

A Biblical Defense

**Defending our Historic Beliefs
about the Sanctuary
in Daniel and Hebrews**

“The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation.”—Great Controversy, 405.

*Forty Studies in the Book of Daniel
Seventy Studies in the Book of Hebrews*

**After its completion,
the section on Daniel was reviewed
by William H. Shea, M.D., Ph.D.,
one of our leading Biblical scholars.**

**“Vance Ferrell has done an excellent job
of boiling down and synthesizing some of
the latest and best scholarly work on the
Book of Daniel by Seventh-day Adventists.”**

**— William H. Shea, M.D., Ph.D.
Associate Director, GC Biblical Research, Retired**

**Until his recent retirement, Dr. Shea was
Professor of Hebrew and Old Testament
at the Seminary at Andrews University for 14 years,
followed by 13 years as Associate Director of the
General Conference Biblical Research Institute,
where he conducted extensive research
in defense of our Church’s historic beliefs.**

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A Biblical Defense

*Defending Our Historic Beliefs
about the Sanctuary
in Daniel and Hebrews*

by Vance Ferrell

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***Encouraging, Strengthening —
Builds Confidence in the Foundations
on Which the Church Is Built***

In this book you will find a solid Biblical reply to each objection to our beliefs about the Sanctuary in the books of Daniel and Hebrews.

A complete scholarly defense, in simple, easily understood language. It is thorough, clear, interesting, brief, and low cost.

For individual study - You can become skilled in defending our historic beliefs. ***For group study*** - This book will greatly strengthen the faith of everyone who reads it. ***For quick referral*** - When you encounter a difficult question or need to refresh your mind on a forgotten point—you can quickly find it in the index at the back. The index is the key to the book.

Learn how solid are the foundations of our faith

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AT LAST - A SOLID SCRIPTURAL DEFENSE of those beliefs which are the foundation of our faith.

This single, very readable book provides you with a strong defense of the historic truths in the books of Daniel and Hebrews, which are being increasingly denied.

The doctrinal beliefs about our prophetic Sanctuary message, which form the bedrock of our faith, were treasured by our Advent forefathers. Due to the influence of some men trained in outside universities and those they have taught, these foundation beliefs have been increasingly opposed and rejected.

In this book, each of these beliefs is defended, point by point, from the Bible. The objective of this book is solely to establish you in your historic faith!

THIS BOOK NEEDS TO BE WIDELY CIRCULATED. Each of our members, students, and leaders needs a personal copy of this irrefutable Scriptural evidence in support of these foundational teachings.

NOW - A LOWEST-COST BOOK YOU CAN SHARE WITH OTHERS! *You can obtain copies of this book, in the U.S., for less than 45 cents a copy, plus shipping, in small boxfuls (see back page).*

SHARE COPIES OF THIS LOW-COST DOCTRINAL DEFENSE WITH THOSE WHO NEED IT. Give copies to pastors, church schoolteachers, and local church leaders. Every teenager needs a copy of his own.

Mail copies to conference, union, and higher-level officers in our church. It will help

them defend our precious God-given faith.

Students, faculty, and administrators of our colleges and universities urgently need their own copies of this book. Especially share copies with students.

Our members and leaders need to know that our prophetic beliefs about the Sanctuary are fully correct Scripturally.

THIS IS A VERY READABLE BOOK. It is also an outstanding reference tool.

If confronted by a question, you can easily locate the disputed passage in this book and see how our beliefs are defended. Indexes at the back help you locate both by key word and disputed Bible passages.

ABOUT THE AUTHOR. Vance Ferrell is an older member who now spends most of his time publishing lowest-cost paperbacks of Spirit of Prophecy books for widespread distribution (see back of this book). In earlier years, he was an Adventist denominational canvasser, teacher, and pastor. His educational background includes 22 years of formal education (based on 9 months per year), which resulted in a B.A., M.A., and B.D. in theology and Biblical Languages from our schools (Pacific Union College and Andrews University), plus training in professional education. His only concern is to ground you in the faith and encourage you to stand in its defense.

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Introduction

Throughout this present book, our historic teachings are repeatedly proven to be correct and in harmony with the Bible writings. Their uncanny accuracy points to a Divine hand that guided in their formulation.

Many decades ago, a book was published which bore the title, *Daniel in the Critics' Den*. The title said volumes. Satan hates the book of Daniel; and, under his guidance, men have tried to destroy its credibility for centuries.

While the present author was nearing completion of his Bachelor of Divinity degree (equivalent to the current M.Div.) at our Seminary, located at that time in Washington, D.C. half a block from Takoma Park, he learned that a friend at the Seminary was going to start taking several courses in the Department of Philosophy at the nearby University of Maryland. Unfortunately, influenced by skeptical friends, the young man was gradually moving away from our faith.

One day he came to me excitedly. Unknown to me, he had decided to carefully research historical data at the Library of Congress—and prove, to his satisfaction, that our denomination did not have a divinely guided origin.

Excited, he told me he had learned that the entire Millerite movement and our denomination—arose because of Daniel 8:14. It was the study of the prophecies in the book of Daniel that led to the founding of our church. He said, tremblingly, “God brought this church into existence!”

Unfortunately, for other reasons he later left the church entirely. But the present author never forgot the truth he discovered. None of our people should forget it. Our foundation is the Word of God and Bible prophecy. May we never forsake them.

Controverted points—Throughout this book, attention will primarily be focused on facts of faith, primarily as they relate to our Sanctuary teaching, which have been controverted. It is an intriguing fact that our opponents are primarily opposed to two aspects of our faith: Obedience to the law of God, and the truth about our High Priest and Judge in the Sanctuary in heaven.

Part One defends our historic Sanctuary beliefs in the book of Daniel—especially Daniel 8:14, the Investigative Judgment, and the Biblical foundations of our Sanctuary Message. Our analysis will primarily involve controverted portions of Daniel 7, 8, and 9; Leviticus 16; Hebrews 7 to 10; and the Sanctuary in Revelation. You will want to have your Bible at hand as we consider various areas which have been attacked by critics—and discover how historic positions are very strong.

Part Two examines many key teachings in the book of Hebrews and finds our beliefs are in perfect agreement with them. Special attention will be given to Hebrews 1 to 4, 6:19, and 8 through 10:23.

How to use the book—These studies have been prepared in such a way as to combine the required scholarly depth with a simple and clear style that is easy to read.

The best way is to start at the beginning and read all the way through to the end. You will find it to be an exciting adventure. This can be done alone, with your family, with a study group, or in a series of prayer meetings.

But, any time you need to, you can use the table of

contents, in front, and the indexes, in back, to help you quickly find what you are looking for. Special thought has been given to render the indexes as useful as possible.

