then see that Heb. 10:14 harmonizes with Heb. 5:8,9 *“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;”*

We have noticed that in Heb. 10:1-4 that the endless perpetuating and imperfections of true worshippers, is attributed to the old covenant. The new covenant was to be ratified in order to fulfill what the old could not do, namely Christ in you, the law written on the heart. Therefore, since we know that the oath made by God to Himself that the new covenant will fulfill the promise of the eternal inheritance (Christ in you), and then those who conscientiously avail themselves of its provisions would ultimately be perfected/completed. The new covenant promises to finish the work, as Paul states *“For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.”* Rom. 9:28

Even though there have been Bible characters that have attained the new covenant experience such as Job, Jacob, Jeremiah, Paul, etc. who have gone through a Yom Kippur type of experience of where they were confronted with their sins, the new covenant experience is more related to a last day covenant as Isa. 27:5,6 states,

“Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”

³¹ Hebrews 6:13,17

³² Hebrews 9:18, Lev. 8-9

The world will see the fruit of the 144,000 as Rev. 7 and 14 states. They are without lies, they are a purged/purified and completed people. The New covenant experience is soon coming upon God's people. Heb. 10:35-37 states,

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Verse 36 states that "after doing the will of God... the promise will be received." God's "will" will be accomplished in the last days through His people.

Lecture 2

The Shaking as it relates to the New Covenant

In Heb. 12:18-27 we see that a description is made of two mountains, Mt Sinai and Mt. Zion. However, in verse 24-27 the analogy becomes more specific to a shaking.

“v.24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. v.25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: v.26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. v.27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”

In verse 24 we see that Jesus mediates for the new covenant. Therefore, Christ's blood (mediating for the new covenant) exceeds that of Abels' blood. When Abel died his blood called for vengeance, Gen. 4:10, but when Christ died His blood called for reconciliation and a new life.³³ Christ's blood atoned for Abel's blood "which speaketh better things" and Christ's blood/death ratified the new covenant which brings the life of Christ into the believer. Therefore, the new covenant accomplished in reality what the old covenant, as we have seen in Heb. 10:1-4 could not, which was to truly atone for sin (Abels' blood). It also mediated for the complete fulfillment of the new covenant, which is the law written on the heart through love.³⁴ In verse 25 we are warned not to refuse He (Christ) who speaks from heaven (Mt. Zion), verses he (Moses) who spoke from earth (Mt. Sinai).

So what does the warning entail? We cannot escape if we do not take heed to the warning. The warning is that Christ "speaketh better things." The earthly sanctuary service pointed to these "better things," which then points us to a heavenly sanctuary, having a high priest³⁵ to allow us to fulfill those "better things" or "better promises." These "better things" is the New Covenant, His life fully infused into the believer, purging the old man out so that when the actual blotting out of sin takes place, the believer will stand as in Zech. 3 because Christ is fully within him. As a matter of fact, at the end of Hebrews 12 is the warning that "God is a consuming fire," therefore only those who experience the end time judgment of the living will stand before God, a consuming fire and not see death because Christ is infused within them. John says, "we know that, when he shall appear, we shall be like him; for we shall see him as he is." This is done through allowing the everlasting gospel work fully in the hearts of all who desire it. That is the warning of Heb. 12:25, and we are not to play games with God, if we do, we will end up recreating God in our own image rather His image in us, and as James 1:22 says we will ultimately deceive our own selves. But we have nothing to fear because as verse 22, and 23 states, in contrast to Mt. Sinai's fear,

“But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,”

This is a picture of God's grace and Christ works upon the heart from Mt. Zion verses the picture of fear from Mt. Sinai. The shaking in verse 26 and 27 speak of a removing from God's kingdom all that can be removed. Whatever cannot be shaken will remain. This is similar to Christ's parable of the house on

³³ Barclay, William, Letters to Hebrews, p.214

³⁴ Gal. 5:6; Heb. 8:10; Rom. 6:17

³⁵ Hebrews 4:15,16

sand verses the house on the rock, when the storm came only the house on the rock stood. Therefore, if we see that Mt. Zion is actually heaven itself, we will notice in verse 23 that the church of the firstborn is already written in heaven, the written pertains perhaps to the book of life. However, we can conclude that whoever is not shaken from the book, via the new covenant, will remain. Jesus states in the seven churches of Revelation, consistently, “to those who overcome...”

In addition, Isaiah states in 4:2-4,

“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”

When the new covenant becomes clearer and more complete, both within the church and world, it will accomplish what it intends to accomplish, namely the purging by the spirit of judgment and burning.

This is similar to Mal. 3:3, 4

“ But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”

The sons of Levi, in the above verse, are the priesthood, as Peter states.³⁶ However, human nature is strong especially within the believer, if the believer has not made the daily habit of being infused into Christ rationalization sets in. Also, as James mentions³⁷ self-deception develops because of not acting on the word of God, and then a manipulation of God's word occurs in order to satisfy the sinful human nature. Refusing to listen to the “better things” of our High Priest will be costly especially to those shaken out. Also “*we shall not escape, if we turn away from him that speaketh from heaven.*”

Fighting against the Old Covenant within the types of salvation is the easier path, and human nature has a strong pull in that direction. But soon one day as Joel 3:14 states, many will be in the valley of decision, and their decision will be based upon an appreciation of who and what Christ has done and is doing in their life.

This pull of the Old Covenant in types of Heb. 10:1-4 is strong, Jesus spoke and used wine skins as an analogy concerning the Old versus the New Covenant, *No man also having drunk old wine straightway desireth new: for he saith, The old is better.* Desiring new ways and habits is not what the fallen nature desires, however, only Christ's spirit within us will desire the “better things.”

However, the Old nonetheless will be shaken away. The Old in Heb. 8:13 “waxes old” And in such passages as Hebrews 3:1-4; and 9:11,24, the Old covenant is associated to things that are earthly, and man-made in direct contrast to the things that are new. The old will be shaken away and with it all those who decide not be “conformed to His image.”³⁸ The new covenant shakes all that can be shaken both of false doctrine and of men. The mountain of the new covenant is both the mountain of blessing and of judgment states Heb.12:23.

In conclusion, the shaking deals with cleansing both our minds and our natures. A shaking of our minds, being those things that are doctrinally impure and have a wrong effect upon our hearts towards obedience, and our human natures, being those things that our lower nature desires and fools us into thinking, “it's not all that bad, others are doing it, God still loves me no matter what.”

³⁶ 1 Peter 2:5,9

³⁷ James 1:22

³⁸ Romans 8:29

Lecture 3

The Sabbath as it relates to the New Covenant

We will not go into depth regarding the Sabbath and how it relates to the New Covenant but rather how the relationship is between the two. In Heb. 3 and 4 we see that the Sabbath is equated with the New Covenant. Immediately after contrasting the Old Covenant with the New Covenant in the first few verses of Hebrews 3, in verse 7-19 and then following through in chapter 4:1-4 states,

***v.7** Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, **v.8** Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: **v.9** When your fathers tempted me, proved me, and saw my works forty years. **v.10** Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. **v.11** So I swore in my wrath, they shall not enter into my rest.) **v.12** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. **v.13** But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. **v.14** For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; **v.15** While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. **v.16** For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. **v.17** But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? **v.18** And to whom swore he that they should not enter into his rest, but to them that believed not? **v.19** So we see that they could not enter in because of unbelief.*

***CH 4:1** Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. **v.2** For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it **v.3** For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. **v.4** For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*

We can clearly see that the Sabbath “rest” spoken throughout these verses, speaks of the “rest” of the New Covenant. Throughout chapters 3 and 4 we can see that the Sabbath rest is the seal of those who enter in the New Covenant by entering into Christ himself. True rest is found only in Christ, the Sabbath then becomes a seal of that rest we have in Christ. This is what is described of Israel, wandering for 40 years, and never entering into God’s rest as in verse 18. What is happening here is comparison of the Sabbath rest of the Exodus period with the actual rest in Christ. He states clearly in 4:1 that they didn’t enter into God’s rest because of their unbelief. We can see this at Kadesh-Barnea where God said to enter into the promised land, however, 10 out of 12 spies didn’t believe Him because of “fear” for the Canaanites. The opposite of peace or rest is fear, (faith and believe are the same word in Greek –*pistis*). Therefore, they could not enter into the promised land because of their unbelief. Now there is a comparison to the believer of the New Covenant in verse 1 and even compares in verse 2 that the “gospel” of the New Covenant was preached to them. The “them” are those of the Old Testament. This was done through the Sanctuary in the symbols of the Lamb slain. They could have entered in God’s rest only by applying the reality of the sacrificial symbols to their own life which in turn brings about faith/belief motivated by relational love through the lamb. Then the author makes the connection in Heb. 4:4 that “He spoke on a certain place on the seventh day on this wise...” The RSV puts it “For He spoke of the seventh day in this way.” In other words, God states that the Sabbath is the symbol by

which we enter into His rest or specifically the New Covenant, which was spoken of back in Hebrews 3:18 as His rest. Therefore, the Sabbath rest, as the fruit of the New Covenant, is equated in Heb. 4:2 with the gospel. In addition, this rest, like the new covenant, is in Hebrews 3 as a great divider, marking the separation of the righteous from the wicked during the last-day period called “today.” As mentioned earlier this first happened at Kadesh-Barnea but we stand on the heavenly border with similar spies within the midst of the church denying the same today, believing that the complete character of God reproduced in His people is not possible. That God cannot purge sin from the believer. This unbelief grows from the same generation of those who died in the wilderness and shows today what the last great conflict entails. Also in chapter 3:12, and verse 13 it states that it will happen again over the issue of, “entering into His (Sabbath) rest.” Thus, the issue becomes one of worship. Either worship God the Creator, and rest from your works in Him, or worship the dragon/beast power who have no “rest,” as in Rev. 14:11 *“And the smoke of their torment ascended up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”*

Furthermore, the Sabbath is precisely the new covenant as we saw in Hebrews 12.

Also Hebrews 4:8-11 states

“v.8 For if Jesus had given them rest, then would he not afterward have spoken of another day. v.9 There remaineth therefore a rest to the people of God. v.10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. v.11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.”

The remaining rest for God’s people is therefore entering into the belief that God is the “author and finisher of our faith”³⁹ and “faithful is he who called you who will also do it.”⁴⁰ And when we enter into God’s rest we will cease from doing our “own” works. The “works” that Jesus rested from were the works of the cross,⁴¹ so we too are to die to self and rest in Christ as our example.

³⁹ Hebrews 12:2

⁴⁰ 1 Thess. 5:24

⁴¹ The feast of unleavened bread is related to Christ’s death as our death Gal. 2:20. Also the fulfillment of Isa. 53:9 is both in the Exodus and Messianic types. It states, Jesus made His grave with the “wicked” and the “rich.” This was fulfilled by placing Jesus in the tomb of Joseph of Arimathea. Arimathea is another name for “*Ramah*” which stood for wickedness. Joseph, the son of Jacob was a type of the true Messiah. Joseph, requested that when he die that his bones be taken out of Egypt (sin, wickedness). Gen. 50:24-26. Therefore, there was an empty grave in wickedness (Egypt). Even though Jesus fulfilled Isa. 53:9 by being placed with the *wicked* and *rich*. However, His grave would be empty in three days. Sin could not hold him in the ground because he was guiltless, Isa. 58:8,10, in His death. In addition, He died our death and by dying our 2nd death, He freed us from our tomb as well. Jesus was the lamb (Passover), the bread of life without sin (leaven), He was in the sepulcher on the day of Unleavened bread and the seed that died and was buried. Jesus rose as the First Fruits of the Barley Harvest being the first to rise and receive a resurrected body.

Lecture 4

Proceeding past the types and antitypes of the sacrifice of Christ

A shadow resembles the reality and is prophetic of the reality, and yet is separate and distinct from the reality. Heb. 10:1 says that the “Law is the shadow rather than the very image,” therefore, the shadow is a symbol rather than a reality. Sometimes the author can be difficult to follow, as we had seen in Lectures 1 through 3 on Hebrews 3 and 4. He uses both a symbol interchangeably with the reality and a metaphor at the same time, relating the new covenant with Mt. Zion and the old Covenant with Mt. Sinai and also linking the cross with the new covenant. Even though the new covenant came about through the death of Christ in 31 AD, it was not totally fulfilled at that time. In other words, in the Old covenant we had the actual sacrifice, and then Christ the lamb comes as the reality fulfillment behind the shadow of that sacrifice. The only problem is that if we do not exercise faith in Christ, Christ can also become a symbol for us. We must see what the new covenant is purposed to do. We can hide behind the forgiveness of Christ only so long until the reality of the new covenant will be fulfilled. (see shattering of God’s people⁴²) The world is standing at a tipping point where those in the “valley”⁴³ will be making eternal decisions either for or against the Christ of the new covenant, of where the law is the new covenant written in the heart by Christ. Therefore, as 1844 brought about the judgment of the dead, the near future brings us within the judgment of the living. God will put a certain amount of His people to rest before that day of temptation which will come upon the whole world, and those who live through it will go through the judgment of the living linked with Jacob’s time of trouble.

Regarding the sacrificial symbols, we see that instead of the blood of animals there was the blood of Christ, instead of a human high priest we have a heavenly high priest, instead of an earthly building we have a gloriously heavenly one built without hands; and instead of earthly symbols and rituals we have heavenly symbols and rituals. This indeed represented a significant change as the beginning of the new covenant but in another sense the symbols and rituals just moved locations.⁴⁴ Unless we understand the realities of them we can become as the Jews, living through symbols without experiencing the reality behind the symbols. Isaiah 66:3,4 puts it this way,

“v.3 He that killed an ox is as if he slew a man; he that sacrificed a lamb, as if he cut off a dog's neck; he that offered an oblation, as if he offered swine's blood; he that burned incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighted in their abominations.

v.4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.”

Before he was stoned to death, Stephen began to quote Isa. 66 verse 1 but never reached these other verses because those who stoned him knew what those verses spoke of and did not want them to be

⁴² Shattering of God’s people, Kevin Michalek, an Old Testament verse-by-verse comparison on the words, “in that day” and a purging of God’s people.

⁴³ Joel 3:14

⁴⁴ Series A, Randy Neall, A-3-3

heard by Stephen. The Israelite nation had substituted the reality of the sanctuary symbol for the shadow, and rejected the reality behind the symbol/shadow, thus rejecting Christ. It almost is perceived as becoming their idol and rejecting what the idol represented.

So it is then, that although the cross has brought symbolic observances on earth to an end, the cross has not yet brought symbolic understanding to an end. We see them in shadow and symbol, but we cannot in every instance see beyond the symbol to the actual thing symbolized.⁴⁵ I'll repeat that without an experience behind the symbol, the symbol, over time, may do us more harm than good. As 2 Timothy 3:7 states, we will *"Ever be learning, and never able to come to the knowledge of the truth."* The word for truth in Greek is "experience."

Most Adventists have still not a complete understanding of Christ's ministry and function. In addition, there is an incomplete understanding of the blood that defiles and that which cleanses. Even all the ceremonial laws that pointed to Christ have not been fully understood in their realities. We are not in complete ignorance, and we have communicated many of their meanings as did the ancient Israelites, even up to this day. But as Paul would say, a veil still hides this,

*"But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."*⁴⁶

Even though this applies to a messianic fulfillment of the types, we may still read the word and have a veil on our hearts concerning certain passages? How may we be any different for that law of understanding? When we see the type, can we not then be stuck on the type but have the veil over us concerning the reality behind the type as well? As second Timothy stated, ever learning but never coming to an experience of the truth.

Therefore, we have not arrived at the complete truth of the realities and how they function with love, faith and grace. The new covenant of 31 AD was new in respect to the old in what it replaced and fulfilled, but it is older in comparison what is soon to be revealed. As Paul said *"For now we see through a glass, darkly; but then face to face: now I know (experience) (ginwvskw **Ginosko**) in part; but then shall I know (fully experience) (ejpiginwvskw **Epiginosko**) even as also I am known."* 1 Cor. 13: 12. As you can see the word "know" has two different meanings in the above verse. The first usage **ginosko** is a knowledge that is learned and experienced through faith. Paul uses this in Phil. 3:10 where he wants *"to know or experience the power of Christ and His resurrection and the fellowship of his sufferings, being made conformable unto his death;"* The second **epiginosko** is a knowledge of fully experiencing which is fully known or complete.⁴⁷ In other words, the closer we become to Christ the deeper our experience is based on His experience. The closer we come to Christ, face to face, the more we will understand ourselves fully in the light of Christ. This is the complete fulfillment of the new covenant realized to those in the last days. The 144,000 will transition to this complete knowledge (experience) of Christ in them,⁴⁸ while not seeing death. At this point any symbols will cease and all the realities behind the symbols will be understood and realized.

⁴⁵ Series A, Randy Neall, A-3-3

⁴⁶ 2 Corinthians 3:14,15

⁴⁷ Theological Dictionary of the New Testament, Kittel

⁴⁸ Colossians 1:27

Types are always shadows, and if our experience is based upon a shadow, then we are in danger of being stuck within that shadow without a deeper experience and reliance upon our High Priest. It begins with putting on the mind of Christ daily.⁴⁹ Without putting on His mind we void ourselves of the true possibility to be changed like Him. This, through faith, is our daily struggle. When this experience is not gained, we will walk in darkness when we think we are walking in light.⁵⁰ Oswald Chambers puts it this way, “we erect a wrong standard without knowing it.”⁵¹

When God will try this earth and the faith of those who say they are Jews but are not, what and who we may think we are and what we believe, will either crumble through self rationalization or as like Jacob we will wrestle a blessing from Christ, because we know (have experienced) who the Messenger of the Covenant is.⁵²

⁴⁹ Phil. 2:5

⁵⁰ John 3:19-21

⁵¹ The Love of God , p.32 Oswald Chambers.

⁵² Malachi 3:1-4

Lecture 5

The New Covenant and the Most Holy Place

The new covenant is linked in certain passages with the most holy place (type) and the most holy place experience (anti-type). Malachi 3:1-5 is one of the more lucid verses,

“v.1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. v.2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: v.3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”

In this passage the most holy place is not only associated with the new covenant, but also with the refining, judging, and purging that the book of Hebrews associates with the new covenant. The first covenant was connected to the first tabernacle (earthly) and the second covenant was connected to the (heavenly).

We see this throughout Hebrews.⁵³ Hebrews 9:1 and 2 verses connect the first tabernacle with the first covenant or old covenant, by the use of the word “for.” Now in verse 8 we see that the connection between the two covenants and the two apartments (holy and most holy) is made. Therefore, we have this configuration based on Heb. 8:7 and Heb. 9:1-8

Old Covenant = 1st. covenant = first tabernacle (physical/earthly)

New Covenant = 2nd covenant = second tabernacle (heavenly)

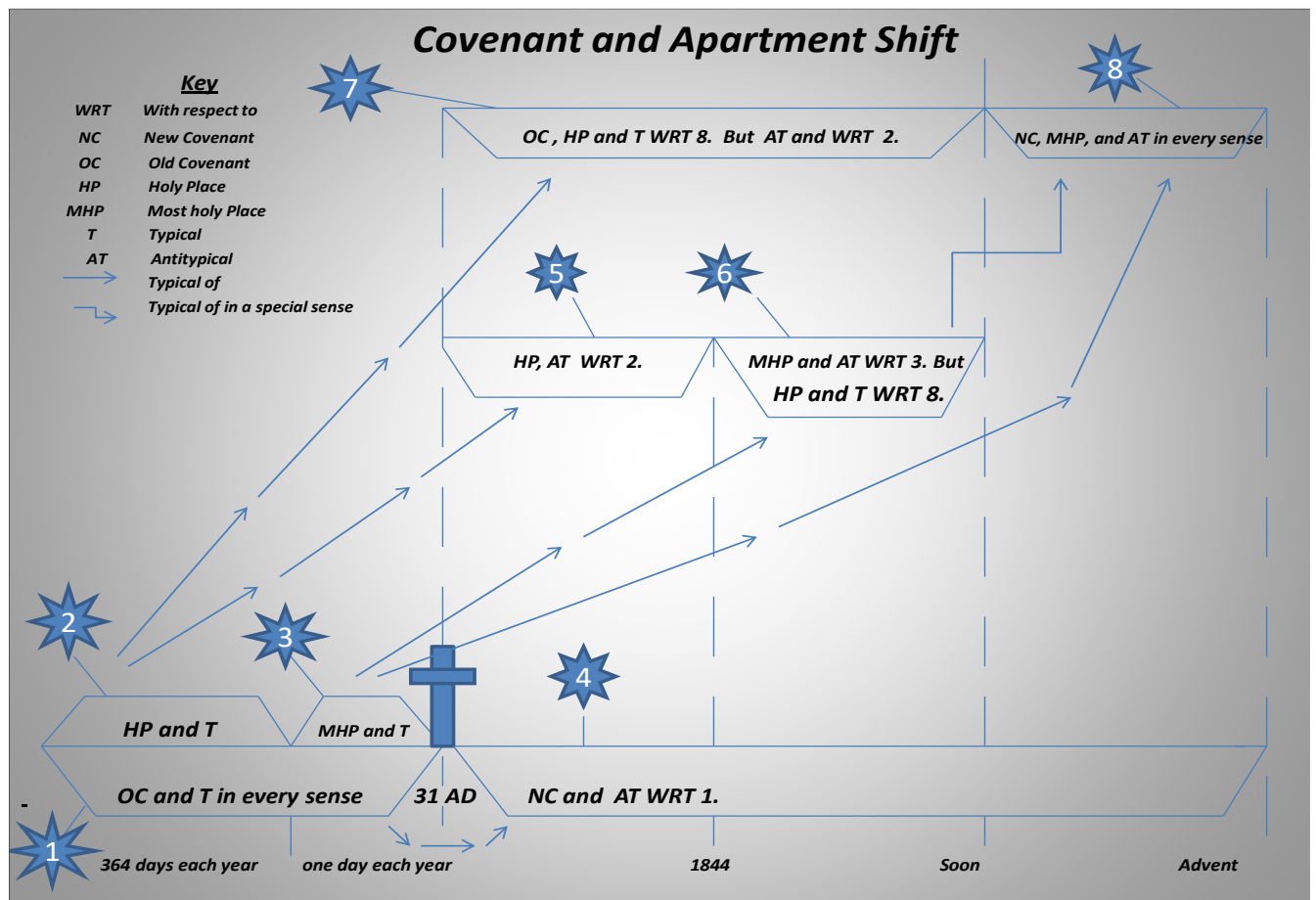
Further evidence is in verses 6 and 7 where it is seen in contrast between “always” and “once.”