Ancient words—In the studies on Daniel and Leviticus 16, ancient words in italic are either in Hebrew or Aramaic, unless it is stated that the word is in Greek. (The Aramaic section of Daniel begins with 2:4 and ends with the last verse of chapter 7.) In the studies on Revelation and Hebrews, ancient words will be in Greek, unless otherwise stated.

Bible references—In Part One on Daniel a Bible reference, such as “8:14” or “7:25,” is always from the book of Daniel. In Part Two on Hebrews, a similar pattern is followed for that book (6:19 = Hebrews 6:19, etc.).

The Septuagint is mentioned (along with Theodotion’s translation), because both are the earliest translations of the Old Testament. The Septuagint was translated in the second century B.C.

Special usages—Throughout this book, “sanctuary” refers to the one on earth, and “Sanctuary” refers to the one in heaven. KJV stands for King James Version. A Bible verse without identification is in the book of Daniel (7:25 = Daniel 7:25). “Temple,” when referring to the one in Jerusalem or the one in heaven, will have a capital “T”; whereas, pagan temples (or the theoretical, futurist end-time temple) will have a small “t.” The bishop of Rome will generally be referred to as “pope,” even though the title was not officially applied to the bishops of Rome until A.D. 607, by Emperor Phocas to Boniface III.

At times loose renderings from the Hebrew will be quoted instead of exact quotations from the KJV. The abbreviation for “compare” is *cf.* — *vf*

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— William H. Shea, Ph.D.

Associate Director, GC Biblical Research, Retired

A SOLID DEFENSE—Critics have attacked the foundations of our Sanctuary beliefs in Daniel and Hebrews. But this book reveals how solidly the bedrock of our historic faith has been laid.

You now have in your possession, perhaps for the first time, a small, easily read collection of Biblical, historical, and linguistic evidence in support of each controverted belief in those two books.

PROPHECY MADE MORE SURE—You will gain renewed confidence in how firmly the foundations of our faith have been laid.

Read this book for encouragement. Refer to it when you encounter the inroads of liberalism among fellow believers. Share copies of it with them. Mail copies to friends and church officials.

This book is available in boxful quantities at a very low cost. Because it so powerfully eliminates doubts, it will strengthen the faith of our people in our historic foundations. They urgently need it.

OVERWHELMING EVIDENCE, from the Bible, that each of our special controverted historic beliefs in Daniel and Hebrews is correct.

Solid answers in vindication of the 2300-day prophecy, the cleansing of the sanctuary, the sanctuary in Hebrews, the investigative judgment, and many, many more topics—all in a large type size.

No longer need you wonder how to deal with controverted points of faith in those two books.

Although comprehensive, the book is not difficult to read. At the back are basic indexes to help you quickly locate what you are looking for.

Part One

**The Book
of Daniel**

*“He said unto me,
Unto two thousand and three hundred days;
then shall the Sanctuary be cleansed.”*
—Daniel 8:14

— PART ONE —**THE BOOK OF DANIEL****— INTRODUCTION TO DANIEL —****A BOOK UNDER ATTACK**

Many decades ago, a book was published which bore the title, *Daniel in the Critics' Den*. The title says volumes. Satan hates the book of Daniel. Under his guidance, men have tried to destroy its credibility for centuries.

While the present author was nearing completion of his Bachelor of Divinity degree (equivalent to the current M.Div.) at our Seminary, located at that time in Washington, D.C., close to Takoma Park, he learned that a friend at the Seminary was going to start taking several courses in the Department of Philosophy at nearby University of Maryland. Unfortunately, influenced by skeptical friends, the young man was gradually moving away from our faith.

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tion is the Word of God and Bible prophecy. May we never forsake them.

In this study, we will focus our attention on controverted points about our historic Sanctuary beliefs—especially Daniel 8:14, the Investigative Judgment, and the Biblical foundations of our Sanctuary Message. Our analysis will primarily involve controverted portions of Daniel 7, 8, and 9; Leviticus 16; Hebrews 7 to 10; and Revelation 11. You will want to have your Bible at hand as we investigate various areas which have been attacked by critics.

This is a defense of controverted points under attack by liberals; it is not a detailed commentary on Daniel and Hebrews.

In Part One on Daniel (including Leviticus 16), ancient words in *italic* are either in Hebrew or Aramaic, unless it is stated that the word is in Greek. The Aramaic section of Daniel begins with 2:4 and ends with the last verse of chapter 7. In the sections on Hebrews and Revelation, ancient words will be in Greek, unless otherwise indicated.

In the section on Daniel, a Bible reference, such as “8:14” or “7:25,” is always from the book of Daniel. In the sections on Revelation and Hebrews, a similar pattern is followed for each of those two books.

The Septuagint is mentioned along with Theodotion’s translation, because they are the earliest translations (both in Greek) of the Old Testament. The Septuagint was translated in the second century B.C.

At times loose renderings from the Hebrew will be quoted instead of exact quotations from the King James Version (abbreviated KJV in this study). The abbreviation for “compare” is *cf.*

Built on a solid foundation—As you read this book,

you will repeatedly be awed with the seemingly innumerable quantity of Biblical, contextual, historical, and linguistic evidence *which strongly supports* our historic beliefs in the books of Daniel and Hebrews.

Surely, it is only by the direct intervention of God that such Biblical accuracy could have been attained by the forefathers of the Advent faith.

It is remarkable how a straightforward examination of the Hebrew and Greek and historical evidence not only supports our historic beliefs, but uncovers additional evidence undergirding them.

You will find 40 studies in this first half of the book.

WHY GOD COULD USE DANIEL

Would you like to live the life of Daniel? Yes, you would. And, really, you can!

Why was it that God could use Daniel in such an outstanding way? Would you like to have God use you as He used Daniel.

You can. All you need to do is to live the way Daniel lived. There is nothing complicated about this; through the enabling grace of Christ, it can be done. You can live a clean life and stand as His representative on earth.

1:8 “But Daniel purposed in his heart, that he would not defile himself.”

Daniel made a decision—Daniel chose to have high personal standards. He knew that prayer was essential, for only as he remained close to God could he withstand the temptations of life. Daniel was so determined to keep praying, that he was willing to be let down into a hole in the ground with hungry lions rather than stop talking to God. *Daniel 6 tells the story.*

Daniel knew that he must only eat good food, so his body could be kept strong and his mind clear. He was willing to die rather than eat and drink things that were

not the best. Daniel 1 tells all about it.

Daniel studied the inspired Hebrew manuscripts. He knew he needed to read the Bible each day. And he earnestly prayed over what he read. *Daniel 9 shows how it brought an angel to his aid.*

Daniel was not a proud man. God cannot use people like that. When the king started to praise him, he refused the applause and said all the credit was due to God. *Daniel 2 describes this.*

Daniel dared to tell the truth, even when a king might kill him for doing it. *Daniel 3 and 5 tell of two different times this happened.*

Daniel was concerned about others and prayed earnestly that God would help His people. *Daniel 9 reveals the kind of prayers he prayed.*

Daniel stood true to God amid the hatred of enemies, and the rise and fall of kingdoms. If Daniel could do that back then, you and I can do it today. The same enabling grace available to Daniel—is available to us right now.

Is it your heart's desire to be used of God as Daniel was? Go alone and rededicate your life to Him. Yes, you may have done it before. But this time it is different. Give Him everything you have and are. Lay it all down before Him. Surrender all your plans; confess all your sins. Determine in His strength to put them away.

Power to obey—And then, by the empowering grace of Christ, stick close to His side. This is where your strength is. Keep talking to Him; keep reading the Bible and Spirit of Prophecy. You have settled it in your mind that, in every situation, you will never again be ashamed of Christ or His holy Writings. You will not lower your standards to please anyone; you will separate from friends who would entice you to lower them.

God will help you, as you lean on His strength, moment by moment; He will do it, all the way to the end.

AUTHENTICITY OF THE BOOK OF DANIEL

Step by step, let us prove that the charges of the critics are without foundation and that the book of Daniel fully agrees with our historic beliefs.

The author of the book—The book of Daniel was written between 605 and 535 B.C. Daniel speaks in the first person in many passages (8:1-7, 13-19, 27; 9:2-22; 10:2-5) and says he personally received a divine command to preserve the book (12:4). He is well-acquainted with history during and prior to his time. Knowledge of some of the facts he writes about was lost in later centuries.

Divided into two sections—The various parts of the book are mutually related, and all commentators agree that the book stands as a unit.

The book of Daniel is divided into a historical (chapters 1-6) section and a prophetic section (chapters 7-12). The prophecies in the first half occur in the midst of historical narratives; those in the second half consist totally of visions given to Daniel when he was alone.

Written in Hebrew and Aramaic—Like Ezra, most of Daniel was written in Hebrew, but part is in Aramaic. This is understandable, since he was a trained government official and spoke and wrote in several languages. He could easily go back and forth between them. The royal family and ruling class of the empire, at the time Daniel lived, spoke in Aramaic. Learning that language fluently was part of Daniel's initial training.

Many evidences of its genuineness—The Aramaic section of Daniel begins with 2:4 and ends with the last verse of chapter 7. If the book had been written in the second century, as the critics charge, it would not have been partly written in those two languages. Three fragments from Daniel have been found among the Qumran (Dead Sea) documents. They indicate the splits between

Hebrew and Aramaic and, interestingly enough, do not include the apocryphal song of the three children.

There are also orthographic (spelling) oddities in the book which agree with the time in which Daniel wrote the book rather than a later time.

Focus of the attack—The original attack on Daniel was an attempt to prove the theory that Daniel was written in the second century B.C., and only contains accounts of past history and no prophecies. It was claimed that the reason for its writing was to write a pretended “prophecy” of Antiochus IV Epiphanes, as though it had been written before he lived. More on Antiochus later in this study.

In our time, concerted efforts are also made to discount our beliefs about the little horn, the investigative judgment, and the 2300-year prophecy.

DATING THE BOOK OF DANIEL

This list of dates will help you in your study of the book of Daniel.

Founding of Neo-Babylonia—Babylon was an ancient nation, dating back to the Tower of Babel. Daniel lived at the time of the Neo-Babylonian Empire. In 626 B.C., Nabopolassar, previously a Chaldean official subject to the Assyrians (and father of Nebuchadnezzar), founded that independent Babylonian kingdom and made Babylon his capital. After fighting the Assyrians for several years, he confederated with the Medes and conquered Assyria in 612. When the victors divided the empire, Nabopolassar gained all of Mesopotamia, Syria, and Palestine.

Nebuchadnezzar—In 605, Nebuchadnezzar, still crown prince, defeated Necho of Egypt. Later that summer his father, Nabopolassar, died. Nebuchadnezzar conquered Jerusalem three times, in 605, 598, and 586.

The city and the Temple were destroyed after the third siege, and its population departed to Babylon.

The prophet Daniel—Daniel was taken to Babylon in 605 B.C., during the accession year of Nebuchadnezzar (1:1) and his first Syrian campaign. Chapters 1 and 2 occurred in Daniel's third year in captivity, which was the second year of Nebuchadnezzar (1:5, 17; 2:1, 19). In that year (603 B.C.), Daniel became a prophet.

Daniel was at the court of Babylon at least 67 years (1:1-4, 7, 21; 10:1). Daniel 1:1 is dated 606/605 (some time between the fall of 606 and the fall of 605).

Nebuchadnezzar reigned from 605 to 562 B.C. The initial 19 years of Daniel's stay in Babylon were the last years of Judah's existence, before Zedekiah was taken captive and Jerusalem was destroyed in 586 B.C.

Belshazzar—In 553 B.C. (the year that Cyrus the Persian is believed to have come to power over the Median Empire), Nabonidus appointed his first-born son, Belshazzar, as second in command of Babylonia. Nabonidus then went to Tema in Arabia, where he was in semi-retirement when Babylon fell to the Persians in 539 B.C. This is why Belshazzar could only make Daniel the "third ruler in the kingdom" (5:16, 29). He could not make him the second, because that was the position Belshazzar held. It was not until the end of the nineteenth century that this fact was rediscovered.

Daniel's visions—All of Daniel's visions (chapters 7-12) were given during the last years of his life. The important prophecy of chapter 7 was given to Daniel at some time during the first year (552 B.C.) of Belshazzar's coregency (joint rulership) with his father, Nabonidus. The parallel vision of chapter 8 came in Belshazzar's third year (550 B.C.). The vision of chapter 9 was given during the first year of Darius the Mede. The last vision (chapters 10-12) occurred in the third year of Cyrus (536/

535 B.C.). Daniel was probably about 90 years old at this time. Darius the Mede ruled Babylon in 539, a rule which may have extended to 537 B.C. Cyrus the Great ruled from 539 to 530 B.C.

Cyrus—The Medes were also an ancient people who, on the conquest of Assyria in 612 B.C., gained control of a large area to the north of Babylonia. During the rule of Astyages (c.585-553), Cyrus (at that time the Persian vassal king of Anshan in the province of Persia), rebelled against Astyages (who may have been his grandfather). Eventually, Cyrus conquered; and, in 553, united the two areas into the Medo-Persian Empire.