See also Hebrews 7:21-24. Randy Neall brought this out clearly in his series A-3.⁵⁴ Therefore the diagram on the following page, from series A -3, will be used to describe the shifts of the two apartments with the two sanctuaries (earthly/heavenly) and the two covenants. We will see that the two most holy place ministrations would correspond to the two divisions of the judgments: the judgment of the dead and the judgment of the living. This is the whole message of Hebrews 9:1-8 and 10:1-4. Furthermore, the diagram brings out what is actually happening in heaven to be revealed on earth (the experience of God's people).

Note the following diagram of the covenants and their shifts:

⁵³ Heb. 3;4;8:7;9:8;12

⁵⁴ Randy Neall series A – lecture 3 speaks of the covenants in relationship to the apartments and earthly vs. heavenly sanctuary.



This diagram is a summary of the various relationships of the covenants, between types and anti-types, and between the two anti-types of the sanctuary. Each relationship here shown has its own validity, and none can be fully understood in isolation from any of the others. Some deserve additional comment:

Section 1 /section 4 (s. 1/s 4). Here is shown the first transition between the two covenants, the transition of 31 A.D. In this setting, the old covenant, taken in its most general sense without respect to any distinction between the two apartments, is typical of the new covenant, which is likewise, in this relationship, to be understood apart from any distinction between the apartments. Of all the relationships depicted in this diagram, this is the only one with which the early church was familiar. Christians ever since have held to this view of the covenants, as Adventists do today.

Section 5/ section 6 This is an Adventist contribution, introduced by Hiram Edson, Ellen White, and other pioneers after October 22, 1844. Interestingly, this relationship has been seen to have as little to do with the covenant as has section 1/section 4 to do with the apartments. Section 1/ section 4, remember, presents a change of covenants without reference to apartments, while section 5/section 6 presents a change of apartments without reference to covenants.

Section 7/section 8 This is the relationship that Hebrews 9:1-8 now brings to light. Here, as never before, the two covenants are linked with the two apartments.

Section 7/section 4 As the vertical dashed lines indicate, the sections 4 and 7 both begin with the cross in 31 A.D. and continue simultaneously for centuries thereafter, thus showing that what was new and typical with respect to the Mosaic system was at the same time old and typical with respect to the new covenant soon to come.

Section 6/section 7 The vertical dashed lines also show section 6 to be contemporaneous with part of section 7. This illustrates the fact that the most holy place of section 6 is yet, in a larger degree since, the holy place, old covenant, and typical service represented by section 7

Therefore, what we have seen from Randy Neall's illustration is that when the shift of the covenants, apartments and the sanctuary (from earth to heaven) takes place, it is only a reflection of what God in Christ is performing in behalf of His people. Whatever happens in the heavenly ministry shift of covenants, apartments and sanctuary will happen on earth⁵⁵ through His people. For example, the only reason the 144,000 become who they are in position 8 of the chart is the fact that they have followed Christ to the ultimate Most Holy place experience in their lives corresponding to Christ's high priest ministry in heaven. We would not consider this a paradigm shift but more of a progressive shift. What should have been a progressive shift to the Jews, but instead rejected their Messiah, became a paradigm shift to them because of their inability to link the prophecies both with the time and character of their Messiah. Paul beautifully illustrates the rejection of this shift, as it pertains to the sanctuary, as the inability of recognizing the symbol in the "veil" as Christ. Paul further states that until the "veil" is recognized as Christ, there will be the inability to follow the High Priest (Christ) in the functions of His ministry in the next apartment.⁵⁶

⁵⁵ Mathew 6:10

⁵⁶ 2 Cor. 3:13-16 ; Heb.6:19; 9:3; 10:20

Lecture 6

Divine Justice of the New Covenant

Let us keep in mind that what is written scripturally, both from the old and new testaments, relates primarily to a judgment of the living. We will see that in the last days a full realization of justice and grace will meet together, *“Mercy and truth are met together; righteousness and peace have kissed each other.”*⁵⁷ Justice will be meted out. The passage from Romans 6:23, “The wages of sin is death...,” simply describes that what sin earns, is death but why? We can reason that if God would only destroy sinners to terminate their existence in order to bring harmony back to the universe then that in itself would be fair since the “wages” of sin is death.⁵⁸ But if that is the case then why would it be necessary for God to resurrect the wicked, and then only subjugate them to the second death? A larger picture starts to emerge on God’s justice. God is very particular regarding His character, and since His character became under attack by Lucifer He needs to set the record straight for those especially who are lost. The fact that Him proving that He was fair to those who are saved or lost is important to the theodicy of God and the great controversy. The realization that “every knee shall bow” is only true to the fact that all will acknowledge that God was fair and just in His dealing with sin and the rebellion. Therefore, he needs to produce this evidence to the lost. The righteous that live on the earth, when he returns, will experience that He is fair. Ellen White states, “Every eye in that vast multitude is turned to behold the glory of the

*Son of God. With one voice the wicked hosts exclaim: “Blessed is He that cometh in the name of the Lord!” It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips.*⁵⁹

She further states, “As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The aim of the great rebel has ever been to justify himself and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress.”⁶⁰

⁵⁷ Psalm 85:10

⁵⁸ Job 34:12-14

⁵⁹ The Great Controversy p. 662

⁶⁰ Ibid. p. 666,668

The above quote relates to the wicked after the 1,000 years. Ellen White states that God panoramically shows all the history of the great controversy and then every knee bows. Between the pictures that God displays and the mind of each lost person, the horror is driven home. They could have had an eternal home with a loving God but all is lost. God's name is clear before the universe.

Getting back to the thought of divine justice, we must fully realize that if justice was truly divine then we would be all dead right now. Apart from God's saving grace it is the death penalty for all because of sin. Not only is divine justice the penalty of the first death but it also encompasses the second death as well. The second death encompasses, guilt, rejection, and the penalty of divine retribution based upon the sins committed in the body.⁶¹ The mental anguish that the second death brings is deeper than physical torture. Is this fair? What reason would God allow for such a description of the second death? After 6,000 years of God's saving grace the truth must and will come out about the character of God. The fact that sin has been permitted for 6,000 years is strong evidence that God Himself desires independent confirmation and proof of the fairness of His justice.⁶² That is what the theodicy issue of the justice of God is all about. The great controversy hinges upon it. God is basically saying, "Don't take my word, see for yourself." And for 1,000 years during the millennium that is what exactly is going to happen. This issue is over character. Worship will be only given to one who can be trusted through faith and has the proof that His character is pure. But God does better than that. The millennium will prove not only that God's character has been vindicated but that God tried everything in order to save each individual on earth. Not only will God's name be vindicated, but also the judgment will prove that God has been dynamic, and not static, in each person's life in order to bring about their full salvation. God has molded and formed certain situations for each person to be brought forth in relationship with Him and their response to those situations determines their eternal fate. The fact that sin has been permitted for 6,000 years proves that God is a God of Love and not of vengeance. However, the time for Satan's experiment is about to expire. Sure no one would have even known if God never did create Lucifer, but then God never second guesses Himself. When God creates free moral agents as humans he doesn't necessarily use His foreknowledge and decide each one, whether they are good or bad.

On the other hand, for us as humans to meet out justice, we determine it by an individual (a judge), whether it be a judge sentencing someone for 1 year or another judge may with that same crime pass down a sentence for 5 years, or even using a jury to bring about a humanistic determination of what fairness should be based upon determining one guilty or innocent.. Since justice and eternal consequences are on the line for sentencing the wicked, God must have 1,000 years of evidence and time in order to proof His case that He has been fair, that He has been just, and that He has been merciful before metes out divine justice.

God must employ a sentencing procedure in which not a trace of arbitrariness can be found. In other words, He must be able to prove with independently verifiable means and on an absolute basis that a given sin in fact warrants the severe justice He is to inflict. God's ultimate triumph in the Great Controversy is dependent upon this. How will God escape any arbitrariness on His part? The only way is to demonstrate that the penalty for sin emerges as much from sin itself as from God. In other words, sin

⁶¹ Psalm. 7:16; Obadiah 15; Ezekiel 9:11; 11:21

⁶² Series A, Randy Neall, A-4

itself must be seen to work upon the mind and perception of the sinner as to cause him to self-destruct in the face of the unveiled glory of God. The fearsome horror that the sinner then experiences must come as the last and suicidal impulse of his own sin.

When the punishment emerges internally and unavoidably from sin itself, then the punishment is free from arbitrariness. Such justice, though severe would be obviously and verifiably fair.⁶³

Psalm 7:14-16 states,

"Behold, he travailed with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own crown."

This passage describes that the wicked cause their own fate. Another example is found in Ex. 32:20 where the children of Israel worshipped the golden calf. Moses instructed the golden calf be ground to powder and was poured in the water from the stream which represented Christ and drunk. Here we see the powder represented as sin in the water which is represented as Christ. It is truth that activates sin against the sinner. Therefore, he drank of his own sin. We also read, that the "sting of sin is death and the strength of sin is the law"⁶⁴ In other words, the sting that the unrepentant will feel is sin. Therefore, the sting is sin. Sin inflicts the pain. The strength of the sin is the law, the deeper the transgression against the law, the deeper the sting (pain) of sin. In Romans 7:9-11 we see that Paul says that "For sin, by using the commandment, deceived me and made me die." Paul experienced the death to self, relating to his sinful human nature. What happens to the sinner who comes to Christ (spiritual death to self), happens full to the sinner who rejects Christ (physical death to self). I John 4:17,18 states, "*perfect love casts out fear; because fear has torment (kolasis) punishment.*" Perfect love is the only guarantee of freedom from fear in the day of judgment, because perfect love casts out fear. Fear has punishment (torment) of eternal death. The reason that fear has punishment is that love has not been allowed to be perfect in order to cast out the fear. Every rejection of love only builds up fear (punishment). Sin is the author of such fear, and sin, in the face of God's glory and truth, is the destroyer in that day. Proverbs states,

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

Psalm 7:14-16,

"Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

Ezekiel 11:21,

"But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD."

And Timothy says, "*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*"⁶⁵

⁶³ Series A, Randy Neall, A-4

⁶⁴ I Corinthians 15:56

⁶⁵ 2 Timothy 1:7

We have seen that fear and love are mutually exclusive and fear is a rejection of love resulting in the penalty of death.

As Galatians 6:7,8 states the sinner sows to his flesh and will reap to his flesh. Sin itself is the avenger. Such is divine justice.

Divine justice was meted out on Calvary. It was sin that destroyed Christ. Christ was destroyed for sin but also by sin. Isa. 53:10 says that *"it pleased the Lord to bruise Him."* How did the Lord bruise him? Verse 6 says that *"the Lord hath laid on Him the iniquity of us all."* The Father placed sin on the Son causing sin to bruise Him. The word bruise in Hebrew is **akd Daka'** (daw-kaw') to be crushed and broken.⁶⁶ That is why when Moses lifted the pole with a serpent on it, the serpent which bit the people symbolized the sin of which Christ became. Christ was inflicted with the penalty or punishment of sin. Not the consequences or penalty of sin, but sin itself.

Therefore, we can perceive that God's justice is not arbitrary. The penalties emerge from the sinner holding onto sin and providing the independent and verifiable evidence that God is absolute and just. Can we explain the death of innocent children? Or explain Job's suffering? Why does God deliver some but not others? One day God will make everything right and show us he had to act or refrain from acting. In the light of the great controversy we have enough evidence in scripture to say "just and true are thy ways thou King of Saints." Rev. 15:3

The fact that the Creator Himself was at the hand of sin in order to give us life, how much less will sin spare us! But the beauty remains that Christ allowed himself to experience the second death of eternal separation from God by experiencing the horrors of sin placed upon Him and the wrath of God. And what is the wrath of God? It is the realization of the enormity of sin as perceived through the eyes of sin itself. Sin creates a separation from God and man, just as Christ experienced. Wrath comes as a form of awareness, the awareness and horror of sin and death. Christ experienced this.⁶⁷ We were spared and shielded from the full realization and enormity of our sin. That is why Christ represented the veil between the holy and the most holy.⁶⁸ This was done in order to receive His life and be spared from the death He experienced. All provision was made from the beginning of the cosmos (world).

Thus, before the whole universe and for the sake of sinners, God must expose this deception of sin openly revealing it to be the death that it is. That is the purpose of Christ's death and His justice towards sin and the sinner. The death of Christ was to prove how evil sin is and justice must bring to view the reality that all sin seeks to deny. The reality that it brings to view is that there cannot be any ultimate freedom from condemnation or death apart from freedom of sin. It was for this freedom, the freedom from sin, that Christ set us free.⁶⁹ "Seek me and live,"⁷⁰ declares God.

When we look back at Heb. 10:1-4 we saw that during the time of the living, substitution will cease and so will mediation for that substitution, because the sacrifices were symbolic and could not make the comers perfect. Even David knew that the sacrifices were only symbols, and he knew what the God desired. He states,

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not

⁶⁶ Theological Dictionary of the New Testament, Kittel

⁶⁷ Psalm 22,69,89 and other chapters in the Psalms

⁶⁸ Heb. 10:20

⁶⁹ Gal. 5:1

⁷⁰ Amos 5:4

despise.”

David also knew that the blotting out of sins was related to be cleansed from them,

“Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.”⁷¹

However, David did not know when the blotting of sins would take place, far into the future when the latter rain would come.⁷² Hebrews 10 states that these sinners were not completely purged because they retained a consciousness of their sinfulness. These were not false hearted worshippers, or misusing the sacrifices, they were true worshippers rightly using the system in the sanctuary that God set up in order to deal with sin. For years the sacrificial system never made the “comers perfect” and sin continued. In Solomon’s day the altar of burnt sacrifice was increased larger. But as Hebrew 10 states the worshippers did have a conscience of sins every year. Yes, it is true that whoever didn’t prepare himself for the soon coming Day of Atonement (Yom Kippur) was to be expelled from the camp. There were five duties on that day to prepare the heart before God. We stated them in the first lecture, but will be repeated here. *“(1) gather at the sanctuary for the holy convocation (Lev. 23:27) (2) identify with the ceremony of the High priest as he presents an offering by fire (Lev. 23:27) (3) refrain from work (Lev. 16:29; 23:28,30,31) (4) engage in affliction of your soul (Lev. 16:29,31; 23:27,29,32) (5) and lastly the people were to undergo a work of cleansing, a putting away of sin in their lives.”⁷³*

That was as close as the Israelites could get to, in regards to getting cleansed on that day. But they still needed continual intercession. The true Yom Kippur will eradicate/blot out sins from the sanctuary and at the same time blot them out of the minds of the worshippers. However, God will have a people that will totally be cleansed and cease from sin and be victorious in Christ. The only reason that the wicked die at Christ’s coming is that they have sin within them and did not bring them before God to have them cleansed out of their life. Also, the reason those live at Christ’s second coming is that their sins have gone before them and have been blotted out. Thus they can stand before God in His unveiled glory and live. As 2 Cor 3:18 states, *“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”* Soon there will be a people that will have been changed into the fullness of His glory.

All told, when we consider the privileges that were available before the cross, combined with the weaknesses of God’s true followers thereafter, it is impossible to confine Hebrews 10:1-4 only to Old Testament times.⁷⁴ When the old covenant sacrifices are seen to be prophetic of another old covenant sacrifice, this time, that of Christ Himself, then the real significance of Hebrews 10:1-4 becomes clear. In other words, the danger in the generation we live in is that, even though Christ changed His ministry and now performs His high Priestly duties, without faith in “His type” we will just repeat the same type in the Old Testament. But instead of offering up a physical sacrifice of an animal to God we may be offering up confession and repentance, confession and repentance, confession and repentance, a cycle that was

⁷¹ Ps. 51: 1,2,7,9,10

⁷² Acts 3:19

⁷³ The Good News of Yom Kippur, Richard Davidson, Journal of Adventist Theological Society.

⁷⁴ Series A, Randy Neall, A-4-9

repeated in the old covenant. Therefore, in order that we do not fool ourselves, the faith that we have in the ministry that Christ performs as our High Priest on our behalf must be considered as a serious matter by faith. Paul has many verses that allude to this but we will look at two. The first one is in Hebrews 10:24-27:

“And let us consider one another to provoke unto love and to good works Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

These verses describe two things 1) What is stated is that we should edify unto love and good works, because 2) if we sin willfully after we received the knowledge of the truth (ministry of Christ in heaven, atoning for us) then there is no more sacrifice for sin, but fearing the judgment. Therefore, once we receive the truth, let us put away sin through putting on Christ. It's impossible for us, in and of ourselves, to put away sin, but only when we develop habits daily of putting Christ on, will sin disappear. Our sinful natures are attracted to sin, but Christ already destroyed that sinful nature in him (Rom. 8:3) thereby giving us His life so that we can have the victory through Him. That is His function as Messiah (Isa. 61:1,2). An appreciation of the life, death and resurrection of Christ is the only motive to infuse Christ within us in order that the sacrifices may cease and sin is “put away.” Also, Paul adds the warning, that basically if we do not follow his instruction we will become desensitized to sin and thereby not be capable of appreciating who and what Christ has done. Being not of the world, but in the world, is the key. Each culture has there stumbling issues for Christians in regards to this. In Heb. 6:1 after discussing the suffering and priesthood of Christ through Melchizedek,

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

The author wants to make sure that when we understand who and what Christ did for us, we can go on to perfection **teleiōthē** *Teleiotes* (tel-i-ot'-ace) purged/completeness in Christ! Not laying again the foundation of repentance (confession then repentance, confession then repentance etc.) from dead works and of a dead faith. In other words, works that become meaningless, that do not build up and edify, but are empty and dead; bring about a faith that only appears fruitful. The author says that if some fall away, because they go back and forth constantly of repentance and confession, sooner or later they may not appreciate the sacrifice of Christ and may not be able to be renewed again unto repentance.⁷⁵ Why? because they will continue to crucify Christ afresh. It's the same as a serial killer, once the killer kills, the second, then third and fourth victim become easier and the killer has a lesser degree for the sanctity of life. So it is with those in Heb. 6 they become desensitized of sin and will not

⁷⁵ Hebrews 6:4-6

appreciate the sacrifice of Christ in order to free them from sin. Here the author contrasts perfection with laying again foundations of dead works and of a dead faith.

We now have a deeper insight into Heb. 10:1-4 as it relates to the offering of Christ. The whole point is that in 10:3 *“But in those sacrifices there is a remembrance again made of sins every year.”* We see that Christ’s sacrifice is to do away with the “remembrance of sin,” sins must go before hand and be blotted out.

As long as sin continues in believers, as long as it remains necessary for atonement day-by-day because of confessing sin and repenting of it, each succeeding confession is as much a remembrance of continuing sin as an indication of sin renounced. Therefore, the blood by which these sins are forgiven is likewise as much a remembrance of sin as it is a means of forgiveness.. Thus, we are admonished constantly to acknowledge the continuing sinfulness that makes continuing atonement necessary. Continuation, then, both of sin and of sacrifice, is a prominent feature of the old covenant. This is why in both Daniel and Hebrews it is called “the daily,” “the continual.”⁷⁶

Referring to this continual or “daily,” of Heb. 10:3 Ellen White states,

*“A substitute was accepted in the sinner’s stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary... but he was not yet entirely released from the condemnation of the law.”*⁷⁷

During the ministry of the first apartment the sins of the people are transferred to the sanctuary. During this time the sins are not canceled, nor is the sinner entirely released from the condemnation of the law. The people rather express their faith in a “redeemer to come,” that is in a redeemer whose coming is marked by the cleansing of the sanctuary.⁷⁸ This is prophetic of Christ’s work in the holy place, the apartment that represents the old covenant, the very covenant which Hebrews 10:3 is concerned. Even though Christ moved into the most holy place ministry in 1844, nonetheless the “daily” or function of the high priest continues until “he that is righteous remains righteous and he who is filthy remains filthy.”⁷⁹

As we mentioned prior we have been speaking in terms of a prepared people to meet God, therefore pertaining to the judgment of the living prior to Christ’s coming.

We can see that by Christ’s death God removed the veil into the most holy place, which revealed the new covenant, or the “better things” which were spoken of.⁸⁰ Also 2 Cor. 3 speaks of the new covenant with the removing of this veil. The new covenant culminates with verse 18 *“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”*

This last verse tells of the glory that is revealed with the removal of the veil that covers the face of Moses. Thus also in verses 13-16, Paul intertwines the two veils as revealing the one new covenant and as being in the presence of the Lord. Seeing that this veil between the holy and most holy of 2 Cor. 3 represents the second veil, this chapter, along with Exodus 34:29-35, provides an invaluable commentary on the meaning of the inner veil. Here we learn the purpose of the veil was to conceal the

⁷⁶ Series A, Randy Neall, A-4-10

⁷⁷ Great Controversy. P.420

⁷⁸ Mal. 3:1,2

⁷⁹ Rev. 22:11

⁸⁰ Heb. 12:24

glory of God so as to free the people from the pain of condemnation, the pain they felt from the sight of the glory shining from the face of Moses.⁸¹

Using Moses and 2 Cor. 3 as the format, we can see that though the cross, and through substitution, they reveal to the sinner the enormity of sin as it affects Christ, the same cross, through substitution, shields the sinner from the realization that brought sufferings upon Christ. The veil shielded the reality of what sin was. After the veil was removed (Christ feeling internally the full realization of our sin upon Himself and because of sin that separation of the Father from Him.) the deception of sin was revealed. Even Ellen White states that up until the cross the angels were not sure of the principles and nature involved. *“Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The arch apostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion.”*⁸²

It was only through a realization of how evil sin was (watching the agonizing death of their Lord) that the angels of heaven had seen the evil character of sin (Satan). Thus it is with us, only through our understanding of a total realization of how evil sin is compared to the total realization of how unconditional and loving God is, that the power of sin be broken in our lives.