In 539, he conquered Babylonia, and Belshazzar was slain (Dan 5; Isa 45). Cyrus was remarkably tolerant and permitted the various captive peoples (including those Jews who wanted to) to return to their homelands. Cyrus died in 530 B.C. (six years after, he issued the decree in favor of the Jews returning to Jerusalem). But it was not till many years later that a sizeable number of Jews returned to Jerusalem when, in August 457 B.C., Ezra returned.

Dating the three decrees—The decree of Cyrus for the return of the Jews (538/537 B.C.) was given in his first year, and only pertained to the rebuilding of the Temple (Ezra 1:1-4). The royal decree of Darius I Hystaspes provided for the continuance of that work on the Temple, and nothing more (Ezra 6:1-12). The Temple was finished and dedicated in March 515 B.C.

It was the third decree, that of Artaxerxes I Longimanus, which restored the full Jewish government, making provision for the enforcement of their laws and provided for the full rebuilding of the city. This last decree fulfilled the conditions of Daniel 9:25 and is the one by which the 70 weeks, as well as the 2300 days, is reckoned. Artaxerxes' letter to Ezra, conferring upon him

authority to do this work, is found in Ezra 7:11-26.

The decree of Artaxerxes (Ezra 7:11-26) was issued in the seventh year of his reign (Ezra 7:7-8). That date has been firmly established as 458/457 B.C.. Ezra returned to Jerusalem in 457 B.C., not in 458 B.C.

We know that Artaxerxes' first regnal [ruling] year, in Jewish reckoning, began on Tishri 1, 464 B.C. From it, we can date down to his seventh year.

DARIUS THE MEDE

The first thing the critics attack is “Darius the Mede.” They say he never existed!

Looking back, we find many gaps in history at the time that Daniel wrote his book. Many things are not known. One gap is the identity of the man whom Cyrus appointed to rule Babylon for the first year or so after the city was taken and Belshazzar was slain. Daniel provides this information.

According to Daniel, when he himself was about 62 years of age, Darius the Mede “took the kingdom” from the last Babylonian king, Belshazzar (5:30-31). This occurred at the time of Cyrus' conquest of Babylon in 539 B.C. Darius the Mede had at least one regnal [ruling] year, and it is mentioned in Daniel 5:31-6:28, 9:1, and 11:1. He appointed various governors, making Daniel one of his three leading counselors (6:1-3). This was the ruler who was tricked into having Daniel thrown into the lions' den.

Critics complain that Darius the Mede (5:31-6:28; 9:1) never existed in history. This, they say, helps prove their theory that the book of Daniel was not written until the second century B.C.

Historical evidence—Cuneiform tablets provide us with evidence that the title, “King of Babylon,” *was not used* for Cyrus in the contracts dated to him during the

first year after Babylon's conquest in October 539 B.C. Only the title, "King of Lands," was applied to him in his capacity as king of the Persian Empire. Late in 538 B.C., however, the scribes added the title "King of Babylon," to his list of titles; and this continued throughout the remainder of his reign and those of his successors down to the time of Xerxes.

Gobryas (Ugbaru)—Xenophon, the Greek historian in his *Cyropaedia*, says Gobryas was the general whose troops conquered Babylon for Cyrus. He is probably the Darius the Mede mentioned in Daniel's book. According to the well-attested *Nabonidus Chronicle*, an important cuneiform tablet describing the fall of Babylon, his name was Ugbaru. The *Chronicle* says he appointed governors in Babylonia (cf. 6:1) and resided in Babylon until he died there one month before the title, "King of Babylon," was added to Cyrus' titles. Darius could have been Ugbaru's throne name.

Cyrus the Great (c.553-530 B.C.) conquered Media in 553, Lydia in 547, and Babylonia in 539 B.C. Apparently, by his direction Darius the Mede was appointed the first Medo-Persian ruler that Babylon had. This would be understandable; for, at that time, Cyrus was personally engaged in warfare elsewhere and in consolidating the vast empire he had taken over. It was Cyrus who later, in 536 B.C., issued the first of three decrees favoring the re-establishment of the Jewish people in Jerusalem (Ezra 1:1-4).

THE STONE KINGDOM

The point especially attacked in Daniel 2 is the identity of the Stone kingdom (Dan 2:31-45).

Papal Rome calls *itself* the fulfillment of the stone kingdom! It declares that Matthew 16:18 proves it. But the message of Scripture is quite clear on this point. We

do not have space in this brief study to quote all the passages. But the following references will provide you with a rich mine of study.

Here are key passages in the Old Testament about the Stone, the mighty Rock: Ps 118:22; Isa 8:14; 28:16; Dan 2:34-35, 44-45; Ex 17:6; Num 20:7-8; Zech 4:10. Here are parallel passages in the New Testament: Matt 21:42, 44; Acts 4:11; Rom 9:33; 1 Cor 10:4. Ask Peter, the pebble; he will tell you: 1 Peter 2:4, 6, 7, and 8.

THE CHAPTERS ESPECIALLY UNDER ATTACK

We will not spend much time on Daniel 2; for the focus of the critics' attack is Daniel 7, 8, and 9. The critics know that those three chapters predict events which they do not want us to believe.

The critics fear Daniel 7, 8, and 9. The identity of the little horn power, the terrible things he will do against God and His people, the fact that we must face a coming judgment, the dates that lead us down to the last days, the discovery of Christ's mediation in heaven—all these and more are truths which the critics are strongly opposed to, truths they want to destroy.

— LINKING THE CHAPTERS —

LINKS BETWEEN CHAPTERS 2 AND 7

The first step in their attack on those chapters is to split them apart and say that Daniel 7, 8, and 9 are not connected. In this way, they hope to destroy their message. We must not let them do this.

Because Daniel 7, 8, and 9 are heavily attacked by liberals opposed to our historic positions, those three chapters deserve our special attention.

Critics charge that the metal man of chapter 2 and the beasts of chapter 7 have nothing in common. However, there is actually a close correlation between these

two chapters.

Factors linking chapters 2 and 7—Both contain four “kingdoms” (2:39-40; 7:4-7, 23). There is an eventual division in the fourth kingdom. God’s kingdom is established at some point subsequent to the division of the fourth kingdom.

There is a parallel sequence of metals and beasts: the former moves downward from great worth (gold) to great strength (iron). The order of beasts goes from high honor (the lion as king of the beasts) to crushing power (the nondescript beast, wilder than any natural animal).

More parallels—It is also significant that several points in the later chapters, which would not have had special meaning to Nebuchadnezzar, were not told to him in chapter 2: the blasphemous little horn, the heavenly judgment, and the fact that the “saints” of the most High would eventually “possess the kingdom.”