⁸¹ 2 Cor. 3:14-18

⁸² Desire of Ages, Ellen White, p.758

Lecture 7

Perception, Light and Sin

In John 3:19-21 we can understand and discover several truths that affect the way we choose and decide. And it's all based upon light and how we perceive that light. Jesus says that He is the "Light..."⁸³ Therefore, our perception of that Light will have an effect on whether we choose sin or the Light. And, as we will see, the ultimate goal for us to choose the Light is so that the works that are done are done through God working in them, thus glorifying God. So in John 3:19 we see that condemnation is come upon the world because "people chose darkness rather than the light, because their deeds were evil." So the first principle is that darkness rejects light on the basis of hiding rather than revealing or exposing sin. In the next verse, verse 20, it states that those "who do evil hate the light." And the reason why? "because it will show all the evil things they do."NCV In other words, they will be convicted that the Light is true. Therefore, the only way to avoid their evil deeds, or bring about the conviction that they are on the wrong path, is to reject the Light as truth. Therefore, if we allow this, it is only because we do not want our deeds to be reproved. And thirdly, a comparison is made to those with the Light. Verse 21 states that "those who come to the light show that the things they do are done through God."NCV They desire to reveal that their deeds have been developed by God and God gets the glory for their works not them. Our life depends upon the ability to perceive God's love and our spiritual life is never better or worse than this perception. Therefore, righteousness is sight and sin by contrast is blindness. Jesus stated this regarding light and darkness,⁸⁴ and He stated that sin and sight are mutually exclusive. Where sin prevails God's love cannot be understood. That is why many do not understand the death of Christ because they think it to be senseless to display a selfless love. True love and mercy are too exalted for the sinner's perception to understand and encompass. As Jesus said, that because of the blindness of sin, the "love of many shall wax cold."⁸⁵ Sin is deceptive and because sin creates blindness⁸⁶ Satan uses it to his advantage and makes blindness as light. Here is the concept of self-deception that James talks about.⁸⁷ But when truth is not acted upon by faith, through the word,⁸⁸ then self deception is created by sin.⁸⁹ The humanistic philosophy of today is based upon the need for self gratification and self reassurance. Satan says, "That's OK if you don't do this or that, God surely understands, He still loves you, after all you're only human..." As humans we buy into the lie recreating God in our image of Him, rather than being transformed in the image of God. Many times we just fall for the lie of how Satan wants us to perceive God. When the blindness is removed, as spoken of the veil in Corinthians,⁹⁰ saint and sinner will see themselves as they really are, unworthy as Isaiah did.⁹¹ When God will bring distress

⁸³ John 12:46

⁸⁴ John 3:19-21; Mt. 6:22,23; Jn. 12:35

⁸⁵ Matthew 24:12

⁸⁶ Zeph. 1:17

⁸⁷ James 1:22

⁸⁸ Rom. 10:17

⁸⁹ James 1:22

⁹⁰ 2 Cor. 3:13-16

⁹¹ Ps. 90:7; Isa.58:1; Ezekiel 43:10

upon men⁹² in the form of cruel despair, sin, once so sympathetic, will now, during the time of Jacob's trouble, assume its greatest power and impose its fiercest temptations. It is in despair that all concealed weaknesses reveal themselves in a formidable array. Yet one not needs to be succumbed by its cruel demands, if one, through Christ, has developed the faith of Jesus fully to overcome all known sin.⁹³ As on Yom Kippur cherished sin in the judgment destroys all faith and hope. That is why there was no offering for willful sin on the Day of Atonement.⁹⁴ Faith pierces through the darkness and sees a love that despair denies to see. Thus, at last despair is vanquished and the light of truth shines through faith, deeper and brighter than ever before. That is what Christ experienced and won the victory by faith, not only dying the second death but overcoming through the second death to the other side by faith. Minute by minute He battled this darkness striving to retain His faith amidst almost impossible odds. At last He triumphed before He died. Through suffering he was made perfect.⁹⁵ This was the cup that He drank and spoke of to the mother of James and John.⁹⁶ But this will be the cup that God's people will drink⁹⁷ As the author and finisher of their faith, God's people, in the special group of the 144,000, will fulfill everything described in the seven churches as having "overcome." Then will ring true the statement,

"What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."⁹⁸

To realize that we worship a God who realizes our in capabilities in one way or another to experience this intense time, He will then put to sleep those who He decides will not endure the trial but be safe in heaven.

⁹² Zeph. 1:17

⁹³ Youth Instructor, June 29, 1893

⁹⁴ 2 Sam. 12:13; Ps. 51:1-4; Heb. 10:26

⁹⁵ Hebrews 5:7-9

⁹⁶ Mathew 20:22-23

⁹⁷ Isa. 57:17-23; Jer. 25:15-18; Lamentations 4:21,22

⁹⁸ Rev. 7:13,14

Lecture 8

The Captain of sufferings: Christ's suffering as it relates to our suffering

Hebrews 2:10,11 states about Christ,

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,"

The key to this passage is that Christ, the "captain" blazed the trail for "bringing many sons unto glory" or He was "perfect through suffering." As we spoke before that "perfect" is a completed/cleansed person. And while the process takes place now and much more intense in the future, God sanctified us as one! ("who are sanctified," in Greek is actually "who are being sanctified.") As "one" is meaning in "one" in nature, purpose, temptation and suffering.

Hebrews 2:14,15 describes that,

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."

From verse 14 and 15 we notice two points that are brought out. One, that Christ partook of our nature in order to die the second death, thus destroy the devil. And two, because of Christ's death, He knew it would deliver humans from the fear of death which held them in bondage.

Hebrews 2:17,18 states, *"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that is tempted."* We can see in this verse as in verse 10,11, and 14 that Christ's humanity is emphasized. Many of the comparisons of Christ's suffering as relating to us as humans are examples made from the cross. Therefore He is able to "succor" help or aid those who are tempted. This is what it means for Christ to be a faithful High priest "making reconciliation" for the sins of the people. This reconciliation is relating to the words "suffering" and "overcoming" in order to "bring many sons unto glory" and make them "perfect" (cleansed) through suffering as their captain was, and "succor"(aid) them when being tempted in order to separate them from the sin(s) that have held them in bondage. As our High Priest, He has accomplished this through His "*tasting death for every man.*"⁹⁹

Because of the trail that Christ blazed He gives us the power as "sons of God" and becomes the "author and finisher of our faith."¹⁰⁰ The word "power" in John 1:12 as it relates to becoming a "son of God" is not the word "dunamis" in Greek, but rather "exousia" which means "authority" or "the right to." Therefore, as many as have "received Him" (taken hold of Him), to THEM gave He them "the right" to become sons of God. As Christ has suffered in the flesh so they will take up their cross as well and find a peace among the persecution, a light in the darkness and a hope among despair. He truly then becomes the captain (author, Chief leader) of their salvation and faith.

⁹⁹ Hebrews 2:9

¹⁰⁰ Hebrews 12:2

Lecture 9

Following Christ outside the camp and into the Sabbath rest

Hebrews 13:10-13 states,

“We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” The sacrifice spoken above is the sin offering offered on the day of atonement in

accordance with Lev. 16 and 23. On this day the blood of the sin offering was brought into the sanctuary, put on the horns of the altar¹⁰¹ then poured at the base of the altar.¹⁰² The bodies were subsequently burned outside the camp.¹⁰³ Heb. 13:10-12, indicates that this sacrifice represents not only that of Christ, but also that of the people, for the people also are admonished to follow the path of the sin offering. This is confirmed by Revelation 6:9, where the souls of the slain saints are seen under the altar, precisely where the blood of the sin offering was poured. It is undeniable that the slain animals often represented our sacrifice as well as Christ's. David says, *“the sacrifices of God are a broken and contrite heart, O God thou wilt not despise.”*¹⁰⁴ On the Day of Atonement our offering to God stood as us, a living sacrifice, and our cross, as much as it did for Christ and His cross. We also are to suffer without the gate bearing His reproach. This is the daily dying spoken of by Christ through taking up His cross.¹⁰⁵ This is the message of Heb. 13:10-13.¹⁰⁶

Following in Christ's footsteps is what we have seen in many of the verses including Heb. 5:8,9,

“though he were a Son, yet learned He obedience by the things He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him.”

The use of the word “Son” is unique in the words, “though he were a Son.” Even though the word denotes His divinity, it also represents His bond with humanity, for we are all one, we are all sons. Therefore, in Heb. 2:10 God is seen as bringing many sons unto glory by making their Captain perfect through sufferings, as we are son's made the same way. During the time of the judgment of the living the new covenant will bring “many sons into glory,” but only through the same Gethsemane experience that Christ had. Even Abraham could not enter into the covenant without the experience of the horror of great darkness,¹⁰⁷ and then after enduring the darkness, he was given the horror of having to slay his son.¹⁰⁸ The substitution of the ram in the story was represented as the death of the Son of God rather than Abraham's son.

¹⁰¹ Lev. 16:18

¹⁰² Lev. 9:9

¹⁰³ Lev. 16:27

¹⁰⁴ Ps. 51:17

¹⁰⁵ Mathew 16:24, Mark 8:24; Luke 9:23

¹⁰⁶ Series A, Randy Neall, A-5-8

¹⁰⁷ Gen. 15:12

¹⁰⁸ Heb. 11:19

The very unique covenant made with Abraham was later to be made with Christ. Christ entered that same covenant by the same means and from the same standpoint as Abraham.

“Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to the thy seed.” Gal. 3:16

In other words, the promise was made to Christ just as it was to Abraham. Both received it through the same experience. This is also confirmed in Hebrews 3 and 4 where we are encouraged to enter God’s rest in the same way that Christ entered into God’s rest, ceasing from our own works as God did from His. This Sabbath rest, we have seen to be the new covenant rest. Christ entered into His rest through the cross experience. The cross is closely connected to the Sabbath rest and the Sabbath is a seal of that experience. This is Christ’s proof that He rested from His work’s both representing creation and re-creation on the Sabbath, and as the Pesach (Passover) lamb, He fulfilled the feasts of Passover, unleavened bread and first fruits. Also, when we enter into Christ, we will cease from our works and enter into the Sabbath (Creator’s rest) rest, thereby the Sabbath becomes a sign of that rest in Christ. Then we see that, entering into the new covenant is nothing but entering into Christ Himself. The truth of the Sabbath is closely connected to the truth of the cross. For the Sabbath that Christ rested in the tomb was both a creation Sabbath (7th day) and a Passover/unleavened bread¹⁰⁹ Sabbath. The Sabbath of the Creation represented the rest from perfect works and the Sabbath of the Passover represented the rest resulting from total deliverance from the bondage of Egypt (sin). Both rests are one and converge at the cross. Having won the victory through death, Christ was able to enter into the Sabbath rest of total triumph, thus fulfilling and ratifying of the new covenant. Hebrews 4:9,10 puts it this way,

“There remaineth therefore a rest to the people of God. For he that is entered into his rest, (covenant) he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest,(covenant) lest any man fall after the same example of unbelief.”

Therefore, as He resisted unto blood striving against sin, how much more necessary would it be for us to resist unto blood striving against sin. When His cross becomes ours, we enter into His rest as well as our rest. It was through faith that He entered, and His victory is our victory. When the judgment of the living commences and the striving of faith, which produces the law written on the heart,¹¹⁰ God’s people during that time, will have proven to the universe the fact that this “purged” or “perfected” people have followed Christ through the Gethsemane experience and have won the victory in Christ.¹¹¹ Zech. 13:7-9 brings this out clearly in many ways. We see the result in Zechariah when the righteous call, and God hears and responds saying, “It is my people,” and they respond, “the Lord is my God.” It is almost a word for word part of Heb. 8:10 of the new covenant “I will be to them a God and they shall be to Me a people.” This is reconciliation caused by the fire, and the baptism by which Christ was baptized with, as in Zech. 13, Isa. 4:3-6 and Mal. 3:1-4. As a matter of fact, Mal. 3:1-4 describes this fire as it relates specifically to those who live in the last days right before Christ returns.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who

¹⁰⁹ See Lecture on the “Christ: The fulfillment of the spring feasts” Kevin Michalek

¹¹⁰ See Verse list of the Shattering of God’s people, Kevin Michalek

¹¹¹ See Zech 13:7-9 – perfected through the fire as in Rev. 3:18

shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years."

Above we can see that the burning is related to the royal priesthood that Peter talks about in 1 Peter 2:5,9 through the words "sons of Levi." Also, the word "offering" is related to the dual atonement that occurred only on Yom Kippur. Psalms even states that the covenant is made by sacrifice, *"those that have a covenant with Me by sacrifice."*¹¹² Throughout the judgment of the living, it is either despair or faith. Despair is driven through the total mastery of sin and unbelief. This despair produces the torment of non deliverance in comparison to God's people who also drink the cup but through faith in the promises, total repentance and confession of any sin, are not tormented with eternal despair. Faith sees through despair. But when the fifth plague comes, (the drying up of the river Euphrates) then even a deeper torment is cast upon the lost. Then the plagues become a token to those who realize their despair and noticing at the same time how the plagues do not affect God's people. During this time God's people have a very similar experience as Christ did, *"with strong and crying tears He cried unto Him that was able to save Him from death and was heard in that He feared."* Heb. 5:7 *"To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."* Rev. 3:21

Specific to the new covenant, the law written on the heart during the judgment of the living, will produce an overcoming people in the Laodicean church that the Philadelphian church was "spared that hour of temptation" to go through.¹¹³ That "hour" relates directly to the Gethsemane experience found in Matt. 26:45. It is necessary, through Him, a cleansed people exist. Only in this way are the liabilities of substitution eradicated and the contamination of the temple cleansed. Here is the how and why.

It is the reality of existence that any unconquered condition of sinfulness has the potential of inflicting the death of irreversible hopelessness when confronted with the glory of God. We have seen that this is fair and just, for this is due to the evil of sin itself, which it is the purpose of justice to reveal. This is the justice inherent within the very reality of existence. From here on, we will term this kind of justice the justice of reality. That we in reality deserve God's justice meted out to us.

Yet there is another dimension of divine mercy, justice, and fairness, one which is in certain respects opposed to what we called the justice of reality. This will be called the justice of extenuation. The verb form of extenuation is extenuate, which means to qualify or lessen one's guilt because of the circumstances under which the offenses were committed. Thus we speak of extenuating circumstances. The justice of extenuation then, is this: a person, who, in for want of opportunity, has not attained perfection of character, ought not to be condemned, and providing he has improved the opportunity he has had.¹¹⁴ A good example of this in an extreme case is the thief on the cross who had hardly a chance to improve himself but yet was guaranteed eternal life. As we know that the process of sanctification isn't instant and that justice of extenuation withholds condemnation on this basis. This forms the basis of justice of extenuation. No substitution was offered Lucifer because with him there was no extenuating circumstance, no excusable ignorance as it says in Hebrews 10:26, *"For if we sin willfully*

¹¹² Psalm 50:5

¹¹³ Revelation 3:10

¹¹⁴ Series A, Randy Neall A-6-2

after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,” But regarding Paul’s experience he says in 1 Timothy 1:13, *“Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.”* Only where there is excusable ignorance can Christ’s perfection substitute for our past sinfulness and for our continuing imperfection.

Seldom is a sin committed in which there is not at least some degree of both knowledge and willfulness. But only when warnings and offers of mercy are repeatedly resisted is either knowledge or willfulness sufficiently great to end all basis for extenuation or substitution. This is the point where a person is either self deceived or has totally rejected truth and their conscience has been seared.¹¹⁵ The justice of extenuation is like a veil veiling the truth to the believer. If the veil was removed and the sinner saw the full knowledge and enormity of his or her sins, he or she would so despair as to self-destruct. 2 Cor. 5:19 puts it this way,

“God was in Christ reconciling the world unto Himself, not imputing their trespasses (sins) unto themselves...”

If we had our sins imputed to us we would die instantly, and the realization of how mutually exclusive sin is from righteousness would horrify us to despair. But as we come closer to Christ we see ourselves as more and more unworthy, as Isaiah did in Isaiah 6, the veil becomes more and more removed as in 2 Cor. 3:13-16, until every conscious and unconscious sin is brought before God for atonement as on Yom Kippur. It’s about being cleansed from all unrighteousness.¹¹⁶ Therefore, the veil of continual atonement keeps us in partial darkness, thus we need to go forth in greater faith and dependency in Christ cleansing ourselves in him. As Hebrews 6 states, *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.”* We need not to lay again a foundation of repentance from dead works and a dead faith. Each time a person sins, the blood of Christ is invoked, thus extending the justice of extenuation. The very fact that substitution is based on the blood of Christ proves that there is within substitution no denial of overcoming, as we saw in the justice of reality. In and through Christ total victory will be achieved. Consider the cross. We have already seen that Hebrews describes in many chapters that Christ paved the way for our victory in Him. But the cross is far more than mere proof of that possibility; it is a prediction of victory for all those who will stand and be translated when Christ returns. Faith is the victory, as stated by Christ when he returns.¹¹⁷ Therefore, the victory of the cross is the victory of promise and the prediction of the new covenant (law written in the heart). The cross ratified the new covenant¹¹⁸ The cross becomes the prophecy and the proof of that prophecy that it ratifies. It is the prediction and guarantee of a victorious last generation.

¹¹⁵ 1 Timothy 4:2

¹¹⁶ 2 Cor. 7:1; 1 John 1:7,9

¹¹⁷ Luke 18:8

¹¹⁸ Hebrews 9:14-17

Lecture 10

The Day of Atonement: Prophecy for a Victorious People

The little horn in the book of Daniel denies the possibility of a cleansed victorious people. The little horn states that man must be saved in his sins rather than from his sins, thereby imposing the continual daily of the old covenant and its sacrifices. Today we would have it, in its form of the antitype as confession and repentance, confession and repentance, etc. This we saw in Heb. 10:1-4, where the comers retained their conscience of sin and were not made perfect. As long as this continued the Little horn was vindicated and not Christ. It is the purpose of the little horn to perpetuate the old covenant indefinitely. We see this in 2 Cor.3 and 4 and also in Dan. 8:11. In addition, it is found in the book, Early Writings page. 54-56 as Satan who occupies the holy place. As century after century pass with an imperfect uncleansed church the little horn continues to assert the lie of the impossibility, thereby giving the appearance that the little horn is true. People then start to believe the little horn's lie thereby "casting down the sanctuary"¹¹⁹ and denying Jesus the glory He deserves. Therefore, extenuation within the sanctuary goes on from year to year. The plan that God instituted in substitution brings defilement upon the heavenly sanctuary as it did defile the earthly sanctuary. In the earthly sanctuary sins were wiped clean once a year, but God continues to wait for His people in the antitype cleansing. Thus, because of the lie of the little horn the temple becomes polluted from this lie, and *"the place of his sanctuary was cast down and a host was given him (Satan) against the daily because of transgression."*¹²⁰ Here we see in Daniel that because of people believing the lie Satan is given a people that defend his false charges, and why? It says because of "transgression." The Hebrew word for "transgression" is **[Xp Peshah]** (peh'-shah which means "rebellion." Therefore, Satan has a group that believes in his lie because they don't desire a cleansed heart, they "rebel" against that. These words are very similar to what we have seen in Lecture 7 with John 3:19-21 dealing with light and darkness. Therefore, centuries of defilement need cleansing.¹²¹ Let us see the two types of cleansing, both of the veil and the altar that took place within the sanctuary on the Day of Atonement. Let us first look at the daily blood and where it went. Leviticus 4 describes where the blood in the daily took place in the sanctuary for several offerings; priest, congregation and individual. Basically there were 3 places where the daily blood went. One, it was sprinkled seven times before the veil in the holy place, two, it was placed on the horns of the altar in the outer court and three the rest was spilled at the bottom of the altar in the outer court. We will focus on the blood at two locations one, the blood on the veil and two, the blood on the horns of the altar which represents the cross. Remember, this is blood that is polluted that will need cleansing on *Yom Kippur*. This blood became polluted by the congregation, priest, and or common person.

¹¹⁹ Dan.8:11

¹²⁰ Dan. 8:11,12

¹²¹ Dan. 8:14; Acts 3:19

Since there are two points of contamination, the one, the veil and, two, the horns on the altar of burnt offering, it is the work on the Day of Atonement to cleanse both the veil and altar. As long as this blood still contaminates the sanctuary through sin, the little Horn is vindicated and not Christ. All fulfillments of Yom Kippur must take place and then the sanctuary will forever be cleansed and not polluted again by sin. When Christ entered the most holy place in heaven, he began that process but it did not yet end. The King James Version has “cleansed” in Daniel 8:14 and the Revised Version states “vindicated” of which they both are correct. On the Day of Atonement, the meaning was to redeem those that were under the year’s sins. That is why Hebrews 9:15 states, “*And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*” Because of Jesus’ perfect life and death he was able to redeem the transgressions that have been in the sanctuary, more specifically as it says *the first testament*, that polluted the sanctuary and blot them out forever. The anti-type of that, in the form of the judgment of the living, has not happened yet, but will one day soon. Also, Hebrews 11:40 states, “*God having provided some better thing for us, that they without us should not be made perfect.*” The “us” being those who live and are perfected during the blotting out of sins to redeem the “they,” those Christians throughout history. It marks the fulfillment of the new covenant and the transition from the old to the new. Sins under the first covenant are kept on record until the justice by which they were forgiven is vindicated. Without vindication such justice is likewise invalid. Without vindication, such forgiveness becomes a testimony that salvation and life are tolerant of sin. That happens to be the position of the little horn, it is a denial of victory and leaves people in a holy place experience never entering into the most holy, thus keeping the sanctuary polluted and under the need for continual atonement thereby polluting the sanctuary. Were vindication to fail, those previously forgiven would be lost for their sins, instead of being blotted out, they would remain on record to testify against them. This, as was previously mentioned, was confirmed in Hebrews 11:40. As mentioned earlier the “us” is the last generation, those who receive the new covenant fulfillment. The “better things” that they receive is the perfection of their characters promised by the new covenant and described in Hebrews 10:1 of what the blood of bulls and goats could never do. Don’t forget that that “perfection” is nothing but the completed Christ within, the “hope of glory.”¹²² The “they” are the ones described in Hebrews 11 which were characterized in Heb. 10:1-4 as being those who retaining a conscience of sins and need for continual atonement.¹²³ Remember that those, who died beforehand, without the “better things” that is, without a church at last made perfect, cannot be made perfect. All hinges on a purged people. Even Rev. 6:9,10 states that the blood of the martyrs under the altar are waiting for vindication *ekdikew Ekdikeo*. The King James bible says, “avenge” but it is defined as vindicate. Therefore, the blood is represented at the bottom of the altar of burnt sacrifice which is in the outer court. It signifies that the blood as represented as the people crying for the Day of Atonement ceremony, through a purged people, to vindicate them i.e. in symbolism of their blood at the bottom of that altar. Therefore, Rev. 6:9,10 match with Hebrews 11:40. This verse is key to understanding what is at stake in the great controversy and why 1844 was a key date in the new covenant prophecy.