In chapter 2, we find that a great Stone brings the wickedness of this world to an end (2:34-45) and an eternal kingdom is established (2:44). In chapter 7, the little horn’s attack on God’s people is followed by an investigative judgment. As a result of it, the saints inherit the new kingdom (7:14), which they shall possess “forever and ever” (7:18). Although the judgment is in behalf of the saints (7:22), it results in ending the little horn’s dominion (7:26-27).

These linkages not only strengthen the importance of the message of Daniel 7, but help tie both chapters 1 and 2 to parallel sections in chapter 8. These relationships also point to the fact that the judgment in chapter 8 will occur in the last days, not at some earlier time.

LINKS BETWEEN CHAPTERS 7 AND 8

Actually, all the visions in the book, which extend down to the end of time, are closely intertwined.

Here are the relationships between chapters 7 and 8.

Daniel 7—Unlike the dreams in chapters 2 and 4, this is the first vision given directly to Daniel. It is also a basic vision on which, in several ways, his later visions are built. Being the first of the four main prophecies given to Daniel, the vision of Daniel 7 stands out as a major outline of the future. The subsequent visions amplify its details.

Factors linking chapters 7 and 8—In the visions of Daniel 7 and 8, Daniel’s attention shifts back and forth between events on earth and events in heaven. In both, Daniel is startled by what he sees and asks questions, to which he receives additional information (7:15-16 and 8:15-19). At the end of each vision, he is deeply concerned over what he has seen and learned (7:28 and 8:27). A sizeable portion of both chapters consist of explanations to Daniel’s questions.

At the end of chapter 7, Daniel is distraught over what he has viewed (7:28). At the beginning of Daniel 8, Daniel mentions a connection of this second vision to the preceding one (8:1). This locks them together.

A focus on the little horn—The vision in chapter 8 is a shortened form of the vision in chapter 7. Omitting Babylon, the first beast, it reviews and adds to later history while focusing on the heavenly Sanctuary, its Prince, and the intruding little horn. Chapter 8 provides additional information about the attack by the little horn. It describes in symbolic terms the horn’s casting down some of the stars of heaven, opposing the Prince, and casting down of both the foundation of His Sanctuary and the truth to the ground to be trampled upon.

A special judgment—The earlier vision, chapter 7, had described a “little horn” that “made war with the saints [holy ones] . . . until the Ancient of days came”

(7:21-22a) and “the judgment shall sit” [Greek, “the court sat in judgment”] (7:26). In the last days the faithful ones enter into this judgment; after which, “the time came that the saints possessed [Hebrew: received] the kingdom” (7:22c; cf. 7:27). This heavenly judgment takes place prior to the time that the saints receive the kingdom. So it is a pre-advent judgment which involves investigation and cleansing.

Chapter 8:13-14 provides still more information about this judgment. Chapter 7 had described the judgment scene, but chapter 8 explains when it was to begin. It also reveals that a cleansing would take place. This leads the careful Bible student back to the type—which is the day of atonement cleansing in Leviticus 16. This end-time judgment occurs in heaven before the witnessing universe (7:9-10, 13-14, 22, 26). It results in fully restoring the Sanctuary (8:14) which was attacked and supplanted by the rival system of the little horn. The best single description of this judgment is given in *Great Controversy*, chapter 28 (479-491).

LINKING CHAPTERS 7, 8, 9, AND 12

Link to chapter 9—At the end of chapter 8, Daniel is even more disturbed by additional information he has received (8:27). At the beginning of chapter 9, Daniel prays for further guidance concerning Jerusalem (which at that time was in ruins) and also about the earthly sanctuary. In response, the same angel (Gabriel) that appeared to him in the preceding vision again appears (9:21) and says he has arrived with important information (9:22) which will help explain what Daniel earlier learned in the vision (9:23). Therefore, what the angel had told him in 9:25-27 was based on what Daniel had been told in chapter 8.

Link to chapter 12—On the basis of this judicial

process in the Sanctuary, “Michael . . . the great Prince which standeth for the children of thy people” is able to come forth victoriously in the time of trouble and physically deliver the saints (12:1). Who are the ones delivered? “every one that shall be found written in the book” (12:1) as a result of the pre-advent investigative judgment.

Every end-time vision in the book of Daniel (chapters 2, 7, 8 with 9, and 11-12) moves forward toward this grand climax. And the judgment is central to making it work out all right. It is an extremely important event in the history of the plan of salvation and the eternal safeguarding of the universe.

Always the same destination—Every vision in the book of Daniel ultimately leads us to the last days; every one, without an exception. Each of these presentations—chapters 2, 7, 8 with 9, and 11-12—ends with mammoth consequences which will forever affect the entire universe. The focus is not on a minor second century B.C. Syrian king, named Antiochus. More on him later.

CHAPTERS 7, 8, AND 9 CLOSELY LINKED

Of them all, the three visions of Daniel 7, 8, and 9 almost form one successive, connected vision.

Both the interpretation of 7:23-27 and the prophecy of 9:24-27 are given by the angel Gabriel. He is referred to in 9:21 as the one whom Daniel had seen “in the vision *at the beginning*” (Hebrew, *tehillah*). Which vision was that? Daniel 8 was the preceding vision. But, when we turn to 8:1, we find that in the words, “vision . . . *at the first*” (*tehillah*), it refers us back to the still earlier vision of chapter 7.

Since the same Hebrew word is used in Daniel 8 and 9, we may assume that the mention of the vision given “at first” in Daniel 9 refers to the vision of Daniel

7! So it must have been Gabriel who appeared to Daniel in the vision of chapter 7 as his angel interpreter. All three visions are closely linked together, and each succeeding vision helps explain the earlier ones.

(Actually, the vision of chapters 10-12 is also based on the connected visions of chapters 7, 8, and 9. But in this study on Daniel our focus must be on chapters 7, 8, and 9. This is because they are the chapters undergirding special basic beliefs which have been especially attacked.

We now turn our attention to the “little horn.” Identify it is extremely important! Critics charge that the little horn of Daniel 8 is about some two-bit king that lived thousands of years ago. If we accept that, both the 2300-day prophecy and the truth of what the papacy has done throughout history are eliminated. The next several studies will deal with the meaning of the little horn.

— THE LITTLE HORN —

CONNECTING THE TWO LITTLE HORNS

The little horn of Daniel 7 and the little horn of Daniel 8 refer to the same power.

One horn, not two—The two horns refer to the same historical entity. The same symbol was used for both—even though the vision of chapter 7 was originally written in Aramaic and the vision of chapter 8 was in Hebrew. (Day after day, in his secular work, Daniel continually spoke and wrote in both languages.) If a historical distinction was intended here, different names would have been used. But the symbol remained the same.