¹²² Colossians 1:27

¹²³ Series A, Randy Neall

In Lev. 16 and 23 we see described the procedures for atonement performed on the Day of Atonement (Yom Kippur). For cleansing, two animals were used, one a bull for Aaron and his household and the other a young goat for the sins of the people. This is also spoken of in Heb. 9:7 where it says, *“But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:”* Through Hebrews we have seen the details into this verse. First Christ, through His own sufferings, is made perfect. After that, he through His own sacrifice, perfects and purges the people by the same means, that is by their sufferings (as mentioned in Heb. 5:8,9), through their resisting unto blood running the same race that Christ, their forerunner (Heb. 6:20) ran. It is through Christ’s own sacrifice that it is made possible for His people likewise to be made perfect through sufferings. But the question is, why would two animals be used on the Day of Atonement to represent one sacrifice? But the fact is the people (144,000) are to suffer as Christ suffered, running His race like Him. Therefore, could we not then conclude that the goat represents the people themselves who like Isaac are bound to the altar? The cross is a similar battle and victory to be won by God’s last day people? Many verses predict this portrait.¹²⁴ The cross of Christ represents the final suffering of God’s people. Therefore, if the goat represents Christ, it also represents His people and their sacrifice. Since the church is the body of Christ the sacrifice represents God’s people and their own sacrifice. A living sacrifice. Also, Lev. 16:5 states that the goat sacrifice came from the people, the bull did not. The people supply the sacrifice because they represent the living sacrifice. Heb. 13:10-13 describes the church being admonished to undergo what the goat underwent. We are to follow the Christ, outside the gate (we saw this in Heb. 11:40 and represented in Rev. 6:9,10) as the goat followed the bull outside the gate. This sheds light on the identity of the other goat and on the casting of lots that decides which shall be the Lord’s and which the scapegoat. Both of the goats come from the people, both are kids, both look alike. Only a decision from God, rendered on the Day of Atonement decides which shall be which. If the one goat represents the people within the church whom God perfects and purges through sacrifice, the other goat, also coming from the congregation, would represent those within the church who are rejected (making the decision not to be purged of sin) of the perfected and purging and therefore not sacrificed. This also corresponds to those righteous who have given up sin, allowed purging and have been cleansed, thus placing their sins onto the rejected goat as Satan. Those who are cast out of the camp for not complying with the Yom Kippur requirements¹²⁵ suffer death with their sins on themselves. In other words, if on the Day of Atonement one keeps their sin instead of giving it up through sacrifice (i.e. following the prescribed duties on the Day of Atonement as we spoke earlier), then their sins will consume them. One group separates themselves from sin (the sacrificed goat) and their sins are then placed on the scapegoat, the other group do not separate themselves from sin and they must bear their own sins and guilt.

In the anti-type of the scapegoat, we see that Satan lives during the millennium on a devastated earth, while the others are dead, “with him” as in the “wilderness,” awaiting the 2nd resurrection of judgment. Therefore, the admonition for the people on Yom Kippur to afflict their souls, allows the sins on the Day of Atonement to be placed on the scapegoat (as on the Day of Atonement, and in Eze.9 marking those who “sigh and cry” also see Shattering of God’s people). The scapegoat is representative

¹²⁴ See verses from “Shattering of God’s People”

¹²⁵ We have seen these Yom Kippur requirements in Lecture 6

of those who refuse to undergo the sacrifice and are cut off from the camp, as in Lev. 23:29. The word in Lev. 23:29 is “afflicted” **hn[** *`anah* meaning humbled and “shattered” from self as in Dan. 12:7. This then explains the casting of lots on the Day of Atonement, to determine who is righteous and who is guilty. As also in the case of Aachen, it divides the innocent from the guilty through the Holy Spirit.

Therefore, we have seen that as much as the sacrificed goat represents both the people as the sacrifice of self (144,000) and Christ as the forerunner of that sacrifice. The rejected goat represents Satan and those rejected from the congregation, as the apostate church members, and rejecters of the sacrifice in the last day. Remember, only those who heeded the Day of Atonement duties were able to have their sins blotted out on that day,¹²⁶ just as those who follow the Lamb wherever He goes. Thus Satan represents apostates, and the supernatural power behind apostasy just as the little horn of Dan. 8.

Therefore, in the last day, the scapegoat is disguised as the little horn speaking powerful blasphemous words against the most high, taking away the daily and casting down His sanctuary.¹²⁷ The little horn does not have to upset any of its symbols, or altar the way it has been understood, he only needs to deny the prophetic future significance of it by denying the possibility of a cleansed people, thus taking away the daily and casting the sanctuary down. We will see this develop more in an upcoming lecture.

¹²⁶ The Good News of Yom Kippur, Richard Davidson, Journal of Adventist Theological Society.¹²⁶ Here are the duties for that day repeated from Lecture 6 “(1) gather at the sanctuary for the holy convocation (Lev. 23:27) (2) identify with the ceremony of the High priest as he presents an offering by fire (Lev. 23:27) (3) refrain from work (Lev. 16:29; 23:28,30,31) (4) engage in affliction of your soul (Lev. 16:29,31; 23:27,29,32) (5) and lastly the people were to undergo a work of cleansing, a putting away of sin in their lives

¹²⁷ Dan. 7:15; 8:11

Lecture 11

The Day of Atonement: The Blotting out of Sins

In Leviticus 16, regarding the blotting out of sins on the Day of Atonement, the priest offers the blood of the bull for his household and himself and sprinkles it before the mercy seat in the most holy place.¹²⁸ But it is not until he has offered the blood of the goat that he returns to the holy place and the outer court with the blood of **both** animals, to cleanse both the altar of incense and the altar of sacrifice. This he does only as he has the blood of the goat to combine with that of the bull. Noting that both animals are needed to cleanse the sanctuary describes the fact that not only the Lord's sacrifice, the bull, is needed to cleanse the sanctuary but also the goat *from the people*. And what we have studied so far in these lectures, that only makes sense. At first it may appear that humans are actually atoning for their own sins, this is impossible. But rather the people are symbolized as dying to self which facilitates the atonement of Christ through His blood upon the church, thus cleansing the sanctuary for the very last time. In other words, without the cleansed blood of the bull, symbolized as Christ, mingled with the people's goat, the cleansing could not take place, as Roman 6;7 states, "*for he that is dead, is freed from sin.*" The next verse, verse 8, describes that death to self, only can be achieved because of Christ life, giving us the ability to live His life, thus freeing us from sin. Romans 6:1-11 describes this phenomena.

The entire process from the first sacrifice by Adam and Eve has been predicated upon a final victory of God's people. Hence, they without us should not be made perfect as stated in Heb.11:40¹²⁹ Perhaps this may have the key to that difficult text in 1 Corinthians 15:29, "*Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*" The baptism here spoken of could well symbolize that final baptism that the saints will undergo, by which they will be perfected, thus validating all forgiveness on behalf of previous generations. Those that are baptized with fire purge and perfect the last generation to free up those who died under the old covenant.¹³⁰ In all of this, one technical question presents itself. If, as we are saying, the blotting out of sins of past generations takes place only as the last generation is perfected, as in Heb. 11:40, then what has been taking place since 1844? According to Jeremiah 17:1, sins are recorded on the horns of the altar. And we have just seen that these horns are not cleansed until the living righteous are in Christ perfected and cleansed. The judgment of the dead points to the process, and since 1844, God determines who will receive the final blotting out of sins and who will not have their sins blotted out, but will have to bear them in the sight of a Holy God. When the people are finally cleansed so will be the sanctuary. Peter confirms this in Acts 3:19, where Peter states,

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" Here a definite time is given for the blotting out of the sins of those whom Peter was then speaking, those of whom whose names would be considered during the judgment of the dead.¹³¹ This "time" of that refreshing, is that which immediately

¹²⁸ Lev. 16:14

¹²⁹ Series A, Randy Neall

¹³⁰ Mal. 3:1-4 and Rev. 6:9

¹³¹ Revelation 20:12

follows the cleansed last generation church. Even though the latter rain will fall in conjunction of the times of blotting out of sins, it is still near the end of that time when the final blotting out takes place. The blotting out of sins represents all sins that stood on record against the believer. This refers to both the sins of the dead and the living. The blotting out of sins is associated with the new covenant, the law written in the heart, and the promise to forgive iniquity and remember sin no more. The blotting out is plainly the remembering of sin no more,¹³² both in the sanctuary and the believer's life. However, the forgiveness of the new covenant, in contrast, remembers sin no more. It blots it out from the heavenly sanctuary, thus completely freeing the sinner from future condemnation. Only those that have had their sins blotted out can stand before a unveiled Holy God and live. Thus, new covenant ultimately removes the imperfections rather than covering them. Jeremiah 50:20 states, "*In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.*" See also Ezekiel 36:33.

The investigative or examining judgment, that is, the work of examining the lives of the dead, had been in progress since 1844.¹³³ During this time it is determined who, among the dead, shall be worthy to receive the benefits of Christ's final atonement, the blotting out of sins, which occurs at the time of refreshing.¹³⁴

The book The Great Controversy, states, "*And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement.*"¹³⁵

In the above quote it is noted that the work of investigation is distinguished from the blotting out of sins. Just as in ancient Israel when the feast of trumpets started it forewarned the people of the coming judgment day of Yom Kippur, the Day of Atonement. However, on Yom Kippur the work of investigation started within each person, and only then was it determined by the high priest who would receive the benefits of the final atonement for that year. All who did not partake of their required duties (by faith of course) did not receive the sins blotted from the horns of the altar of burnt sacrifice on that day.¹³⁶

The question is: why wait until one day of the year to blot the sins? Why not blot the sins daily instead of yearly? This question has to be answered from two perspectives. Keep Jer. 17:1 in the back of your mind when understanding this. One, is the perspective of the Old Testament sanctuary and two the anti-type of the Old Testament sanctuary. If we look at the Sanctuary system in the Old Testament wilderness we would understand two things. One, if the sins were blotted out daily then little appreciation for the system and sacrifice would be in place, if the sins are blotting out yearly, as on Yom Kippur, then people realize that their sins are not easily forgotten, Jer. 17:1, by God. In addition, it makes the person who has been forgiven look back at his life during the year and makes him realize the

¹³² See The Great Controversy p. 620

¹³³ See The Day of Atonement and the heavenly Investigative Judgment, Dr. Alberto Treiyeer and The investigative Judgment by Marvin Moore

¹³⁴ Acts 3:19

¹³⁵ The Great Controversy. P421,422

¹³⁶ Jeremiah 17:1, See also The Sanctuary Service p. 143,144 by M.L. Andreason

question; Even though I confessed my sin have I really repented of it? God investigates the heart motive of each person if he or she still desires to cling onto that sin that they have been offering up sacrifices for. That is why on Yom Kippur the 5 duties for that day are to be taken seriously, so that person could stay in the camp because he or she decided to forsake their sins, based on the 5 duties. Whether their sins were besetting or not they must abhor them on that day of Yom Kippur. Therefore, if we look at the new covenant anti-type the sins on record for the person who died, allows God to judge them if they partook of the same Yom Kippur duties in their life in order to benefit from the final blotting out of sins. Remember, the blotting out of sins is actually blotting out of the remembrance of sin in that persons mind. In other words, those who desire to give up those sins, the remembrance for them will cease. Therefore, the opposite is true as well, those who cling to them, through free choice, deny the very life of Christ to enter in and purge sin from their lives. God never coerces our will. Let us look at the book the Great Controversy once again,

“in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance.”¹³⁷

The fact that they cannot bring their sins to remembrance presents the truth that they have no more remembrance of past sins in their lives to bring up, God has blotted them out. As we stated in an earlier lecture the only difference between the old covenant and the new covenant is in Heb. 10:1-4. The blood of bulls and goats could never take away sin and therefore there is a remembrance of sins every year.

The blotting out of the sins of the dead is postponed until the times of refreshing. The latter rains of ancient Israel were always to ripen the harvest for reaping.¹³⁸ Therefore, it is not until then, that there is a cleansed people whose victory vindicates all pardon and forgiveness bestowed during the preceding 6,000 years of the great controversy, again see Hebrews 11:39,40. A period prior to the times of refreshing is required to determine whose sins will be blotted out and convince the universe of God's fairness in this selection.¹³⁹ Only during the millennium does God share with the saved why he made His decisions during the judgment of the dead.

One interesting question to note, and that is, why the delay of the latter rain and times of refreshing? Ellen White states, two points, *“because minor matters occupy our attention and we lack whole hearted consecration to the service of Christ.”¹⁴⁰* But the church has long awaited these rains.

Jeremiah 3:2,3 states, “Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withheld, and there hath been no latter rain; and thou hardest a whore's forehead, thou refused to be ashamed. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?”

¹³⁷ The Great Controversy, p. 620, Ellen White

¹³⁸ Deut. 11:14; Jer. 5:24; Hos. 6:3; Joel 2:23; Zech 10:1

¹³⁹ Series A, Randy Neall

¹⁴⁰ Testimonies vol. 8, p. 21; Christian Service p. 253

The fact that the latter rains have been withheld, is found in Israel, or the churches, whoredoms of their idols of the world and their wickedness. In addition, they *“refuse to be ashamed.”* Sounds like echoes of the message to the Laodicean church found in Revelation 3. This was Sodom’s main sin as Ezekiel states, *“This was the sin of your sister Sodom: She and her daughters were proud and had plenty of food and lived in great comfort, but she did not help the poor and the needy.”*¹⁴¹ The solution is to cry and repent as in Ezek. 9:4. But until the people see their sins and detach from the world, the latter rain will continue to be withheld. All told this just more validates Heb. 11:40.

Though most all those resurrected throughout the ages never reaching this pinnacle of cleansing in their life and reach as what Heb. 10:1 a “perfect” or “completed” people. Many will be saved and then changed into that completeness as the thief on the cross. Those who died with this assurance of salvation but never attained to that level that is required of the 144,000 will be resurrected to that “perfection” spoken of in Heb. 10:1 and pass through miraculous recreation rather than drinking the cup that Christ drank and be baptized in His baptism. That is why the 144,000 have a special place as God’s ambassadors and priests throughout the universe as Rev. 1:6 states, God, *“hath made us a kingdom of priests and kings.”* This pertains specifically to the 144,000 for it was only when the time of the end commenced that the book of Revelation was unlocked to the last generation. The word “made” in verse 6 means **poievw Poieo** it signifies recreated. Recreated while living (144,000) and not miraculously during the resurrection. Nonetheless, both groups will be special envoys throughout the universe justifying the fact that God is Love and has been more than fair toward His creation..

Regarding the people who are resurrected to eternal life, and do not reach the totally cleansed state, the only way that God can then miraculously perfect an imperfect person without violating his freedom of choice is through the assumption that that person would have freely chosen such perfection had the opportunity afforded itself. And for God to recreate on the basis of that assumption, that assumption must be obviously proven beyond a reasonable doubt. Would an imperfect person in fact have freely chosen total perfection, even at the expense of the fearful ordeal through which the 144,000 will go through? Would he, through free choice, have been willing to pay the ultimate price? That price being the new covenant written in the heart, drinking the cup that Christ drank and thus going through the judgment of the living. Therefore, that is why the sanctuary had a judgment that God (the high priest) investigates each person’s life just as on Yom Kippur. The feast of trumpets were 10 days of warning that the Day of Judgment was coming, that’s how important this was and how and why God wanted to instill the seriousness of that day!

How could a person, let’s say who died in 1686, would have gone on into perfection if none eventually never do? How is it to be presumed that one would have never attained what none will ever accomplish? Therefore, for obvious reasons there must be a completed cleansed last generation people if it is to be assumed that the imperfect of previous generations would have gone on to perfection had they the opportunity. The sanctuary prophecy’s of it and requires it, as does Heb. 11:40. It was through freedom of choice that innocence was lost and it must be through freedom of choice that it is regained. Therefore, not only will it happen as the sanctuary proves it will, but it will ultimately prove that freedom of choice upholds that decision. Satan’s accusations then, that the law written in the heart cannot change a person’s freedom of choice not to sin, will be forever proven false.

¹⁴¹ Ezekiel 16:49

A key point to this last overcoming generation is that the power of sin can never be broken until its evil is fully revealed. The answer is found in the cross, in its deepest and most profound ways. The fact that God Himself is subject to the realities of the effects of sin is a sobering thought. Therefore, the truest sense of what constitutes the gospel is the polarization against sin through a display of love. As low as evil is in its most diabolical state or act, it must contrast to the highest good that God has performed for us and in us as it relates to the cross of Christ. This chasm is deep and wide, and then only then can we fully appreciate what Christ has done for us in its fullest sense contrasted and fully recognizing how fully evil is.

Thus, unless the sanctuary is at last cleansed by the final generation, none who have been redeemed during the period of its defilement can at last be saved. The fate of the entire 6,000 year process hinges upon the final hour. Jesus Himself referred to this hour as “the hour of temptation” in Rev.3:10 that comes upon the whole world and which was not put upon the Philadelphian church but will be placed during the history of the Laodicean church. The church period where the 144,000 will emerge.

Therefore, it would only make sense that Satan would concentrate his greatest effort during this period of time in order to prevent a cleansed, completed and purged remnant people. At the end, it matters not to him if they have partially achieved, as have previous generations of the faithful. All that matters to him is that their complete cleansing be prevented. This is why Dan. 8:11 is so well defined by the little horn. To take away the “daily” is to make none effect by it. In other words, only through the daily can one be forgiven and cleansed of sin. If there are a people who do not believe that total victory over our sinful natures is possible then the daily is cast down by it. It null and voids the purpose of the daily thus “casting down the place of his sanctuary.” Making null and void of the sanctuary’s work for sinners. One could praise sanctification but deny the possibility of what it can do: completely cleanse and purge a people. This contradicts why Christ has set up the sanctuary system to begin with.

Therefore Satan has been at work within the church purposing the impossibility of a completed people, a victorious people over sin. The seal of that victory is the Sabbath. As we already looked in Heb. 3 and 4 that when we enter into God’s rest by faith the Sabbath becomes that seal of promise by which we entered. The Sabbath is the only commandment that links entering into God’s rest as Jesus did on the cross. It is the only commandment that allows those who do enter in have the new covenant written on their heart. It is the only commandment that seals the remnant people. It is the only commandment that allows us “rest” with the Creator of the universe. Satan hates this commandment for he knows that upon it, hinges the entire great controversy.

Lecture 12

The Laws and Variables of the New Covenant

Within the new covenant are certain laws and variables which we now look at. We know the laws of basic physics such as what Newton taught. The laws of motion in gravity such as that which goes up must come down, and the law of equal and opposite reaction, such as for every action (force) in nature there is an equal and opposite reaction. God has spiritual laws as well. Some are related to us as paradoxical statements such as *“the last shall be first and the first shall be last.”*¹⁴² and *“whatever a man sows he shall reap.”* Though they may appear to be a hyperbole, as there are many in the New Testament¹⁴³ this quote from Mt.19:30 and Gal. 6:7 are not. They are rather a reality that links a law within the new covenant .

We will examine four:

- 1) Faith and sin are mutually exclusive, that is, the more of one, the less of the other. They are mutually exclusive for the same reason that as are light and darkness, sight and blindness.¹⁴⁴ John 3:19-21 and Romans 14:23. Are good examples of this.
- 2) Faith and obedience are inseparable; that is, the extant of one is the extant of the other. They are inseparable for the same reason that heat and fire, water and wetness, understanding and appreciation, knowledge and wisdom are inseparable. Romans 1:5 and 6:16 exemplify this.
- 3) Sin and condemnation are inseparable. The elimination of condemnation thus of necessity entails a total elimination of sin. An example of this is in John 5:24.
- 4) Faith works by love and is exclusive to fear and hate: Paul states that Love is the foundation for faith, Gal. 5:6 and 1 John 4:18 states that perfect love casts out fear. Others verses are found in 1 John 4:17,20.¹⁴⁵

The above laws are what the new covenant is based upon. God cannot and will not circumvent these laws in order to save anyone. If He did, it would only destroy Him and the government by which He operates.

As we look at the above statements, we must conclude that the faith that comes within the new covenant has not any trust in either human merit or our human nature. Our human natures are at battle with the faith of Jesus that he desires to infuse within us. Jesus already won the victory, and the faith that he was instilled with by the Father, is the same faith he desires to instill within us. He becomes a present reality within us as 1 John 4:15 states, *“Whosoever shall confess that Jesus is the Son of God, God dwelled in him, and he in God.”* And that Habakkuk 2:4 states, *that “the just shall live by His faith.”* This is why that throughout the bible faith is the condition held in order to enter into the new covenant experience. Hebrews 3:6 states to, *“hold fast the confidence and rejoicing of the hope firm unto the end.”* Hebrews 11 describes the faith as our admonition and written for our admonition, upon whom

¹⁴² Mt. 19:30

¹⁴³ See Luke 14:26

¹⁴⁴ Jn. 3:19-21

¹⁴⁵ Series A, Randy Neall

the ends of the world are come. Heb. 11:1 states, *"Now faith is the substance of things hoped for, the evidence of things not seen."*

Let us look at two of the words in this verse.

"Substance" = *Hupostasis* (hoop-os'-tas-is) = means = essence

"Evidence" = *Elegchos* (el'-eng-khos) = means = confidence/assurance

Therefore, faith is the essence of the things we hope for and even though we know it is real, here's the "evidence" but yet we cannot see it. The NCV version puts it this way, *"Faith means being sure of the things we hope for and knowing that something is real even though we do not see it."* Faith is a vision, a "substantial reality" in your mind and the more you hold that reality in your mind it brings about conviction and assurance. Proverbs 23:7 states that *"as a man thinketh in his heart so is he."* So then faith is a movement towards action. One sees something and then press towards it. The pressing forward is the works of faith. James, says *"faith without works is dead."* In other words, I have faith enough to act upon it. The faith of the new covenant is not man centered but entirely Christ centered.

Paul states, that sin and faith are mutually exclusive, *"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."* 2 Cor. 4:3,4.

And also in John 3:19-21. The struggle during the great time of trouble will be to maintain the sight of faith while dealing with our past. As Jacob battled at the river Jabbok with the Angel of the Lord, if Jacob did not previously repent of his sins twenty years earlier his faith would have rejected his hope. And as we mentioned earlier in Heb. 11:1, the victory of faith is a victory of sight. In view of this it is only the love of God made manifest within us that the victory can be gained. The human heart blinds us to the realities of the love of God to make possible the victory through faith. It is to break forth and allow our faith to act upon what we learn is right, if not we will be self deceived, by not acting upon our faith, as James 1:22 states. To be forgiven within the new covenant is to be given a cleansing perception of the love of God. Faith is the sight that excludes sin. It is only through faith, and its definition in Heb. 11:1 that accomplishes the cleansing that is needed in the sanctuary. The meaning and purpose of the High Priest, as Christ, is revealed in the new covenant, is His desire for us, His capacity for us to be filled and, and His prediction to perfect and cleanse His people.