Connecting similarities—Both horns appear to arise at the same time in history; both begin small and become great (7:8 and 8:9). Both persecute the saints of God (7:21, 25 and 8:11, 25). Both appear to endure for

lengthy periods of prophetic time (7:25 and 8:14). Both eventually suffer similar fates (7:26 and 8:25).

The visions of chapters 7 and 8 come together as one pair grouped two years apart (7:1; 8:1). The prophecies in chapters 9-12 form a unit as a second pair, a decade later, also grouped two years apart (9:1; 10:1).

THE PRETERISM AND FUTURISM ATTACK

We need to identify this terrible little horn power; but, first, we should briefly look at how some of the critics tried to keep the people from learning its identity.

The Reformers of the sixteenth century, including Martin Luther, Melancthon, Ulric Zwingli, John Calvin, Menno Simons, and their associates declared that the papacy was the antichrist of Bible prophecy.

Prior to that time, Rome had tried to destroy copies of the Scriptures, so the truths of Daniel and Revelation would not be discovered. But, with the invention of printing, the circulation of Bibles, and the preaching of the Reformers—something had to be done!

In response to Luther's anti-papal protest, two Catholic theologians, Prierias and Eck, declared the Catholic Church to be the fifth (the stone) kingdom portrayed in Daniel 2. A very proud boast from the little horn.

The chapters which point to Rome—But what could they do about the prophecies which pointed directly to Rome as the antichrist power? In the book of Daniel, it was chapters 7, 8, and 9 which identified when Rome would arise as an international power. It was those three chapters which unmasked its vicious attempts to destroy the law of God and slay His people.

Sunday, the basis of papal authority—From A.D. 1545-1563, the Council of Trent met intermittently to devise ways to annihilate Protestantism, either by direct

warfare or by infiltration. Its earlier change of the Sabbath to Sunday was declared to be the foundation of its doctrine of Tradition (the words of men) as superior to Scripture (see the present author's book, *Beyond Pitcairn*, pp. 132-135, which explains what happened on January 18, 1562). In addition, the Jesuits were assigned the task of infiltrating palaces, schools, and Protestant churches. Jesuit theologians were given the task of reinterpreting Bible prophecies which pointed to the papacy.

Ribera's Futurism—Two Jesuits were especially successful in this latter task. The first was Francisco Ribera, who in 1537-1541, developed what we today call *Futurism*. He declared that the prophecies of Daniel and Revelation would not be fulfilled until the very last days when, for 2300 literal days or about 7 years, an antichrist would appear. It was theorized that, at that time, a Jewish temple would be rebuilt in old Jerusalem. (In reality, the Muslims will never permit such a temple to be built on the Temple Mount.)

Samuel Maitland, William Burgh, John Darby, James Todd, and John Henry Newman were later leading Protestant theologians which infiltrated Jesuits used to spread this error throughout modern Protestantism. The Plymouth Brethren, the High Church Oxford Movement in the Anglican Church, and the Scofield Bible especially helped in this work.

A variant of this futurism was the development of dispensationalism, one form of which pushes many of the prophecies to the last days, to be fulfilled by the Jewish people.

Alcazar's Preterism—Another Jesuit, Luis de Alcazar (1554-1613) developed the opposite position, known as *Preterism*. This is the teaching that the prophecies of Daniel and Revelation were fulfilled in ancient

times by Antiochus IV Epiphanes, Nero, and/or pagan Rome.

Hugo Grotius, of Holland, and Hammond, of England, helped further this error. Anti-Christian, German rationalists heavily endorsed it. This included J.C. Eichhorn, G.H.A. Ewald, G.C.F. Lucke, W.M.L. De Wette, Franz Delitzsch, and Julius Wellhausen. Since 1830, many British and American Bible teachers have taught it to their students.

The true belief—In contrast, it should be mentioned that many faithful Christian Bible scholars held that Rome was the antichrist of Daniel and Revelation. This included all the Reformers and, later, such men as Manuel de Lacunza and Joseph Wolff (both mentioned in *Great Controversy*), Sir Isaac Newton, Adam Clarke, Henry Drummond, and Edward Irving.

Ignatius Loyola founded the so-called “Society of Jesus” (the Jesuits) in 1534. Approved by Paul III in 1540, it immediately set to work to either destroy Protestantism or dilute its teachings, when assassination and warfare were not feasible. For over 450 years, its agents (brilliant men selected for their tenacity) have infiltrated governments, schools, and churches. These men gradually rose to higher positions as additional agents were hired into the ranks.

IDENTIFYING THE LITTLE HORN

What is the truth about the little horn power of Daniel 7 and 8? How can we identify it? How can we be certain of our identification?

Reasons why it is the papacy—There are several reasons why we can clearly identify the little horn of Daniel 7 and 8 as the papacy. Statements by historians which verify this can be found in the present author’s low-cost book, *Mark of the Beast* (pp. 12-

17).

Fourteen identifying points—Here are 14 identifying factors, each of which point directly to Rome as the little horn power of Daniel:

It has been suggested that 8:9-10 refers to pagan Rome and 8:11-12 to papal Rome. But, actually, this is not a dual or simultaneous fulfillment in this one horn, but a sequential fulfillment. The authority of the first gradually became the authority of the second.

- **It arises among the ten**—Pagan Rome (which later became papal Rome) arose among the ten horns of the fourth beast (7:7-8). It came to power after the ten divisions of the fourth beast had already been established.

- **It did not arise out of the four horns**—This is a very important point, for reasons which we will consider later. *The grammatical construction* of the phrases in 8:8-9 indicates that the horn was viewed as moving out from one of the four winds; that is, from one of the four points of the compass.

The horn did not move forth *from one of the other horns*; that is, it did not originate from a previous horn. Therefore it cannot represent Antiochus IV Epiphanes of the Seleucid Dynasty, which was one of the four horns of the divided Grecian Empire. Instead, the horn came out of “one of them”; that is, *out of one of the four winds*. Rome arose a thousand miles west of the territory of the four Grecian kingdoms (the four horns of the he-goat).

After emerging, it moved north, east, and south; which is exactly what Rome did. Here is this Hebrew grammatical construction:

Daniel 8:8: “to the four” (*le’arba*) **winds** of (***ruhot***; **feminine**) the heavens (*hassamayim*; masculine).

Daniel 8:9: “and from” (*umin* [“out of” in KJV]) the **one** (***ha’ahat***; **feminine**) from them (*mehem*; masculine).

Thus we have “Out of one (feminine) of the four winds (feminine) of them (masculine; that is, the heavens).”

“Winds” and “one” are both feminine, and “horns” is masculine. So the new horn emerged from one of the winds, not from one of the pre-existing horns.