Lecture 13

The New Covenant/the Everlasting Gospel and its rejection

We have already seen how the New covenant differs from the Old but we also need to remember particularly that the new covenant supersedes all excuses, types and realizes that there is a day that will correct all wrongs. If God decides to put asleep a certain amount of people at the end times, then those remaining will have the opportunity to fulfill every sanctuary antitype in the Old Testament and find victory in Jesus for their souls. Hebrews 10:19 states that *"he taketh away the first so that He may establish the second."* When Christ moves from one apartment to another or from the outer court to another apartment, His true followers will follow Him. Those who do not follow Him will be deceived by Satan in that previous apartment. This was true as it relates to Israel continuing their sacrifices after Christ, the true lamb was sacrificed. Not many people in Israel followed Christ, because He didn't fit their description of the Lamb. They wanted a lion not a lamb. And as people will look for a lamb today Jesus is prepared to come as the Lion. It states, *"the children of Israel could not steadfastly look to the end of that which is abolished."*¹⁴⁶ The Jews just could not see the end of the sacrifices in Christ. But Hebrews tells us that unless the first is taken away, the second cannot be established. Never did the followers of Christ see that the temple sacrifices would end in the death of their Master. Only after Christ's death do we see Him walking on the road to Emmaus giving a systematic bible study on the fulfillments of the messiah from the Old Testament. The end of the journey of the new covenant is the law fully written into the heart. Not only do we know that only Christ can do that, but He gives us the desire to do it as well. The heart of the new covenant, is the everlasting gospel. It is the thrust of the first angel's message found in Rev. 14:6. The question is, how could a gospel that is so different than before be called and everlasting or a changeless gospel? How is it different that what the Christian world knows now? As mentioned we already know how important the old verses the new covenant are. We also have seen what the transition from the old to the new involved, Christ the High Priest moving from one apartment to another, from perpetual substitution to an end of substitution. How could a gospel bringing a change of this order of magnitude be called an everlasting gospel? Therefore when Christ ratified the new covenant by His death¹⁴⁷ in 31 AD, it was different than what had gone on before. We have seen that the new is a fulfillment of the old types and prophecies and a further development of what the old required. We have already seen in Lecture 5 how the shift of the covenants occurred.

Refusing the everlasting gospel will be refusing the spirit to work on the heart and *"I the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed,"* Isaiah 29:10,11.

To be blind regarding the purpose and insight into the new covenant and its fulfillment is only trying to understand a sealed book without the eye salve of the Holy Spirit. Sooner or later the little horn's

¹⁴⁶ 2 Cor. 3:13

¹⁴⁷ Hebrews 9:14-17

counterfeit will be seen as truth and self deception will be the fruit of the counterfeit. The veil will be the covering that causes the blindness. The truth of the everlasting gospel will be branded as a radical, an apostate gospel compared to the ancient truths. Having denied the true significance of the daily (victory in Christ over sin), theologians will have no difficulty in proving the everlasting gospel to be antithetical to the gospel of past ages. But such arguments coming from the little horn will appear compellingly sound. The little horn will cite the reformers and say, "Did not God say that this was the gospel?" Did not God use these men? The deadly form of apostasy in the last age will be a great last deception, not from a radical new doctrine but rather a rejection of the new. A rejection of further provable truth of the everlasting gospel. Ellen White described this as a continued worshiping toward the very apartment where Christ Himself once was, but from which He since departed. The deception of the little horn will thus appear, in a compelling sense, to have on its side the respectability of antiquity.¹⁴⁸

In all of this the little horn will duplicate, on a spiritual level, the history of the Jews. No apostasy of Bible times more fully reflects the apostasy of the future than does that of the Jews of Christ's day. Therefore, we can say, *"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."*

¹⁴⁸ Series A, Randy Neall

Lecture 14

The Refiners Fire of the New Covenant

We have seen that God predicted and promised a victorious church not having spot or wrinkle, or any such thing.¹⁴⁹ In order to have the last day new covenant infused into the heart of each new believer the new covenant requires a refining process and those who refuse this refining process are to be separated from the just as on the day of atonement. Both the perfecting of the righteous and the removal of the unrighteous will occur at the same time. Both processes are spoken of in Zech 13:7-9,

“Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.”

This passage is a prophecy of the new covenant. The third shall go through the burning trials in order for them to be purified and fully reflect their Shepherd. Not only does it prophecy of the two-thirds being cut off but the success of the third going through. Hebrews gives us a warning concerning our response to the new covenant.

“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.”¹⁵⁰

Everything that can be shaken will be shaken and only those who do not resist the refiner’s fire will be purged as that one third.

“ And it shall come to pass, that he that is left in Zion, and he that remaineth (shaking) in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”¹⁵¹

The world will learn righteousness.

“Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”¹⁵²

¹⁴⁹ Eph. 5:27

¹⁵⁰ Hebrews 12:25-29

¹⁵¹ Isaiah 4:3,4

As we saw through the spirit of burning is the blood purged from the horns of the altar (Jer.17:1) in Jerusalem.

"And it shall come to pass, that he that is left in Zion, and he that remaineth (shaking) in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."¹⁵³

It is for the glory of God and His character to be revealed in His people, that affliction is placed on them.

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another."¹⁵⁴

The new covenant of the law written in the heart, divides the wicked from the righteous. Only an appreciation for what Christ has done and what He desires to do in and through us will make us as refined as gold.

Let us look at the shaking as it relates to the Day of Atonement, Yom Kippur.

"And the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy From among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings."¹⁵⁵ Notice the connection between the Day of Atonement

and the Sabbath. The Sabbath and the Day of Atonement are related because the New Covenant and the most holy place are closely related.¹⁵⁶ This we had seen in Heb. 3 and 4. The Sabbath was the first truth to be revealed soon after 1844 and the Day of Atonement. Even on Yom Kippur, as stated above, the Sabbath was to be the basis by which the unrighteous were to be removed among the righteous.

"For any person who does not afflict his soul on that day shall be cut off from the people."¹⁵⁷ For those people who are complacent in their lives and decide not to further their personal relationship and development in the Christian walk by being unappreciative of the cross and it's benefits, God will search those people out. *"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled in complacency: who say in their heart, The LORD will not do good, neither will he do evil."¹⁵⁸* These are the ones whom Lev. 23 marks out for separation from the

¹⁵² Isaiah 26:8,9

¹⁵³ Isaiah 4:4

¹⁵⁴ Isaiah 48:9-11

¹⁵⁵ Lev. 23:26-31

¹⁵⁶ Lev. 16:31

¹⁵⁷ Lev. 23:27-29

¹⁵⁸ Zephaniah 1:12

righteous. Such is the shaking on the Day of Atonement and in Malachi 3 where the Messenger of the Covenant not only purifies the sons of Levi (*But ye are a chosen generation, a royal priesthood 1 Peter 2:9*) but serve as a swift wicked against the wicked.

Isaiah 6 is another example of the shaking. Isaiah was in the most holy place when the vision took place. He was convicted of his sin, then cleansed, and then from the most holy place, given a special message concerning his people. The message would have the effect of *"making the heart of the people fat, their ears heavy, and their eyes shut, lest they see with their eyes, and hear with their ears and understand with their heart convert and be healed."* Isa. 6:10. This would continue throughout the land through apostasy until it was utterly desolated. But yet a remnant remains faithful and undestroyed, *"But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."*¹⁵⁹

Isaiah says a tenth remains like the stump of a felled tree. Also in John 2 the shaking is perceived through the cleansing of the sanctuary by Christ himself, the messenger of the covenant (Malachi 3). The cleansing of the temple twice by Christ (once at the beginning of His ministry at the time of Yom Kippur and the other at the end of His ministry at Passover) parallels the strong statement of Daniel 8:14.

¹⁵⁹ Isa. 6:13

Lecture 15

The Cleansing of the New Covenant Sanctuary

We have already seen that the very covenant that Christ initiated by His earthly life and death is prophetic of the covenant by which the sanctuary will at last be cleansed. In view of this, that was the reason why the sanctuary was cleansed on earth by Christ during His ministry. It was a prophetic gesture of what Christ would perform in the future. Also the reason the veil was torn, was to show the ministry was changing hands and going into heaven. As we had seen in Lecture 5, this shift of ministries, duties and apartments of the sanctuary are progressive until the very end of the fulfillment of the new covenant. The new covenant that Jesus initiated by His life and death is prophetic of the new covenant that will soon be. The sanctuary in heaven will soon be cleansed, the inner veil that was ripped on earth is prophetic of another that will be dramatically removed; the temple that was then, will be prophetic of another that will be left desolate, though occupied as business as usual, similar to Jesus' day.

Therefore, we will see the same turn of events the baptism of the cross that Christ experienced¹⁶⁰ is prophetic of a future cross, of a similar experience by God's people, by which the veil will be drawn, the new covenant commenced the sanctuary cleansed, the righteous perfected¹⁶¹ and the wicked shaken out. Therefore, the cleansing of the temple twice by Christ during His ministry is prophetic of cleansing that will soon take place. Each cleansing during Christ's day occurred during the one of the most important feasts of the year, Passover.¹⁶² During that cleansing of the sanctuary (temple) the wicked were removed and the righteous remained. When the Pharisees asked what the cleansing was a sign of Jesus answered, "*Destroy this temple, and in three days I will raise it up.*"¹⁶³ In other words, what He accomplished by cleansing the temple He would later accomplish by His death. There is a very close connection between the cleansing of the temple and His death, because when he died the veil was removed precisely as it is when the sanctuary was cleansed.¹⁶⁴ What He accomplished by cleansing the sanctuary he would then accomplish by His death.

So it was. Christ drove out the wicked from the temple with a whip, He died, He cleansed His 12 apostles and Judas was cut-off. Then the shaking was seen in the nation at large. For three and a half years, the same period of time of Jesus' ministry, the disciples worked among the Jews in Jerusalem. And even "*a great company of the priests were obedient to the faith.*"¹⁶⁵ Many more were converted, three thousand in one day. But in Acts 7 the stoning of Stephen marked the rejection of the sanctuary as Stephen dies, he quotes Isaiah 66 (describing the rejection of the sanctuary by the rejection of the sacrifices) and he also tries to quote Ezekiel 44:8, which states that only those who have circumcised hearts can enter the true sanctuary, now in heaven, but the rejecters of Christ were found no longer in God's true church. The true church remained and rapidly grew and prospered. But cast out was an

¹⁶⁰ Mt. 20:22,23

¹⁶¹ Heb. 10:1

¹⁶² Mathew 21:12, John 2:14-20

¹⁶³ John 2:18,19

¹⁶⁴ According to Rabbinic tradition the innermost veil was replaced yearly, The Pentateuch and Haftorahs, J.H. Hertz

¹⁶⁵ Acts 6:7

entire church and its leadership.¹⁶⁶ This was the true shaking of the Old and the beginning of the New. Those who rejected the new were rejecting the new covenant and clinging to the old covenant based upon types in sacrifices. God wanted the old to point to the new, not replace the new. But when the new came the Jewish nation rejected the new because of their ignorance of what the old was pointing to. That was Jesus' description of not putting new wine in old wines skins.¹⁶⁷ However, by all outward appearances the physical temple remained and the true temple, Christ,¹⁶⁸ disappeared.¹⁶⁹ However, we should not confuse the physical church with the spiritual church, because not all of Israel is of Israel,¹⁷⁰ and the true tabernacle is Christ's body which will be composed of His true followers.¹⁷¹

Therefore, the cleansing is a crucial yet painful process that foreshadowed the birth of a new people. The apartment changes in the sanctuary have always been painful in one aspect or another. However God's intention is to bring His people greater truth and light. And His desire is to have an intimate relationship with His people that will supersede any superficiality that the worldly church offers.

¹⁶⁶ Series A, Randy Neall

¹⁶⁷ Matt. 9:17

¹⁶⁸ Heb. 8:2

¹⁶⁹ Hosea 8:8

¹⁷⁰ Romans 9:6

¹⁷¹ 1 Cor. 12; Signs of the Times Feb. 14, 1900

Lecture 16

Two Tabernacles, two covenants, two churches

In Hebrews 9:1-8 is a description of two tabernacles, representing two covenants, which in turn stands for two churches. We had just seen that one is holding onto the old and denying the new, the other embracing the new and ceasing the defilement of the old. Prior to the emerging of the new covenant, there is only one tabernacle and one church. During this time, the worship of all is directed to the holy place with the most holy place veiled from view. But when the veil was ripped and the opening of the veil to the most holy was revealed, there becomes one apartment that was previously was two. The second begins as the *"true tabernacle which God pitched and not man."*¹⁷² This true tabernacle in heaven is to produce a purified cleansed church, of which the old church tabernacle could never perfect, (see Hebrews 10:1-4.)

But the first church or old tabernacle, after the death of Christ, continued their useless sacrifices and form of worship until 70 AD when the temple was destroyed. To this first church, the second church once belonged. God's intention was never to have two covenants but rather the everlasting covenant which would have perpetuated throughout all ages. However, seeing that the first *"could never make the comers perfect"*¹⁷³ He would then *"take away the first that He may establish the second."*¹⁷⁴ We saw in lecture 5 that there was a shift in the covenants, apartments, and tabernacles. And it is only by faith that we follow Christ from one to another. When light is presented, one must prove whether the light is true, *"to the law and testimony"*¹⁷⁵ and then by faith we follow that light. A rejection of that light leaves that person in the previous apartment, tabernacle and/or covenant. That is what happened to the Jewish nation. This is spoken of in Romans 9:1-9 by Paul, but especially in verses 7 through 9, *"...For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son."*

Paul speaks of the physical descendants of Abraham who once had the law, covenants, etc. They were once God's true church of whom Christ's lineage is recorded. The promises given to them were sworn by an oath of God.¹⁷⁶ The promise made to Abraham was based on faith.¹⁷⁷ God did not say, "I will make of thee a great nation if..." The promise made to Abraham, as the new covenant as recorded in Jeremiah 31, was unconditional. After describing the new covenant, Jeremiah states, *"Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease*

¹⁷² Hebrews 8:2

¹⁷³ Heb.10:1

¹⁷⁴ Heb. 10:9

¹⁷⁵ Isa. 8:20

¹⁷⁶ Deut. 7; 29:12,14; Heb. 6:17; Luke 1:73

¹⁷⁷ Gen.15:5

from being a nation before me forever."¹⁷⁸

Did the above "ordinances"(laws) ever fail? Here was the pride of the nation Israel. They were God's chosen. They were assured of His favor. They would never be cast off. And yet for them, the promise did not come to pass. They were cast off. God did not work through them anymore to become a great nation nor continue His work through them as a nation. But did the promises fail? Not so, says Paul. "*It's not that God failed to keep His promise to them, But only some of the people of Israel are truly God's people Israel:*"¹⁷⁹ There was only one way for Paul to defend such an assertion, and that was to redefine who Israel was. The promise that God made was to make Israel a great nation. And if Israel failed to become a great nation, it only was because this Israel was not in fact Israel. The Jews were not in fact Israel. They would say they are Jews, and prove it by their birth certificates, their loyalty to the law, the prophets, their religious zeal, their support of the temple, and their love for Moses and God. And yet Jesus said that their house was left desolate.¹⁸⁰ Yet their claim would be the very "*blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*"¹⁸¹ Furthermore, the only way Paul could prove that Israel is not Israel, and defend the unconditional promises, is to show a connection between the new Israel and the old Israel or the ones whom the promises were first given. And this he does in Romans 9:1-9,

"v1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. v3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; v5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. v6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. v9 For this is the word of promise, At this time will I come, and Sarah shall have a son."

We can see that there are two definitions for the church in these verses. The first is found in verses 3-5 where Israel is defined. The definition here is describing the Jewish nation **before** the rejection of Christ, who was the fulfillment of the promises. This nation is defined in physical terms as stated in verse 3 "*kinsmen according to the flesh who are Israelites...*" but with the rejection of the Christ, the definition changes. No longer are Abraham's flesh counted as the seed to the heirs of the promise but rather the children of the promise are counted as heirs, these have now become the heirs. The blessing of Abraham is now come upon the gentiles through faith as Gal. 3:14 states. And Gal. 3:7-9 Paul further states, "*Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.*"

¹⁷⁸ Jer. 31:35,36

¹⁷⁹ Romans 9:6, NCV

¹⁸⁰ Matt. 23:28; Luke 13:35

¹⁸¹ Rev. 2:9

The ancient promises were made to the descendants of Sarah through Isaac, and not Ishmael who represents that of the flesh and not faith. Therefore, the new church or new Israel inherits the promise through Abraham by faith and not by the flesh, or by lineage descendants of Abraham. The same distinction between Hagar and Sarah is also drawn between Jacob and Esau. Having spoken, in Romans 9:9, of the promise to give Sarah a son, Paul, in the next verses extends the analogy to include Jacob and Esau. He says,

“And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.” Romans 9:10-13

What Hagar and Ishmael were to Sarah and Isaac, Esau was to Jacob. Paul equates this to the true church, the church of the promise, not only with Sarah and Isaac but also with Jacob. Therefore, Esau with Hagar, are identified with the church according to the flesh. Both Jacob and Esau were sons of Abraham, but only Jacob is ultimately acknowledged as heir. However, Romans 9:1-9 tells us that both the church according to the flesh, and the church according to the promise, are in the time of the new covenant. The church according to the flesh is usually acknowledged as the true church. But how could that be? How are there two churches? Because as long as the wheat and the tares exist in one church, the church in which they both belong would have to be logically the church according to the flesh or the visible, the institutional church.¹⁸²

The church visible, has two directions. One, it can be purified totally that not one tare would be in the church and then be pronounced as a victorious church, or it can be that the church, as in the days of Christ, would be intolerant of the children of the promise within the church and openly and officially distinguish themselves from the children of promise and exclude them.

Strangely enough we have seen that what appears to be the correct way is sometimes not that way, *“the first shall be last and the last the first.”* According to our eyes the order of things becomes opposite. Sarah was too old to have a child, the firstborn, Esau, was the heir and not Jacob, David was the youngest of Jesse’s son not the firstborn and even Jesus who became our high priest was from the tribe of Judah and not Levi where the priests came from.¹⁸³ Therefore, what we need to see is that what is more important in God’s eyes, the spiritual heirs supersede the physical heirs, *“that which is of the flesh is flesh, and that which is of the spirit is spirit.”*¹⁸⁴

We see a confrontation during Christ’s day dealing with Christ and the institution He set-up through the priestly service. Caiaphas, who being high priest at that time, rejected the true high priest, Christ. It was a clash against spiritual principles and purposes of the sanctuary. Caiaphas only represented a shell of the national institution, and the Jewish nation rejected the deeper purpose of the sanctuary; to cleanse a people and bring forth fruit as a nation. This was later proven by the stoning of Stephen as a rejection of the Sanctuary by the Jewish nation when Stephen began to quote Isa. 66:1-4 and Ezek. 44:8 of which he never had the opportunity to finish those verses he began. Thus Stephen’s death ended the 70 year prophecy, and the Jewish nation continued in a system void of God without knowing what the

¹⁸² Series A, Randy Neall, A-8-9

¹⁸³ Hebrews 7:14

¹⁸⁴ John 3:6

abomination was that desolated and voided their temple. To the Jewish institution darkness was light and blindness was sight, *“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”*¹⁸⁵ All of this was included in Paul’s redefining of the church in Romans 9. The church visible had excluded itself from the church invisible.

Therefore, if the promises were to be fulfilled, the church would be redefined and having a priesthood of all believers.¹⁸⁶ Therefore,

*“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.”*¹⁸⁷

The new church would now have the opportunity to have the law written in their heart by a new heavenly High Priest. One who would fulfill the promises of the new covenant and then the children of the promise would become the true heirs. Though upon these promises, the church visible had been founded, the promises in the end, would be only for those who would desire to receive them. When God casts off the church according to the flesh, that doesn’t signify the end of His church nor the removal of His kingdom from the true children of Abraham. It rather signifies the removal of His kingdom of all who are not born of the promise of the new covenant. It signifies the giving of the kingdom to Abraham’s true heirs, those who, through faith in God’s advancing light, become the true heirs of all that was previously and symbolically committed to the church according to the flesh.¹⁸⁸

Theirs is an everlasting covenant. In them is seen all that the earlier church was meant to be.¹⁸⁹

It was at the cross that the division between the old covenant and the new commenced, and the people of the old and the new clashed. From that point the two became opposites. The old covenant people persecuted the new covenant people because they did not understand the fulfillments of the old covenant or the fulfillments of the spring feasts which pointed to their Lamb/Messiah.¹⁹⁰ One was ruled by Satan the other by God. One refused to advance with light and thus became darkness, the other with unveiled face, passed from glory to glory from faith to faith.

The shaking at the cross was brought about by the rejection of light and truth, and enforcement against the light by the wicked, motivated by Satan. By removing the righteous from among their midst, the wicked, by their own act, exclude themselves from God’s church. Therefore, they sift themselves out of truth and light. Such is the shaking of the Day of Atonement. Jesus suffered without the gate, and His followers will be constrained to go forth unto Him without the camp, bearing His reproach.¹⁹¹ Such will be the shaking when the veil of the most holy place is removed. The saints will undergo, for their own purification, the experience of the cross and be baptized with the cup as the earlier apostles had drunk

¹⁸⁵ Mathew 21:43

¹⁸⁶ Ex. 19:6; 1 Pet. 2:5,9; Rev. 1:6

¹⁸⁷ Heb. 8:6-8,10

¹⁸⁸ Series A, Randy Neall A-8-11

¹⁸⁹ Jer. 31:33

¹⁹⁰ See Acts 6:13; 21:28 and 1 Peter 1:19

¹⁹¹ Hebrews 13:12,13

of that cup. This experience occurs at the time of the shaking, when inner decisions are mingled with outward persecution. The enemies of truth will unite with the enemies of darkness against the people of God. It is at this time, referenced as the valley of decision in Joel 3:14 when the harvest is ripe and many are making mental decisions for truth. It is also referenced in Zech 12:10,11. Zechariah compares the lamentation for the putting of the Messiah to death as to the great national mourning for King Josiah, in the valley of Megiddon where Josiah died by going against God's will through King Necho of Egypt.¹⁹² It is at this time that the church appears about to fall. During the disciples time it appeared to have fallen. Therefore, as Zech. 12:10,11 states, *"during the end times when the latter rain falls as the spirit of grace and supplication is poured upon God's people, "they will mourn upon Christ whom they pierced and that mourning will be as at the time of Josiah."* Having mourned and received the latter rain they carry God's last message to the world.

¹⁹² See 2 Chronicles 35:22 Henry comments, *"It is like the mourning of a people for the death of a wise and good prince. It shall be like the mourning of Hadadrimmon in the valley of Megiddon, where good king Josiah was slain, for whom there was a general lamentation (v. 11), and perhaps the greater because they were told that it was their sin that provoked God to deprive them of so great a blessing; therefore they cried out, The crown has fallen from our head. Woe unto us, for we have sinned! Lam. 5:16. Christ is our King; our sins were his death, and, for that reason, ought to be our grief. (3.) It is a general universal mourning."* Jeremiah wrote Lamentations because of Josiah's death. The greatest mourning in the recorded in Jewish history.

Lecture 17

The New Covenant: Buying the gold purified in the fire

The church will go through a terrible ordeal. This “terrible ordeal” is brought out in the book Early Writings,

“I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all whom were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.”¹⁹³

Here is described an experience of the horror of great darkness which the saints endure during the shaking. Note that many similarities to the cross of Christ and the importance of affliction as on the day of atonement. Those who are not afflicted of soul will be cut-off from the camp. This “terrible ordeal,” is said to attend the shaking, as in 2 Selected Messages, “We are to be ready and waiting for the orders of

God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils and obey the national laws to exalt the Sabbath instituted by the man of sin, to the disregard of God's holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast.

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their

¹⁹³ Early Writings. P.269-273, Ellen White

mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ."¹⁹⁴

Remember the church appears about to fall, but the purpose is, so that sinners are sifted out. Now let us again look at Early Writings, "*I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.*

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified."¹⁹⁵

Here we see a dimension of the conflict that didn't appear earlier. Previously she spoke of an internal anguish, but here that internal anguish occurs in the midst of the strong opposition of those who have rejected the Laodicean message. It is strong enough to cause a shaking within the church. The message is key, for it comes from the true Witness Himself, uplifts the standard, which is Christ, and those who hear it and receive the message it produces a profound effect upon their hearts, working deep repentance of which they obey and are purified. The message is the new covenant message of Zech. 12:10 and 11, we had seen, one of "*looking upon Jesus whom they pierced.*" The Hebrew word for "look" is **tbn Nabat** and it signifies "*behold(ing)*" It is by beholding we become changed.¹⁹⁶ When one beholds Christ and realizes the deeper meaning of the cross he will then "*mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*" Those who refuse to see Jesus and be changed by Him in this matter are holding onto this world in an unconscious or conscious state which allows them to "be-little" the message, rationalize it away, or re-create a God in their minds of one who loves but doesn't really care about our cleansing. This message to the Laodiceans is one to buy gold tried in the fire. And is compared to Zechariah 13:7-9, "*Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.*"

This is the experience called forth by the True Witness for the Laodicean church to endure. They will be afflicted by the cross experience and thus be tried as gold in the fire. As many as God loves He rebukes and chastens. Concerning the chastening God says,

"I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, because thy sins were increased, I have done these things unto thee."¹⁹⁷

¹⁹⁴ Selected Messages, p. 380. Ellen White

¹⁹⁵ Early Writings p.271. Ellen White

¹⁹⁶ 2 Cor. 3:18

¹⁹⁷ Jeremiah 30:11,14,15

The same chastening of the True witness appears in Hebrews 12 as resisting against sin as sons, for bastards, Hebrew says receive no chastisement. They refuse to afflict their souls. Says the Psalmist, *“ They are not in trouble as other men; neither are they plagued like other men. Therefore pride compassed them about as a chain; violence covered them as a garment. They are corrupt, and speak wickedly concerning oppression: they speak loftily.”*¹⁹⁸ God chastens His sons whom He loves.

The counsel to buy gold from the True Witness, Christ Himself, is the counsel to be purified as He was and to drink of the cup that was spoken of in Mathew 20:22 and 23. As he was made perfect through sufferings, the last day church will be brought to a test that the new covenant experience requires.

It is spoken, *“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.”*¹⁹⁹

This is what the new covenant predicts and promises and what the True Witness requires. This will cause a shaking. As we have seen the True Witness is the messenger of the covenant spoken of in Malachi 3:1-3,

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”

Many today do not feel the need for cleansing or to be refined as gold. It is not something anyone looks forward to, but at the same time it is the only process by which a purified people will come forth as “gold,” that is tried in a fire. Daniel 2 epitomizes this in a literal sense when Shadrach, Messach and Abednego stood by faith and entered the furnace of Nebuchadnezzar. We have to give up many preconceived ideas of what constitutes what the truth for today is, or present truth as we need it. Only those, who like in Daniel 2 stood by faith not to worship the image, will be those who will have heeded the counsel to buy the gold tried in the fire. For to “buy” that experience, is what we give God to purchase the gold tried in the fire, and is nothing less than our total selves, a living sacrifice. We have a picture in Early Writings when the saints have gone through the shaking and Ellen White describes the prophecy in Joel 2 when God’s people are *“...as a strong people set in battle array... They shall run like mighty men; they shall climb the wall like men of war; and they shall march everyone on his ways, and they shall not break their ranks Neither shall one thrust another; they shall walk everyone in his path: and when they fall upon the sword, they shall not be wounded...The earth shall quake before them... the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?”*²⁰⁰

What a powerful description of God’s ordered purified remnant not only fulfilling Revelation 18:1 but passes through the “terrible ordeal” by faith.

¹⁹⁸ Psalm 73:5,6,8

¹⁹⁹ Testimonies 2, p. 187, Ellen White

²⁰⁰ Joel 2:5-11

Now let us see how Ellen White describes this scene,

"Said the angel, "Look ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them; yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: "Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm can bring salvation." These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance."²⁰¹

Through the shaking and the apostates already removed they go forth as Joel's prophecy as an army set in battle array proclaims with power the everlasting gospel in the judgment setting. During these times of refreshing, when the sins are removed from the sanctuary and blotted out, the message of this group awakens the persecution against them. This message ignites a polarization of the wheat from the tares within the world and the within church.

²⁰¹ Early Writings, p. 270-272, Ellen White

Lecture 18

The Changing of the Churches

Just as the former rain fell, and *after* the shaking of the Jewish church of that time, the majority of the latter rain will most likely have fallen *after* the shaking, which had been caused by the counsel to the True Witness of Laodicea. As the days of the apostles, those who were shaken out will continue as the same body, now defined as the body of flesh, in which the true followers once abode. Though apostate, this body will yet profess full belief in all that was once committed to it, just as the Jews, after the cross, continued reverence for Moses and the prophets. This will therefore cause for confusion on the part of many. The conflict will take strange twists. Just as the new church was persecuted by the old church (Jewish nation) the old church Jewish nation was persecuted by the Roman armies in 70 AD. As Jesus mixed the destruction of Jerusalem with future events, foretold in Matthew 24 and Luke 21, we can see that these events that happened to the Jewish nation with the early church will happen exactly the same way. The old church persecutes the new church and then asks for civil authority help. So also will these two groups be seen in the world. One group who believe in the victory of the new covenant and preach the loud cry coupled with the three angel's message and the everlasting gospel verses the former who only hold to certain truths of the same. The last conflict is not merely a two way conflict, of Babylon and the saints, but rather a three way conflict of Babylon the old Jerusalem and the new Jerusalem saints as it related to Jesus' day and what he foretold in Matt. 24 and Luke 21.

With the connection both to the shaking and the subsequent test of the mark of the beast, the saints are to receive the seal of the living God upon their forehead. By this mark, which was symbolic in the form of the blood on the doorposts, the ancient Israelites escaped death at the hands of the destroying angel – this just prior to their flight from Egypt. By the same mark, this time from one with a writer's inkhorn by his side, God's people are to be spared from the five men with destroying weapons in their hands. These according to Ezekiel 9 are to go through Jerusalem and slay both old and young all who have not the important mark on them. The first ones to be stricken are the ancient men who stand before the house (sanctuary). Those who have not sighed and cried for the abominations that are done in the land, these having to have failed to meet the condition by which this mark is given. They did not lift up their voice like a trumpet to show the people (house of Jacob) their sins. Instead they threw a cloak over existing evil. They condemned and crucified those who did raise their voice, sighing and crying for the abominations done in the land. The ancient men and shepherds of Israel are the first to receive the vengeance of God.

Against those without the seal the command is given to *"Defile the house, and fill the courts with the slain: go ye forth."*²⁰² The command was carried out in type in the destruction of Jerusalem by Nebuchadnezzar and then later in 70 AD by Titus and his armies. And once more in the near future it will happen again, but not too literal Jerusalem, but to spiritual Jerusalem.

²⁰² Ezekiel 9:7

The Sabbath seal is the seal of the everlasting (new) covenant. The seal marks this people because of an inner experience they have with their Creator, see Lecture 3. The seal is key, as stated,

*"To us as to Israel the Sabbath is given "for a perpetual covenant." To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise."*²⁰³

The Sabbath and the everlasting covenant are tied together. The seal signifies all that the people of God will go through. However, the church will determine what part of the equation it stands for. The battle line is drawn and those who find comfort in a church that fails to bring a message to the world will determine each person's own decision by default. Since the Sabbath is but a seal, it will be impossible to be faithful to God when the Sunday laws arise, because that everlasting covenant, that new covenant which is written in the heart, produces an obedience from love verses the obedience that through fear will only produce a rebellious character in the end. Will we or will we not repeat the tragic history of the Jewish nation? Ellen White never foreclosed the possibility and said our guilt could be greater than theirs. The following was written to the Battle Creek Church in 1893:

"Many think that had they lived in Christ's day, they would have been among his believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by their indifferent attitude, "We want not thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son, but they have barred the door of the heart, and have not received the heavenly guests; for as yet they know not the love of God...
There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the Days of Christ. They did not have before them the example of a nation that had suffered retribution of their unbelief and disobedience. But we have before us the history of the chosen people of God, who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater, if we refuse to walk in the light. Many say, "If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;" but that will be proved by the way in which you deal with his message and his messengers today. The Lord is testing the people of today as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejecters of his mercy, will today be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and

²⁰³ Testimonies vol. 6 p.350, Ellen White

warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age."²⁰⁴

Jesus also said in Mathew,

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous bloodshed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that kills the prophets, and stones them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."²⁰⁵

Jesus said all of these things will come upon "this" generation. "This" generation are God's professed people throughout all ages. And the "this" generation spoken of in Mathew 24 is to be more prophetic of God's professed followers in the last days.

²⁰⁴ Review & Herald, April 11, 1893, Ellen White

²⁰⁵ Mathew 23:29-38

Lecture 19

The New Covenant: Joshua and the High Priest

We will now look at the story of Joshua and the High priest as it relates to the new covenant. We are looking at several verses 1-4 and 8 and 9,

“v.1 And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment...V.8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: v9behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.”

The first four verses depict Joshua who is filthy and accused by Satan, and he then is cleansed, reclothed, and freed from Satan’s accusations. Then verses 8 and 9 indicate that Joshua’s experience to be prophetic of what would take place with the coming of the BRANCH, Who, as the Stone with seven eyes, would remove the iniquity of the land in one day. The NIV reads in verse 8, “Listen, O High Priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring My servant the Branch.” The story of Joshua is thus as much a prophecy as is Daniel and Revelation. A prophecy of a time when the church would be rapidly cleansed. This would occur with the coming of the Branch, “the Redeemer to come,” of whom we already have spoken. The word in verse 8 “wondered” in Hebrew is **tpwm Mowpheth** and means a sign, token (of future event). As we examine the account, the cleansing spoken of is wrought by the new covenant day of atonement at the last day, as spoken of on pg. 620 of the Great Controversy.²⁰⁶ Zechariah’s description is the first usage as Christ the Branch. It is also a prophecy of the first advent of Christ. And the first advent is a prophecy of the new covenant of the last day. In this Zechariah follows the same pattern as does the first Passover in Egypt.

It too is a prophecy, first of the cross of Christ, and second, of the final cross, victory, and deliverance of the saints just prior to the Second Advent.²⁰⁷ Zechariah’s reference to the coming of the Branch in connection with the removal, or blotting out of sin, is directly parallel to Peter’s prophecy of the future blotting of sins, *“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world*

²⁰⁶ Great Controversy, p.620 Ellen White describes the cleansed sins on the day of atonement as it relates to the last people during the time of trouble. She also compares it with Jacob and his struggle with the Angel.

²⁰⁷ Series A, A-9-1, Randy Neall

began."²⁰⁸

In the above quote, Peter states, "he shall send Jesus," and in Zechariah the Lord says, "I will bring forth My Servant, the Branch."²⁰⁹ In both cases this brings about the removal of sin from God's people. Both foretell the coming of the Messenger of the Covenant to His temple. The branch is also called the stone with seven eyes. There is a connection between this stone and the slain lamb with seven eyes in Revelation 5. The entire vision of Revelation 4 and 5 is the unveiling of the new covenant as part of the inauguration of the heavenly sanctuary with Christ as both the offering and the high priest mediator. The stone symbolized the Messenger of the Covenant. Says Isaiah, "*And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples*" The stone here is linked to the protection and sealing of the righteous, on the one hand, and to the cutting off of the wicked of Jerusalem on the other. The stone is then the Messenger of the Covenant. But we see in Psalm 118:22-24 that the stone is identified with the Sabbath as well. The reason, I believe, is that the Sabbath will certainly become a stone of stumbling and a rock of offence to many as it is associated with, especially the sealing of the law and the new covenant among Christ's disciples. The stone reappears in Zechariah 4 this time on the hand of the plummet of Zerubbabel, who is building the temple. In Zechariah 3, the eyes, appear with the priestly function of the temple, while in chapter 4 they appear with the temple itself. In many ways they are actually synonymous. In John 2 the cleansing of the temple is performed through the officiating within the temple. Therefore, it carries the same meaning as constructing the temple since cleansing the temple was building the temple. Zechariah says, "*And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*"²¹⁰ The building of the temple is clearly associated with Christ's role as King and Priest. The building and cleansing of the temple is for God's glory, and that is why we are also likened as a temple.²¹¹ This very building of the temple, Christ said, He would in three days accomplish through His death. And when Christ said that, He was speaking of the cleansing of the sanctuary. Such is the function of the Branch and Stone of Zechariah. Because of this, both Joshua and the land are cleansed of their iniquity in one day²¹², the cleansing being that of the new covenant on the Day of Atonement.

This is also stated in the book Testimony volume 5, "*Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement.*"²¹³ After this statement she describes Joshua's experience in the closing work on the Day of Atonement. The setting is that of preceding rather than following the close of probation. The affliction of the saints is associated with the time of trouble. She further states, "*As Joshua was pleading before*

²⁰⁸ Acts 3:19,20

²⁰⁹ Zechariah 3:8

²¹⁰ Zechariah 6:12,13

²¹¹ 1 Cor. 3:16,17

²¹² Zechariah 3:9

²¹³ Testimonies 5th volume, p. 472, Ellen White

the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast."

She further states, *"The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed."*²¹⁴

It's important to note from this, that the purpose of their ordeal is one of not only developing the character of God but also to remove their earthliness, to perfect their reflection of Christ, to overcome their unbelief, and to develop faith, hope and patience as on the Day of Atonement. During this time, they sigh and cry for the abominations that are done in the land, while "with unutterable sorrow they humble themselves before the Lord on account of their own transgressions."²¹⁵ But she states that while the wicked mock their sorrow their "anguish and humiliation is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin."²¹⁶ "The Divine advocate pleads on their behalf," then declares, "The Lord rebuke thee Satan."²¹⁷ The command is then given,

"Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. "A fair miter" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the

²¹⁴ Testimonies 5, p.474, Ellen White

²¹⁵ *ibid.*

²¹⁶ *ibid.*

²¹⁷ *ibid.*

*throne of God. Now is reached the complete fulfillment of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch." Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem."*²¹⁸

The true force of this declaration can be understood only in the light of what these people had attained prior to their great affliction. Though they sinned they did not give themselves to the control of evil.²¹⁹ They had put away their sins and sought the Lord in humility and contrition. These people in minority had resisted Satan even before their great affliction. These, then who with such anguish and humiliation grieve over their past sins, are by no means rank transgressors. They are the noble of the earth. For only the noble will enter the gates as Isaiah prophecies, *"Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles."*²²⁰ Great were their trials and deep was their repentance even before this day of great trial. Have they not have been prepared for it they certainly would be overwhelmed by Satan's fierce temptations to lose hope. Only those who have fully overcome through Christ are capable of persevering under such odds against hopeless despair.

These saints had received their assurance by faith of their justification were, sanctified and have been accepted of God and were prepared for what was to come. Had they not had this deeper experience to begin with they would have never have been able to produce the faith required for such a time as this. And yet, during this affliction, pardon, justification, and acceptance are the very things for which they strive; *"As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate."*²²¹ As both Joshua and the Angel, and Jacob's experience as well, pardon and acceptance are the whole object of the great struggle on the part of those who in their *past experience* have received God's justification and acceptance. The question is asked: if they have been freely forgiven before why must they now strive for pardon again? If they have been justified by God then why must their past sins come up before them again? Why must the flames of the furnace consume them? Why must they now drink of His cup and be baptized with His baptism? We see that the remnant have a Gethsemane experience. If the object of this trial is to perfect their character, as it indeed appears to be, why should such perfection/completeness and victory,²²² be necessary if in the past Christ's righteousness was a sufficient substitute for continuing imperfection? Does not this substitutionary perfection hold good to the very end? If so, why should the saints be required to achieve this? That is the question.

²¹⁸ Testimonies vol 5, p.475, Ellen White

²¹⁹ Testimonies vol 5, p.474, Ellen White

²²⁰ Isaiah 13:2

²²¹ Testimonies vol 5, p.473, Ellen White

²²² Heb.10:1

The very ordeal for such a purpose is contrary to present understandings of substitution. If the sanctuary will be ultimately cleansed then there will be a time when a people must cross that chasm. Yes, it is true that the daily morning offering was still performed for the people on Yom Kippur. But the fact remains that the veil between the two apartments will be removed as on earth as it is in heaven. God has been waiting since 1844 for the removing of that veil, so that the everlasting covenant, that new covenant, will be fully revealed in a people that reflect Christ's character. That can only be accomplished if Christ is fully living within the believer.

We have seen from previous lectures that sin was not totally eradicated in the sanctuary. As forgiveness is accounted to the sinner, a remembrance of sins is made on record in the sanctuary above. It was held on the horns of the altar of burnt sacrifice to testify against the sinner until Yom Kippur.²²³ If during the sinner's lifetime the new covenant begins,²²⁴ he must face the record against him, as did Jacob did. Cherished sins will crush a sinner in hopelessness and despair when the veil becomes more uncovered.

He must seek repentance, pardon and acceptance before the times of refreshing. As Peter says, *"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;"* The repentance, in order to bring about conversion, happens BEFORE the times of refreshing. When the living Christ is daily abiding in the believer,²²⁵ the sinner has given permission for Christ to fully come into his life and taken over his body of flesh so that the Spirit of Christ shines forth. The sins on the altar of his life, corresponded to the symbolic altar of sacrifice in heaven, are then blotted out and he cannot bring them to remembrance.²²⁶ This is the meaning of the command, *"Take away the filthy garments from him."* And this is the meaning of the words, *"Behold, I have caused thine iniquity to pass from thee."* This is the blotting out of sins. From now on they cannot be remembered or called to their minds. The words echo, *"To bring him back to the perfection in which he was first created is the great object of life--the object that underlies every other."*²²⁷ Also, *"Everyone who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression."*²²⁸ During the great anguish and humiliation of the saints, this great object comes into view, *"the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon His perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament."*²²⁹ Also, *"Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners, for they shall be comforted."*²³⁰ At last the purity that Adam lost is being

²²³ Jeremiah 17:1

²²⁴ As we get closer to the end, we can almost see that daily the intensity and pressure to be spiritually pure becomes more profound.

²²⁵ 1 John 4:15

²²⁶ Heb. 10:3; Ezekiel 21:23-25, The Great Controversy p.620, Ellen White

²²⁷ Patriarchs and Prophets, p. 595, Ellen White

²²⁸ Signs of the Times, July 23, 1902

²²⁹ Testimonies vol. 5, p.474, Ellen White

²³⁰ *ibid.*, p.475

regained. It is stated, *"Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed."* With the spotless robe of Christ upon them, *"the despised remnant, are never more to be corrupted by the corruptions of the world...They are eternally secure from the tempter's devises, and their names are retained in the Lamb's book of life."*²³¹ This then signifies the decision to blot out their sins. Their sins are not transferred to the sanctuary but rather transferred from the sanctuary to the originator of sin.²³² Prior to this they have the seal of God and they stand faultless before the throne of God²³³ Their earthliness is removed with the change of raiment.

It is important to note that during the shaking much of the conflict during Christ's time was confined and related to the internal struggles of the Jewish nation or members of the church of His day. Only until after their close of probation, with the fulfillment and ending of the 490 prophecy²³⁴ in 34 AD with the stoning of Stephen, did the shaking relate to the world as well. Therefore, the same will occur in the end. Prior to the close of probation there will be two distinct times of internal affliction, two times of persecution, and two distinct times of sealing.²³⁵ The first time is related to the times of refreshing in Acts 3:19 and is the time of trouble. The second, involving the final harvest, takes place as Christ leaves the most holy place and tarries momentarily in the first apartment, where AGAIN the altar is cleansed preparatory to placing the sins upon the scapegoat. The second is called the time of Jacob's trouble or the great time of trouble and is a mirror image of the first. The second perhaps reflects more fully Zechariah's words *"I will remove the iniquity of that land in one day."*²³⁶ The statement of Ellen White relating the Joshua and the Angel story in Zechariah pertains to the second conflict leading directly to the final close of probation.²³⁷

²³¹ *ibid.*

²³² *ibid.* P.473

²³³ Revelation 14:4,5

²³⁴ Daniel 9:25-27

²³⁵ See lecture 9 regarding a dual atonement

²³⁶ Zechariah 3:9

²³⁷ Series A, Randy Neall , A-9-8,9

Lecture 20

The New Covenant: Transforming Affliction

We will now look at the relationship between the great time of trouble and the affliction preceding it. Let us also look at the chapter entitled "the Time of Trouble," in the book Great Controversy that relates to this. The opening words to this chapter are quoted from Daniel 12:1, *"And at that time shall Michael stand up, ... and there shall be a time of trouble, such as never was..."* From then on she says, *"mercy no longer pleads for the guilty. The people of God have received the latter rain and are thus prepared for the trying hour ahead. The sealing is over With His intercessory work concluded Jesus says , It is done, and every case has been decided. The sins of the saints have been blotted out. The announcement is made. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."*

Notice the word "hour" used in her quote. This is the hour of temptation that Jesus went through in Gethsemane in Mathew 26:45; Mark 14:41 and Luke 22:53. This hour is the hour of testing and of darkness. This is that same hour that the Philadelphian church was kept from in Revelation 3:10 and placed on the Laodicean church.