To say it another way, according to Hebrew grammar in 8:8-9, the antecedent of “one” is “winds” (*ruhot*; feminine in 8:8) and not “horns,” because “winds” is feminine; while “horns” is only masculine. Since the word for “one,” *achath* is feminine, it points to “horns” as the antecedent.

• **Expands broadly in several directions**—The verb, *yasa'*, is used to describe the activity of this horn. *Yasa'* means “expansion,” not “growth.” Instead of “growing up out of,” it is “spreading forth outward.” It is describing the horn’s horizontal, geographical movement or expansion southward and eastward.

Therefore, the horn originated in, and moved, from the west. This was historically true of Rome, but not of Antiochus. This verb, *yasa'*, means “to go out” or “to come, move forth.” It is not the typical Hebrew word for “growth” of a horn. It is true that actual horn growth is mentioned twice (8:3, 8; *alah*, “to come up, grow up”). However, those two verses refer, not to the little horn, but to the four horns growing up in place of the great horn that was broken off.

In contrast, the *yasa'* motion of the little horn is out-moving, from one compass direction to another. This is a perfect description of the emergence of Rome. Instead of growing up *out of* the territory of a preceding monarchy, Rome invaded *from the* west while retaining its headquarters in the west.

Note that this Old Testament word, *yasa'*, is used five times for military movements (Deut 20:1; 1 Chron 5:18; 20:1; Prov 30:27; Amos 5:3) or for a king moving

out with his army (1 Sam 8:20; 2 Chron 1:10).

• **The prediction may have included a northward expansion**—“toward the south, and toward the east, and toward the pleasant land” (8:9). Instead of “pleasant land,” it could be translated “the north.”

The Hebrew word is “glorious land,” and the Septuagint translates it as “northward.” The ancient Septuagint (the Greek, third/second-century translation of the Hebrew Bible) has the “north” in place of “the glory.” This substitution of “north” in place of “glory” is a translation error. The scribe may have misread the Hebrew *hassebi* (“the glory”), and thought it said *hassapon* (“the north”).

However, if “northward” were correct here, the direction of the compass from which the little horn moved forth could still be only from the west. In contrast, Antiochus was in the east country and remained there.

Actually, either translation would be correct (the present author prefers “glorious land”; that is, the conquest of Judaea): (1) *Eastward*: In 63 B.C., Palestine and Jerusalem (“the pleasant land”) came under the control of the Roman Empire when General Pompey conquered it. (2) *Northward*: The Roman Empire extended its control over Gaul and much of what is now modern Europe. That fact, of course, agrees with our interpretation of the territory included in the ten toes of the great image (2:33-34, 41-44).

• **It came out of the Roman empire**—The papacy came out of the Roman empire—pagan Rome—just as the little horn came out of the fourth beast (pagan Rome) of chapter 7 (7:7:8, 19-20; 23-25).

The fourth beast is clearly Rome; the little horn that arises out of it cannot be Antiochus (who was already dead by the time the fourth beast came into power).

• **It plucked up three other horns**—Ten horns come

up and then another little horn, which quickly plucks up three of them (7:8, 20, 24). The three, which had been obstructions to papal supremacy and were eliminated, were these: the Heruli in A.D. 493, the Vandals in 534, and the Ostrogoths in 538.

• **The little horn and the 1260/1290-year prophecies**—*These are important identifiers of the little horn power. They are discussed later in this book in the section, A.D. 508, 538, and 1798.*

• **Nearly two thousand years as a powerful church-state**—The papacy is the only entity which, for nearly two millennia, has been both a kingdom and a religious power. In contrast, Pagan Rome had rule over a large area less than 600 years.

• **A man-centered religious power**—It is a religion of a “man” who speaks “great things” (7:8, 20, 25). The man at the top of this religious power is both the center and key to the whole organization. Every Roman Catholic knows that the pope is the center of the church.

• **Speaks words of blasphemy**—His “great words” are words of “blasphemy” (7:25; cf. Rev 13:1, 6 and 2 Thess 2:4). He defies God and claims to be God. No other nation, ruling for over a thousand years, has ever done this.

• **Slays many of God’s people**—He “shall wear out the saints of the most High” (7:25; 8:13; cf. Rev 12:13-15; 13:7). Millions of martyrs died. Historians tell us that more people were slain by the papacy than by any other institution in history (see the author’s book, *Mark of the Beast*).

• **Defies God and His law**—The little horn is more than a combined church and kingdom which has defied God and, for over 1600 years, has tried to eradicate the principles of His law. It was predicted that this power would try to change the law of God and, in its place,

substitute laws of its own (7:25).

• **Specifically tries to change the ten commandments**—The wording of 7:25 indicates that it was the ten commandments and the Sabbath which were countermanded by the little horn. In the passage, the “times” are closely linked with God’s law. The Aramaic word for “law” in this instance is *dat*. In view of its other Biblical occurrences (the Hebrew of Esther 1:8, 13, 15, 19; 3:8; 4:11, 16 / Aramaic: Ezra 7:12, 14, 21, 25, 26; Dan 6:5, 8, 12, 15), this reference in 7:25 should not be applied to the *torah* or general instructions. It should be understood as a decree or legislation issued directly by God Himself. Such an interpretation of “the law” in 7:25 would emphasize the Sabbath in that verse.

It is God who sets the time for the “times,” and it is the counterfeit religious authority which seeks to change them. The little horn will “think to change times and laws” (7:25).

The word, “time,” comes from the Aramaic *zeman*. *Zimnin* (in the plural) means a stated or fixed time (as in 3:7, 8; 4:36; 6:10, 13) or a time span (2:16; 7:12). The times are in God’s hands—the times of our lives, the time we are to worship Him, and the time when future events shall occur. For the little horn to attempt to change any of these times (7:25) is but another of its deliberate attempts to act as if it were God.

• **The judgment begins in the latter days of the little horn, before its destruction**—This little horn has become a blasphemous and deadly power; and God predicted that it would be destroyed (7:11-12, 26). But, before that occurs, the judgment must sit. The description given is clearly a massive courtroom procedure which takes place in heaven (7:9-10). Therefore, this judgment takes place after the major span of the little horn’s existence has elapsed; for the judgment comes after the 1260

years (7:25-26), which is after the end of the 2300 years (8:13-14) and before the end of the dominion of the little horn (7:26). It takes place just before the Second Advent (7:26-27, 14, 22).

WHY ANTIOCHUS IS NOT THE LITTLE HORN

Today, liberals frequently teach that Antiochus is the little horn of Daniel 7 and 8. When we are confronted with this charge, how can we meet it?