In chapter 39 of the Great Controversy four facts characterize the saints. First, they have received the latter rain. Second, they have been sealed, thirdly, they have had their sins blotted out and fourthly, they have been sealed in the righteousness of Christ. As they enter the great time of Jacob's trouble, they are cleansed and complete.²³⁸ This is brought out in the Great Controversy, before this time of Jacob's trouble/Close of Probation when the plagues fall, God's people have been totally cleansed and obtained the victory. In Early Writings she is clear that this preparation was needed beforehand,

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. I saw that many were neglecting the preparation so needful and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their case before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

²³⁸ Testimonies, vol. 2 pages 355 and 691.

*I saw that none could share the "refreshing" unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence."*²³⁹

For the most part, to the saints, this experience is one continuous experience. They do not hear the words of the Angel commanding that their filthy garments be removed and their sins blotted out. They do not know that their cases have been decided and that they have been clothed in white raiment. We are told that Satan Himself does not know when this has taken place.²⁴⁰ Except for the fact, based in Hebrews 10:1-4 and page 620 of the book *The Great Controversy*, with the blotting out of sins, the people can no longer remember their past sins thus giving them some indication of where they are in the process. However, this in no way lessens their conflict, for Satan continues his accusations, the Lord remains hidden, and the wicked intensify their persecutions. The "removal of their earthliness" takes place during the same ordeal described in the *Great Controversy*, but not following the close of probation, when not a blow is struck.²⁴¹ Even though the saints are perfected before the close of probation, then why is needed the time of Jacob's trouble? I believe that it is to show and demonstrate to the universe their completed victory and righteousness, and that nothing can destroy their faith, not even the apparent rejection of God Himself.²⁴²

Therefore, the standing of Joshua before the High priest exemplifies that a cleansed people are to stand before the presence of an unveiled Holy God. This cannot be minimized. If God wanted the Israelites to be prepared for three days before He came down on Mt. Sinai how much more greater can this preparation be for the times we live in? When His presence will engulf the whole world and every eye shall see Him it will be too late. The procedures of Rosh Hashanah/the feast of trumpets, when the 10 days were to prepare the people to put away sin for the coming Yom Kippur or Day of Atonement, were solemn and serious. As Peter states in 1 Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"

The word "vigilant" is **grhgorevw Gregoreuo** and it means "to be awake, and alert" especially with daily life during the times of Rosh Hashanah and Yom Kippur. To be sober and vigilant means to be serious minded and to take a realistic approach to life, to be intelligent concerning the strategies of Satan. As believers we are to stand aware and cognizant of the nature of the great controversy we are in. Satan may be able to be in a flippant state of mind because he has nothing to lose but bring us down with him. However, for those who desire the Christ indwell in them, there needs to be an entirely different attitude and outlook characterized by vigilance and sobriety. Paul says, "*Let this mind be in you, which was also in Christ Jesus.*"²⁴³

²³⁹ Early Writing, p.71 Ellen White

²⁴⁰ *The Great Controversy*, p. 618, Ellen White

²⁴¹ Ibid. p. 621

²⁴² Job 13:15

²⁴³ Phil. 2:5

Lecture 21

The New Covenant: A New Creation

The great and final objective for the plan of salvation is to cleanse and perfect a people to stand before a Holy God. The great promise and prediction of the new covenant is the recreation of a people through personal victory in Christ. When the actual cleansing of the sanctuary takes place, there will be no more need for continuing atonement because the decisions will have already been made up to the point of the close of probation. To lose sight of this purpose is to lose sight of what that present truth is for this time. Ellen White mentions the importance of this, *“There is danger now of our losing sight of the important truths applicable for this period of time, and seeking for those things that are new and strange and entrancing. Many, if reproved by the Spirit of God through His appointed agencies, refuse to receive correction, and a root of bitterness is planted in their hearts against the Lord’s servants who carry heavy, disagreeable burdens... This very refusal to heed the admonitions that the Lord sends gives Satan every advantage to make them the bitterest enemies of those who have told them the truth.”*²⁴⁴

The present truth of character formation in light of the Day of Atonement is slighted. Furthermore, she states, *“There is a terrible amount of guilt for which the church is responsible. They see that the end is near. Yet they have more interest in their trades, their farms, their houses, their merchandise, their dress, their tables, than in the souls of men and women whom they must meet face to face in the judgment. The people who claim to obey the truth are asleep. The love of the truth is dying out of their hearts. Their example is not such as to convince the world that they have truth in advance of every other people upon the earth. At the very time when they should be strong in God, having a daily, living experience, they are feeble, hesitating, relying upon the preachers for support, when they should be ministering to others with mind and soul and voice and pen and time and money.”*²⁴⁵

Also, *“The ‘time of trouble such as never was,’ is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent (lazy) to obtain.”*²⁴⁶

The slighting of the preparation that is needed is due to a lethargical experience because of worldly interests, and this lethargy pushes out a love for the truth. It is very easy to realize that getting “caught up” in the world around us, without having a single eye for spiritual awareness, can shut off light from us. Rejecting light, or even ignoring further truth, brings the human mind the ability to rationalize truth away. Our human nature can fool us in regards to the world around us and the world we live in. Our hearts deceive us.²⁴⁷ Subtle notions, whether on the radio, news, internet, affect our worldview in relationship to our spiritual walk and growth causing a deceptive knowledge of falsehoods that affect the truth as it relates to the bible. Our only safeguard is to be daily grounded in the Word and connected through pray. Only that will produce a deep dependence upon God for all our actions

²⁴⁴ Manuscript 92, 1897, Ellen White

²⁴⁵ Testimonies vol. 5, p. 457, Ellen White

²⁴⁶ The great Controversy p. 622

²⁴⁷ Jeremiah 17:19

throughout the day. As 1 John 4:15 states, *“Whoever confesses that Jesus is the Son of God has God living inside of them and that person lives in God.”* Without a daily habit of connecting with Christ we begin to deny the fact that Jesus is the Messiah, the *“anointed to set the captives free, bind the brokenhearted, and preach the good news.”* Without this capability, we may not verbally deny that Christ is the Messiah, but our actions and our lives begin to deny our view of a God who desires to change us. If we only hear the truth and do not act upon the word we will begin to “deceive ourselves”²⁴⁸ and slip into darkness when we think we are still walking in the light. This connection between light, darkness and deception is one that our fallen human nature easily deceives us with.²⁴⁹ John 3:21 states that the only reason we will walk in the light is to, in the end, give God the glory. Without this daily experience we cannot become the new creation of the new covenant.

²⁴⁸ James 1:22

²⁴⁹ See John 3:19-21

Lecture 22

The New Covenant: Jacobs' time of trouble

We will now look at what Jeremiah 30:6-8 calls the time of Jacob's trouble, "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:"

This time of trouble both intensifies from the period prior to the close of probation and after. Ellen White states that during this time of trouble Jacob's experience was "*while he was thus battling for his life, the sense of his guilt pressed upon his soul; his sins rose up before him, to shut him out from God.*"²⁵⁰ It is interesting to note that Satan does not want us to remember our sins now, but during and after the close of probation he will constantly remind the saints of their sins. This is why if the saints had any unconfessed sins during the time of trouble despair and hopelessness would cut their faith off. But after probation's close, because the saints had confessed their sins prior, all of their sins already have been blotted out, and they cannot bring them to remembrance. Jacob, moreover, confesses his already-confessed sins, whereas the saints, during the last time of trouble, also point to their past repentance.²⁵¹ The rest of Jeremiah 30 speaks of this punishment because of the sins they committed and that they, in the end, would be healed.

Another connection between Jacob's trouble and the new covenant is the fact that the angel with whom Jacob struggled is by Ellen White called "the Angel of the Covenant." The phrase "Angel of the Covenant" appears only once in the scriptures, and that single reference is in Malachi 3:1, which speaks of the Messenger of the Covenant" coming swiftly to His temple." "Messenger" is the English word that is translated "Angel" in Hebrew **Mal'ak** (mal-awk'); The Angel who wrestles with Jacob is none other than the Angel who comes to His temple to unveil the new covenant. It should be asked concerning this Angel. "*But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.*"²⁵² Another indicator is in Malachi 1:2,3 where it states, "*Jacob have I loved and Esau have I hated.*" Also the fact that Jacob's trouble and the new covenant (law written in the heart) is more apparent when we recognize what blessing it was that Jacob sought and received from this Angel. Ellen White tells us that through the night Jacob pled "*the covenant made with his fathers and the promises to himself in the night vision at Bethel and in the land of his exile.*"²⁵³ The promises made with his fathers and to himself in Bethel and in exile had been the same. Each was the new and everlasting covenant as first given to Abraham. This was the blessing that Jacob received from

²⁵⁰ Patriarchs and prophets, page 197, Ellen White

²⁵¹ The great Controversy, page 617,619, Ellen White

²⁵² Malachi 3:2,3

²⁵³ The Great Controversy, page 617, Ellen White

the Angel of the Covenant. Therefore, Jacob's time of trouble is the ordeal that all must pass through in order to receive the *fullness of the new covenant*, prior to the close of probation. In a great dark horror did Abraham enter into this covenant, see Genesis 15:9-12. Abraham entered into the covenant with God at the setting of the sun. Referenced in the "great darkness" is that Abraham understood the fact that His people would be held captive of Egypt 430 years. But also it is a symbolism that Abrahams' seed of faith, are the people of God of whom will be held by the wicked thus causing a great horror and terror that will come upon them as well. As the example of Abraham and God's end time people, that great horror, of Gen. 15, was the ordeal that both realized in order to consecrate the new covenant in their lives. The dual application applies also as Isaac was tied to the altar and Christ died on the cross. The new covenant has a high cost that touched all of God's people throughout all ages, but mainly to God Himself.

It is no accident that the new covenant is often spoken as a childbirth experience because of the intensity of that experience. Jeremiah states, "*Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?*"²⁵⁴

Isaiah says, "*Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.*"²⁵⁵

Hosea speaks of it, "*The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.*"

And Micah prophesied of it, "*Now why dost thou cry out aloud? is there no king in thee? is thy counselor perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.*"

Jesus said to His disciples, "*A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*"

The dawn of the new covenant is likened to the birth of a man child with all the attending mental pain and anguish. Jesus mentions the key word "hour." Symbolic of that Gethsemane experience. This birth experience is to shatter the old man and introduce the new man.

Since the new covenant is the truth of the Sabbath, Jacob's trouble would logically have much to do with the Sabbath as well. For this reason it is written, "*If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride*

²⁵⁴ Jeremiah 30:6

²⁵⁵ Isaiah 13:7-9

upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it."²⁵⁶ The heritage of Jacob is the inheritance as of Jacob, and this inheritance is Christ, He is the new covenant and He is the Sabbath, the seal of our inheritance. None can receive it except as Jacob did. It is no surprise then that Jacob is held up in Romans 9 as being typical of the new covenant in precisely the way that Abraham, Sarah and Isaac were. Jacob's experience is the most vivid of experiences relating to his inheritance. His name change from Jacob (deceiver) to Israel (overcomer) is monumental.

This trouble of Jacob's was an outworking of Divine justice. It comes as a punishment for sin. In connection with Jacob's trouble Jeremiah writes, *"For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee."*²⁵⁷

The punishment meted out here is not to the wicked, not to the impenitent, but rather to the righteous who like Jacob, are afflicted for their own past sins. The same punishment that befalls the righteous befalls the wicked as well. But the difference is that the righteous are ultimately delivered where the wicked are not. This is described by the good and bad figs in Jeremiah 24 and Zephaniah 1:7 *"And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel."*

Obadiah speaks of it, *"For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. (the difference between God's people and the heathen is that the heathen drink continually) But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."*²⁵⁸

Isaiah prophesies of it as well, *"Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."*²⁵⁹

Both good and bad suffer for their sins. Both experience the cruel pangs of guilt and the accusing of the accuser. The difference is that the righteous triumph through faith, more specifically the faith of Jesus. Whereas, despair cuts off any faith that the wicked may have. The storm of hopelessness and despair crush the wicked.

²⁵⁶ Isaiah 58:13,14

²⁵⁷ Jeremiah 30:11-15

²⁵⁸ Obadiah 15-17

²⁵⁹ Isaiah 51:20-23

Jesus' parable of the two houses, one on sand and the other on the rock, testifies that the house that falls, is because of its faulty foundation. Both the righteous and wicked suffer from despair, but only the wicked make of that despair their eternal grave, for they have no faith to bear against it.

When we recognize that in the time of Jacob's trouble, the righteous are afflicted with the same justice that at last destroys the wicked, then it becomes obvious that virtually the entire book of Lamentations is an enlargement of Jeremiah 20:11-17. By the way, the entire book of Lamentations, was written for the mourning of Josiah the king and that mourning is compared to the mourning the righteous will have for their messiah during the time of Jacob's trouble which is found in Zechariah 12:10,11. There is no more vivid description of Jacob's trouble than in this book. Note how Jeremiah, like Joshua the high priest in Zechariah 3, in representing the righteous, is afflicted for his sins, "

Lamentations describes this struggle, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. Behold, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaved, at home there is as death."

Again we see Jeremiah's experience, "*I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turns his hand against me all the day. My flesh and my skin hath he made old: he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath enclosed my ways with hewn stone, he hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces: he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. I was a derision to all my people; and their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel stones, he hath covered me with ashes. And thou hast removed my soul far off from peace: I forgot prosperity. And I said, My strength and my hope is perished from the LORD: Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness The LORD is my portion, saith my soul; therefore will I hope in him."²⁶⁰*

²⁶⁰ Jeremiah 3:1-24

These words are prophetic of Christ's experience, and Christ's experience will be similar to our experience. See also Psalms 22, 69 and 88. It comes back to that "hour of temptation that will fall upon the whole world," as Jesus said. But in the end the difference between the righteous and the wicked are the last two verses. The righteous have hope, because God will not consume them, they are renewed every morning. For the righteous in the time of trouble, a new day dawns. There will be a new beginning.

These prophecies predict that the "Shepherd shall be struck and the sheep shall be scattered" as stated in Zechariah 13:7. The affliction comes as an act of justice and as a punishment for sin. This punishment when endured, in Christ, will bring about the perfection promised by the new covenant as spoken in Psalm 37:37, *"Mark the perfect man, and behold the upright: for the end of that*

man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the LORD: he is their strength in the time of trouble."

The new covenant brings substitutionary justice to an end, and Jacob's trouble stands as irrefutable proof of that fact. Unlike the old covenant the new does not forever shield the repenting sinner from divine justice. The new does not forever hold forth a substitute whereby punishment falls upon Christ rather than upon the sinner. A deep study into Yom Kippur reveals this, as we have seen. We have seen that by diverting from man divine justice, the old covenant thereby shields him from divine perfection as well. If then, the new covenant is to provide this completing of the law written in the heart and cleanse man from sin, it must likewise no longer divert divine justice.

The key here is that forgiveness does not mean forget. We have seen this in the Sanctuary. If when the blotting of sins takes place and sins are remembered no more as in Hebrews 10:1-4, and as we mentioned earlier, and in The Great Controversy page 620, then if we have been forgiven why do we still have a remembrance of our sins past? Simple it is because the law, through love, has not yet been written FULLY on our hearts. Our human nature is still showing some allegiance to this world, which in turn is conflicting with the capability for the law to be FULLY written on our hearts.

Zechariah 12:10 proves that when the latter rain falls it will, cause God's people to *"look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."*

This prophecy in Zechariah is monumental to the understanding of these events. As we said earlier in Lecture 17, the mourning that Jeremiah mourned is that of Josiah's death, the greatest mourning ever in Israel. Therefore, **first**, when the latter rain is poured, Jesus is lifted up as the firstborn, **second** those who *"look upon Him, whom **they** have pierced,"* of which is the same as Peters' sermon in Acts 2:36-38. **Thirdly**, this will produce a mourning among God's people. Only those who see how sinful sin is by using the same eye glasses that God uses, and the early prophets and David used, when appreciated, will be changed into His likeness, from glory to glory.²⁶¹ This is the formula that God's Spirit will direct when the latter rain falls. The standard will be lifted which in turn will draw all men unto Himself. The Hebrew word for "look" is **tbn Nabat** it means to "regard, show regard to, pay attention to, consider." Only an appreciation for what is looked upon (Christ) will produce the mourning, humbleness, and unworthiness

²⁶¹ 2 Corinthians 3:18

that is needed for deep repentance to work. In addition, God's people will realize that **"they"** have crucified Christ. **They** are personally responsible for His death. He died because of **their** sins.

During the time of trouble the saints must face their record just as Jacob did, who though he previously repented of all his sins, yet he had to face the whole sad record during his combat with the angel. Only after his victory with the angel was his name changed to Israel (overcomer). If Jacob did not previously forsake and repent of his sins he would of lost his struggle with the Angel. Despair would have cut him off.

The process of substitution, though only provisional, is therefore yet vital to success during the last conflict. Only those whose sins have earlier been transferred to the sanctuary through substitution will find themselves able to face their past record without a fatal collapse of faith and hope in the mercy of God. Only with Christ in us can this even be possible.

When the midnight assailant comes, we, can be victorious with the Angel of the Covenant, as Jacob was, using only the promises of God's words to us. Now is the time to acquaint ourselves with God's word. The key for Jacob was to wrestle a blessing from God, so will it be to those who live through this time of Jacob's trouble. By the determination of our faith, through Christ, we are invited to prevail over Him, and stay His wounding hand. Basically God says, you say you have faith, let's see it. That is why when Jesus returns he asks the questions, *"when the Son of man cometh, shall he find faith on the earth?"*²⁶² The Assailant is not only the Messenger of the Covenant, as we saw in Malachi 3, but also the Messenger of Justice. But the justice invites our triumph over it; it offers to be defeated by us. It need not utterly and eternally destroy. The only ones that are cut down by this justice are those who, through unrenounced sin, as the sanctuary as shown, have not the faith to resist its lethal assault. That is why those who refused to take the appropriate measures, as on the Day of Atonement, were kicked out of the camp with the scapegoat.²⁶³ As sin is put away, through the living and abiding Christ within us, can we then obtain the vision of God's mercy, the vision that withstands the great horror of darkness that Abraham experienced²⁶⁴ and as Isaiah did as well.²⁶⁵ Only in Christ can this be made possible. God promises to make a people in that day, *"And I will punish the world for their evil, and the*

*wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."*²⁶⁶

Anything that is hidden will be revealed in that day, as Isaiah states, *"Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: (Sanctuary terminology for measurement) and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a*

²⁶² Luke 18:18

²⁶³ Leviticus 16 and 23

²⁶⁴ Genesis 15:12

²⁶⁵ Isaiah 6:5

²⁶⁶ Isaiah 13:11,12

vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption (destruction), even determined upon the whole earth."

The questions lies within each of us, will we allow the stone to crush or will we be broken and be healed by it? Oh that it may be our defense and our foundation.

The story of Jacob's trouble has one sobering sidelight, one that particularly concerns the church. Jacob and Esau were brothers, twins, even members of the same family, grandsons of Abraham. Therefore, though Esau is rightly made to represent all the wicked of the world at the end, he nonetheless, in a special sense, represents a select group of the wicked namely, those children of Abraham according to the flesh, who once constituted God's church. This we have seen from Romans 9. In this chapter, they rejected to be God's people and receive the new covenant. Jacob and Esau thus represent the two covenants and the people of the two covenants. Both groups, in a sense, are children of Abraham; both can claim membership in God's remnant church. But only one does God acknowledge as the true heir.

The time of Jacob's trouble is thus much nearer than we think, for it is to occur before the world at large and becomes as Esau to us. The conflict is first between the brothers. Therefore, Isaiah writes, *"Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed."*²⁶⁷

And David declares, *"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."*²⁶⁸

A dreadful conflict is to occur within the church. But let it not be brought before its time. The very courtesy shown by Jacob to Esau must be shown to Esau today. Only through God's spirit will tact and kindness characterize all who repeat these truths. No fate could befall the truth than for it to be used as a weapon in the hands of misguided zealots to berate fellow members and church leaders. The blood of these will be on those who run without being sent, and who speak the truth from unsanctified hearts.²⁶⁹ During His earthly ministry Christ, as far as possible, supported the earthly temple service. And when the break finally did come it was not initiated by Christ, and His followers, but by the nation that had hitherto been God's church. Not until that time did the Jewish leadership nation pass the line of its probation. And not until three and a half years later did the entire nation follow suit.

Those who receive the seal are those who sigh and cry for the abominations that are done in the land, and also their own hearts, testify of their past. Sighing and crying are tokens of grief, not of malicious anger, and certainly not the gloating of proud faultfinding. Tears were in His voice as Christ spoke, "Jerusalem, Jerusalem." And only those with this attitude meet the condition for receiving the

²⁶⁷ Isaiah 66:5

²⁶⁸ Psalm 55:12-14

²⁶⁹ Series A, A-9-20, Randy Neall

seal. Those who exult over the errors prevailing in the church are as near to the spirit of Satan and as far from receiving the seal as are the ancient men who cry peace and safety. Be ye clean that bear the vessels of the Lord.

Had we a full comprehension of the righteousness that we receive from Christ, therein required, we would without exception so loathe ourselves that any word of admonition to others would be given in deepest humility. Restoring the erring in the spirit of meekness is the order for the day.

The everlasting covenant, which is to be written in our hearts, will have the work of good news, warning, love, restoration and of promise.

“For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”²⁷⁰

The Great Controversy will end for the purpose of the glory of God and the fact remains that the everlasting covenant, where the law is written in the heart, will testify against Satan’s charges throughout eternity.

²⁷⁰ Hebrews 8:8-12

Lecture 23

(Postscript)

The New Covenant: The removing of the veil

Dealing with the timing of the close of probation as it pertains to the sanctuary will give us a different perspective. We find these words in revelation 8:3-5, *“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundering, and lightning's, and an earthquake.”*

I believe that most Adventists would believe that the throwing down of the censor signifies the end of intercession and of probation. This is confirmed by the attending lightning, thunder, and earthquake.²⁷¹ In addition, the author of Hebrews equated the censor as part of the most holy place furniture.²⁷² Moreover, this very scene, of casting down the censor, is drawn from a similar scene in Ezekiel 10:2, where coal of fire are scattered over Jerusalem following the sealing wrought by the man in linen. This would be one more indication that Revelation 8:5 in fact may refer to a close of probation and a commencement of judgments against the wicked.

Ellen White states that Christ, our high priest, “tarries” in the holy place before He returns to earth. We will look at the reason for that soon. However, we see that Revelation 11:19 parallels 8:5.

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightning's, and voices, and thunderings, and an earthquake, and great hail.”²⁷³

This passage in every way parallels 8:5, where these same tokens of vengeance are seen. Between these two verses we can only conclude that as the Angel in the first apartment, throws down the censor, the curtain to the most holy place is drawn aside, this opening to view the ark of His covenant. With this, probation closes, and vengeance begins.

Yes we can say that this curtain was drawn in Christ's day, on the earthly sanctuary, when Christ announced, “It is finished.”

“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;”²⁷⁴

Ellen White states that these words of “the fierce lightening of God's wrath... were directed against the fated city,” Jerusalem.

Even though the cross marked the beginning of a whole new ministry on our behalf, this scene strongly suggests that there is a distinct sense in which the cross signifies a close of probation and the beginning of divine wrath. Significantly, in this regard, Ellen White says that the veil was ripped by the

²⁷¹ Revelation 8:5

²⁷² Hebrews 9:4

²⁷³ Revelation 11:19

²⁷⁴ Mathew 27:51

same bloodless hand that wrote on the wall of a Babylonian banquet hall, *"God hath numbered they kingdom and finished it. Thou art weighed in the balances and art found wanting."* All told then the quote in Mathew parallels Revelation 8:5 and 11:19.

The dispensation of the old covenant did not end until the moment the inner veil was ripped. And since the old covenant was signified by the holy place (daily), this would mean that the first apartment ministry did not end until that moment of the rending of the veil. But with the rending of that veil there was a close of probation, just as we saw in Revelation 8:5 and 11:19. And in Revelation 8:5 a holy place ministry continues until that very moment. Implied in all three passages, then, is an old covenant holy place ministry extending all the way to the close of probation, at which times the most holy place of the new covenant is opened and vengeance commences.

Daniel 9:27 begins to explain how this happens, *"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."*

The new covenant is confirmed here for an entire week, with the same covenant being confirmed in the first half of the week as is confirmed in the second half. That would mean that from the day of Christ's baptism the new covenant was confirmed, even though the sacrifice and oblation of the old covenant did not cease until the middle of the week. This is confirmed in Mathew 11:13, which says, *"For all the prophets and the law prophesied until John."* This indicates that the old covenant signified by the law and the prophets, ended with John the Baptist, when according to Daniel 9:27 he baptized Christ.

Significantly, at the time of His baptism, Heaven is opened, and the opening of Heaven, more than once in Revelation, is associated with the opening of the most holy place and the dawn of the new covenant. This also explains why Christ at the very start of His ministry cleansed the sanctuary. In a real sense the new covenant began with the baptism of Christ and the beginning of His ministry the new covenant is proclaimed.

Though the message of the new covenant began with His baptism the sacrifices of the old covenant continued until His crucifixion three and a half years later as Daniel 9:27 indicates. For the first half of the seventieth week the old and new were simultaneous, with the message of the new combined with the sacrifices of the old.²⁷⁵

All of this is prophetic of the antitypical new covenant of the last day. The new covenant is to begin first as a message, a message that does not immediately end the old covenant work of substitution, as we observed in earlier lectures. The message of the new today coincides with the message of the old as it was in Christ's day. The timing is important in Christ words, *"it is finished."* It marked the moment when Christ's sacrifice was completed and then and only then could the veil be rent. The rending of the veil marks the dividing line between the old and the new covenants. Christ's sacrifice was completed during the last hours of the old covenant and yet His sacrifice was the new covenant sacrifice, fulfilling the old. The timing links it to the old.

In Hebrews there are two distinct times and two distinct senses in which the future anti-typical new covenant begins. As we had seen in the diagram from Lecture 5, the new covenant had two positions.

²⁷⁵ Hebrews 9:11-14

The first the new covenant became possible with the death of Christ which opened up in the New Covenant for the law to be written in the heart, as shown in position 4 and when the 1844 came which is position 6. The second is position 8 on the chart where the new covenant will actually become realized in the 144,000. The law will be completely written in the heart and Christ will be in them the hope of glory.²⁷⁶ The second is the total realization of the first in a group of people. Throughout history and in the Old Testament when people like Enoch, Moses and Elijah saw through the sacrifices to the true sacrifice and had their hearts fully filled with the new covenant law, written in the heart. But the second is a fully realization of the new covenant written in the hearts of a people that desire nothing but that, despite their circumstances, and consequences. And when this group of saints are full and complete, then there will be no more sacrifice for sins,²⁷⁷ he that is righteous is righteous, he who is wicked is wicked.²⁷⁸ Probation is over and in a final sense the veil is removed, the new covenant begins, and vengeance comes against the wicked.

Only through a cross experience during the time of trouble, can one enter FULLY into this new covenant experience. This experience is the door into the new covenant. Until the saints pass through this experiential door, will they become a completed priesthood as Jesus and the prophets had long awaited.²⁷⁹ This is a fulfillment of the Hebrews statement regarding the Old Covenant with continuing sacrifice and the new with the termination of sacrifice.²⁸⁰ In this view the old covenant antitype cannot be said to have ended until all sacrifices are over. Then the end of the old covenant, in Daniel 9 is spoken of as the end of sacrifice and oblation as well as the grace given under the new covenant for a cleansed people. When Christ died during the fulfillment of the old covenant and the entering of the new, then and only then was the veil torn between the holy and most holy and probation closed against the old.

All of this provides a further explanation of Hebrews 10:10-14, an explanation going beyond what we were prepared to understand at the outset of the series.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.”

Two things we notice here, **first** the completed and sanctified people of God when Christ’s sacrificial substitution ends, and the subsequent attention directed toward the enemies of Christ. The full meaning of this becomes clear only when we see it in its prophetic light. We have seen that the cross is prophetic of the refining fire through which the saints are to pass. At the conclusion of this ordeal, they will be in fact “perfected for ever them that are (or are being) sanctified.” In other words, the “perfected” word relates to the yearly most holy place experience and the “sanctified” word is related to the daily holy place experience. As stated earlier the daily sacrifice is still provided even on the Day of Atonement.

There will be no more mediation needed for the saints, the sanctuary will finally be cleansed and the censor cast down, ending mediation, substitution and intervention, thus Revelation 22:11 is fulfilled. The

²⁷⁶ Colossians 1:27

²⁷⁷ Hebrews 10:18

²⁷⁸ Revelation 22:11

²⁷⁹ See Exodus 19:6; 1 Peter 2:5,9; Rev. 1:6, 5:10, 20:6

²⁸⁰ Hebrews 9:15-28; 10:1-27

second, is directed toward the enemies of Christ. The full meaning of this becomes clear only when we see its prophetic light. Probation closes and Christ's "enemies are made His footstool."²⁸¹ His enemies are now the object of His judgments as in Psalm 110. From which Paul quotes. This is what was foreshadowed by the earthquake and lightning against the fated city the moment Christ dies, the moment the veil was ripped.

The removal of the veil at this time, as well as at the beginning of the message of the new covenant, is profoundly significant. With its first removal, the way is prepared for the saints to experience the gospel of peace. They triumph by faith as Christ did. But the wicked, by contrast are not in the least affected by this first removal. Their blindness shields them from the glory that brings anguish to the righteous. The wicked do not fall on the rock as do the righteous. So at God's appointed time the rock of truth falls on them. They decided not be broken by the rock, therefore the rock grinds them to powder. The blindness that shielded them shields them no longer. Now God opens the veil once more, this time in a way making it impossible for them to hide from the truth. Now they are forced to acknowledge the truth and now see through rejection of the truth, they are forever lost. This is found as the drying up of the river Euphrates in Revelation 16:12. The river Euphrates ran through the middle Babylon and symbolic of this, instead of a pure river of truth it was a polluted river of lies. Truth will now be made manifest to the wicked lost, thus the river is dried up and God can return as the Kings of the east.²⁸² This drying up of the river is a realization of truth to the wicked. Ellen White states this as when the people realize that they have been fighting against God and His truths. She says, *"Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness."*²⁸³

They see that through a rejection of the truth they are lost. When the first time the new covenant came, on the cross through Christ's death, there was darkness, thundering, lightning and an earthquake, as this also accompanied the shift of ministry. In addition, thundering, lightning and an earthquake represented the apartment shift of 1844 the unveiling of the most holy place as well.²⁸⁴ Now the third time these new covenant signs appear.²⁸⁵ This is why thundering, lightning and an earthquake attend the second removal of the veil. Revelation 11:19 even adds hail to the list of judgments that begin as the veil opens. This hail is spoken of in Isaiah 28:17, which says, *"Hail shall sweep away the refuge of lies."* That is what precisely what the second removal of the veil accomplishes as we saw relating it to the drying of the river Euphrates.²⁸⁶

In a sense, both the righteous and the wicked experience the great time of trouble. Both experience despair, but only the righteous through faith have hope, because of their previously repented sins and they win the victory. The very storm that besets the house on the rock besets the house on the sand.

²⁸¹ Hebrews 10:13

²⁸² This is also a prophecy for the beginning of the destruction of the king of the north (Satan), Daniel 11:44

See also, "The Kings that come from the Sun rising," Louis Were

²⁸³ The Great Controversy, p.635, Ellen White

²⁸⁴ The Lisbon earthquake of 1755, the falling of the stars of 133 and the dark day of 1830, See "Our First Century," by R. M. Devens, 1876 see also Rev. 11:19

²⁸⁵ See Revelation 11:19; 8:5

²⁸⁶ Revelation 16:12

The only outcome difference is that the house on the rock survives while the house on the sand is destroyed. Though at the close of probation the veil is removed, mercy yet remains the key attribute of God's character and is extended toward His commandment keeping people. Upon this mercy the faith of the saints is based. But only at this time can the saints see everlasting mercy. The wicked only see and hear thundering lightning and an earthquake. What is thundering to the wicked is the voice of God to the righteous. Ellen White states, *"It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: 'It is done.' Revelation 16:17. That voice shakes the heavens and the earth. There is a mighty earthquake."* God's voice is as water and as earthquake. Even the words "it is done" echo of the same experience Christ had on the cross.

Now we perhaps have seen why in Revelation 8:5, an angel is seen interceding at the altar of incense in the first apartment (holy place) at the time probation closes. The two removals of the veil, the two beginnings of the new covenant, and the persistence of the old covenant until the very close of probation all serve to emphasize the truths that have been the foundation of this entire series of lectures. Here we see the closeness between the new covenant and the close of probation. We see that the purpose of the new covenant was to fulfill the words of Hebrews 10:1, to perfect the comers as to end the need for continuing atonement.

The final goal was not continuing atonement but rather a restoration to the completeness of man, in which man lived before the fall.²⁸⁷ Until the plan of salvation has come full circle, it has not reached its final destination. A completed and restored people will stop the continuance of sin in the sanctuary and thus stop atonement. The sanctuary will then be cleansed. As there yet remains a sinning people there remains a sacrifice for sin, which in turn needs atoning and continues to pollute the sanctuary. The new covenant, Christ Himself writing the law on our hearts, is the only hope of glory to cleanse the sanctuary. *"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people"*²⁸⁸

The water and the blood testify of this. First John writes, *"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."*

²⁸⁷ "It is only by the light reflected from the cross of Calvary that we can know the value of the human soul, or the depth of degradation from which man was rescued. It was to restore man to the perfection in which he was first created that this great sacrifice was made." Review and Herald Dec. 1, 1885

"And since the fall the Lord has wrought out His will in the plan of redemption, a plan by which He is seeking to restore man to his original perfection." Signs of the Times, June 12, 1901

²⁸⁸ Hebrews 8:10

At His baptism Jesus was baptized with water, but John observes that at His death there flowed from Him water and blood. Christ's first miracle was to turn water into wine, wine often symbolic of blood. In Revelation the water turning into blood is a judgment, usually for a refusal of what the blood does, cleanse.²⁸⁹ This happened in the Exodus.

It is in the Exodus, that the meaning of the turning of water into blood is most clearly explained. In Exodus 4:1-9 God gives Moses three signs to show Pharaoh, the first being the turning of Moses rod to a serpent and then to a rod again, the second, the turning of his leprous hand and then normal again, and the third the turning of water to blood. The three are similar. Each entails the turning of one substance or state into another, with the first two examples, in each case, being something deadly.

These obvious similarities clearly indicate that the three signs all mean the same, just as the seven lean cows in Pharaoh's dream conveyed the same meaning as did the seven blasted stalks of corn. An understanding of the first two of the three signs would thus serve to explain the third. In the first two the serpent and the leprous hand clearly mean something pertaining to sin, that being the usual meaning of both the serpent and leprosy. But since sin is not suddenly created by God, as were the serpent and leprosy and since the third sign later took the form of punishment for sin, the first two signs cannot signify the willful commission of sin, as such, but rather fearful guilt of the realization of sin, something that God does suddenly bring about and something that does serve as punishment for sin. This then would have to be the meaning of the water turning to blood.

The turning of the water to blood is the worst of all plagues where the wicked can be afflicted. This was doubtless the very plague that the Israelites themselves were afflicted with when they were forced to drink of the burned and ground remains of the golden calf. The burned golden calf would have had the color of crimson or red. Thus the water looks as blood.

So it was in Christ's ministry. He took the curse and drank the cup of blood shall we say. He was baptized of water and in His death water and blood came forth. This, remember is He who came not by water only, but by water and blood.

There is a distinction to be made between these two symbols. Said John the Baptist, *"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."*²⁹⁰ The words baptism by fire and by the spirit are synonymous, there is also a sense in which baptism by fire and baptism by blood are synonymous Christ's baptism by blood was uniformly foreshadowed by sacrifices made by fire unto the Lord. There was not an animal whose blood was shed that was not burned or boiled by fire. This fire is none other than the refining fire of the new covenant. It is spoken in Malachi 3:1-4. It is also spoken by John the Baptist in Mathew 3:12 by using the words "purge his floor," that purging is the refiner's fire. This fire is also distinguished by the offering on the Day of Atonement/Yom Kippur. It was a purging sacrificial fire.²⁹¹

The distinction of the two, water and fire and brought by Jesus to James and John in Mathew 20:22,23 *"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I*

²⁸⁹ See Revelation chapters 8; 11; and 16

²⁹⁰ Mathew 3:11

²⁹¹ Leviticus 26:27

shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."

These two disciples had already been baptized with water. But the greater baptism of fire was yet to come. But despite the clear distinction between the two baptisms there is yet no distinction. Both represent death to sin and a crucifixion with Christ. *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"*²⁹² Therefore, both water and blood flowed from Christ's side. But even in Christ's description of drinking the cup to James and John His inference is more afflicting regarding the second baptism. The first baptism points to the second, for in accepting the truth of the new covenant, one commits himself to Christ on Calvary. That is why the water baptism is symbolic of death to self in order to undergo the second baptism. Therefore, the water is changed to blood.

For the wicked the surest way to avoid being broken by the rock will be the surest way to be ground to powder by the same rock. The baptism they avoid to be a part of is the surest route to be crushed. The idolatry of the world symbolized the golden calf of a crossless apostasy is the means by which the stream of water is turned to blood. As with the righteous this blood is mingled with fire, symbolic of Revelation 8:7, *"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."* Thus, for the wicked as well as the righteous there is a turning of water to blood in the midst of flames of fire.

The one difference between the wicked and the righteous, is that the righteousness of the saints are able to surmount the fire through faith., while the wicked are not. The one class is refined by the fire; the other is destroyed by the fire. For both it is the outworking of divine justice.

For the righteous, the new covenant begins as a baptism by water. This was foreshadowed by the Day of Atonement as described in Leviticus 16. Before the high priest had anything to do with the blood sacrifices, he was required to wash in water. *"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on."*²⁹³

This means that at the beginning of the message of the new covenant, there is to be a special work of cleansing among God's people, because it will be impossible to have the faith needed during a deep affliction with unrenounced sin in the character. Therefore, there is to be a "washing of the water by the word,"²⁹⁴ before we are baptized with the baptism wherewith Christ was baptized. With this baptism the words of John the Baptist will once again be heard, saying *"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which brings not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I,*

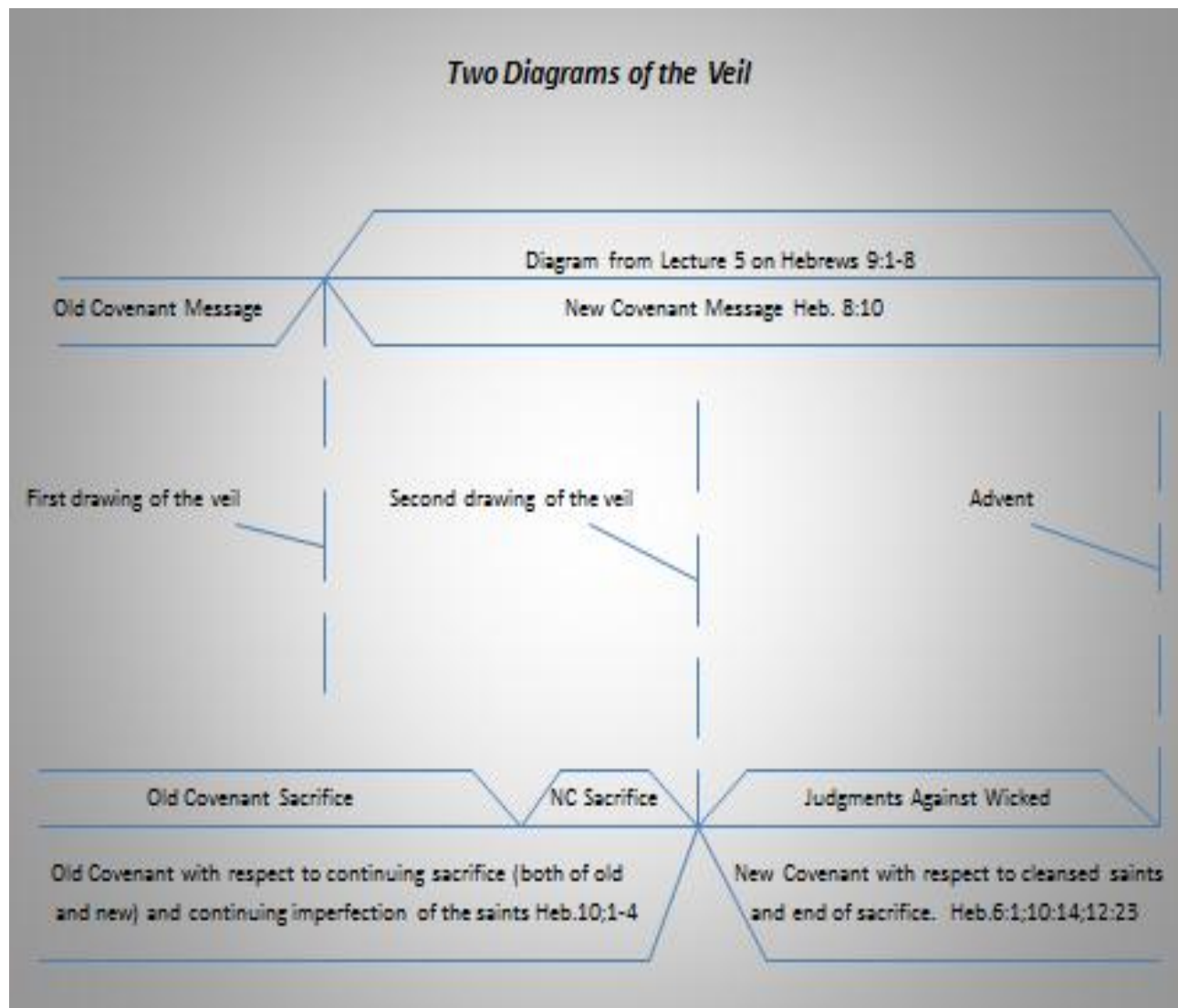
²⁹² Romans 6:3

²⁹³ Leviticus 16:4

²⁹⁴ Ephesians 5:26

whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."²⁹⁵

For a compilation of this lecture see the following diagram.²⁹⁶



²⁹⁵ Mathew 3:7-12

²⁹⁶ Series A, A-10-10, Randy Neall

Appendix A

Ramifications of Hebrews 10:1-4

Based on Hebrews 10:1-4 “this cultic reminder of sin has to be taken not in the sense of mere intellectual or moral reflection but in the Hebrew sense of a burdened “smiting heart” as in 1 Samuel 24:5. It will bring about a haunting guilt –consciousness, which became most pronounced on the Day of Atonement.” *Perfection and Perfectionism, Hans K. LaRondelle, p.241.*

“If the old sacrificial order had possessed true cleansing efficacy – that is to say that that if it had been able to cleanse the conscience – then the worshippers would have enjoined unrestricted communion with God. It is the presence of sin in the conscience that hinders such communion; ‘if I regard iniquity in my heart,’ said the psalmist, ‘the Lord will not hear’ Ps. 66:18

The Epistle to the Hebrews, F.F. Bruce p.227

The fact remains that the most holy place needs an anti-typical cleansing. And when ‘there is a remission of these, there is no longer an offering for sin.’ Heb. 10:17,18. Only Christ’s perfect offering can bring about a perfect cleansing, a perfect remission of sin and a perfect sanctification that allows the sinner the true rest spoken of in Hebrews 4. This is the one offering of Christ. This total cleansing is what the baptism was just the beginning step to take. This progressive sanctification which culminates into a victorious life by the one offering is the actual life of Christ Himself within the believer. This is “Christ in you the hope of glory (**dovxa Doxa** = character).” And when this is complete there is a remission of sin, there is no longer an offering for sin needed. The sanctuary is finally cleansed in its anti-type fulfillment.