Antiochus IV Epiphanes was the eighth king in the Seleucid line, which covered the territory of Syria-Babylon. He only ruled for less than 12 years (175 to 164/163 B.C.). Keep that in mind: less than 12 years. Since Antiochus is almost universally identified by the other churches as the little horn power, we want to know if there is Biblical and historical evidence refuting the claim. Such an identification would eliminate the predictions of the papal change of the Sabbath (7:25), the persecution of God's people in the Dark Ages (Dan 7), the 2300-year prophecy (Dan 8), and the investigative judgment preceding the Second Advent. It would also conveniently help eliminate the papacy from Bible prophecy.

Antiochus as the little horn is part of a plan—

Throughout history, from the earliest times, the identification of Antiochus as the little horn has been made as part of a plan to move the writing of the book of Daniel down to the second century B.C., with the idea that all of it is merely historical (written after the events) rather than prophetic. Satan hates the book of Daniel.

After Rome came to power, it used the Antiochus theory to hide the truth of who the vicious, blasphemous little horn actually was.

Here are four reasons which favor the identification of Antiochus IV as the little horn:

- **A Seleucid king**—He was a Seleucid king, there-

fore he could have proceeded from one of the four horns (8:8).

But we earlier noted that the grammatical construction of Daniel 7:8-9 reveals that the little horn came out of a wind, not a horn. The little horn arose out of territory not under the control of any of the four divisions of the Greek Empire.

• **Irregular succession**—It was not expected that he would become king, if that is what “but not with his power” (*welo bekoho*; 8:24) means. A son of Seleucus IV, Philopator should have succeeded to the rule after his father’s assassination by the courtier, Heliodorus. But, aided by the armies of Pergamos, the king’s brother, Antiochus IV, came to the throne instead.

• **Persecuted the Jews**—He surely did fight with the Jews, but for a period of time far less than the required 6 years, 4 months, and two-thirds of a month (which are 2300 literal days). It did not even fit the “1150 literal days” theory (more on that later).

• **Polluted the Temple**—He polluted the Jerusalem Temple and, for a time, disrupted its services. But he did not do all the things predicted of him, not in chapter 7 nor in chapter 8.

There are eighteen reasons why the little horn cannot be Antiochus. In view of the fact that defending Antiochus as the little horn is a key point in the liberal attack on Daniel 8:14—it is surprising how many solid reasons there are for rejecting him.

• **The horn represents not merely a king, but a kingdom.** It is claimed that the little horn was not the Seleucid Dynasty, but only one king, Antiochus. Although 8:23 identifies the little horn as a “king,” there are reasons for recognizing it as a kingdom. The four preceding horns were said to be kingdoms (8:22); so we would expect them to be succeeded by another kingdom.

The two horns on the Persian ram represented the “kings of Media and Persia” (8:20); that is, the dynastic houses that ruled those nations—not merely two *single kings*. The four beasts are referred to as “four kings” (7:17); yet they represented kingdoms and not individual monarchs (7:23).

In chapter 2, Nebuchadnezzar was told he was the head of gold; yet the head represented the Neo-Babylonian Empire which continued for decades after his death. He was specifically told that he would be succeeded by another kingdom (2:38-39).

The only place where a horn is clearly identified as a single person is Alexander, the great horn of the Grecian he-goat (8:21).

We have already found that the qualifications of the little horn positively identify it as the papacy, not as a single king (7:8, 11, 19-20, 24-25).

• **The predicted little horn power is simply too great!**—The Persian ram “magnified himself” (8:4)—and the entire Persian Empire, lasting several centuries, was indeed great. The Grecian goat, which conquered Persia, “magnified himself exceedingly” (8:8) and was powerful for still more centuries (including when Antiochus was alive).

But the little horn sought for—and attained—even more greatness. It magnified itself in several directions and even tried to grow “great . . . to the host of heaven,” ultimately to magnify “itself . . . up to the Prince of the host” (8:9-11).

The verb, “to be great” (*gadal*) occurs only once with Persia and Greece, but three times with the little horn. In reality, Antiochus ruled only one portion of the Grecian Empire, but with little success and for only 12 years.

• **Antiochus was not important enough for a major court session**—Why would the court in heaven gather

in majestic session, with vast numbers of angels (7:9-10)—in order to pay attention to Antiochus? Something far less glorious, such as Micaiah ben Imlah's prediction concerning Ahab (1 Kgs 22) should have been adequate for Antiochus.

• **History reveals that Antiochus did not accomplish very much during his reign**—The little horn “grew exceedingly great toward the south, toward the east, and toward the glorious land” (8:9). In contrast, the exploits of Antiochus IV fell far short of that.

Antiochus attempted to extend his southern border into Egypt during the campaign of 169 B.C. The following year (168 B.C.), he marched on Alexandria to undertake its siege, but was turned back by a Roman diplomatic mission. He had to abandon the conquest entirely.

• **He experienced repeated failures**—During the last two years of his reign, Antiochus IV attempted to regain some of the extensive territory won and then lost, by his predecessor. After some initial diplomatic and military successes in Armenia and Media, he was stopped by the Parthians and died in the winter of 164/163 B.C. during the campaign against them.

Although he had a few military successes, they were far less than those of his successor, Antiochus III. He did not grow “exceedingly great” toward the south or east.

Antiochus IV did not conquer Palestine (the west) either. It was territory Antiochus III had subjected in 198 B.C. Antiochus could not grow “exceedingly” in taking over Judaea; for it was already part of his kingdom (inherited from Antiochus III).

Antiochus IV is mentioned in 1 Maccabees 1-6 as the Seleucid ruler who desecrated the Temple and persecuted the Jews. But he did not grow “exceedingly great toward the glorious land.” Far from it! He just succeeded in stirring up a hornet's nest; for his actions against the

Jews led to their total revolt.

Instead of being the conqueror of Palestine, the defeats his forces suffered toward the end of his reign in that land started the course of events which separated that territory from Seleucid control. The Jews became completely independent.

While he himself was campaigning in the east, his Palestinian forces experienced defeats at Emmaus (1 Maccabees 3:57) and Beth-zur (1 Maccabees 4:29) in Judaea. Toward the end of 164 B.C., the Jews liberated the polluted Temple from Seleucid hands and rededicated it (1 Maccabees 5:52). Antiochus died in the east shortly thereafter, early in 163 B.C. (1 Maccabees 6:15).

The net gains, accomplished throughout his reign, amounted to almost nothing; the net losses were severe. He did not grow “exceedingly great toward the south, toward the east, and toward the glorious land” (8:9).

- **Antiochus and the prophecy of the *tamid***—The little horn took away the *tamid* (8:11), which means the “continual” (“daily” in KJV). The word, “sacrifice” (in 8:11-13; 11:31; 12:11) is a supplied word and not in the original. The critics declare that “sacrifice” should be the supplied word, and that it applies to Antiochus, who interrupted the Temple services—yet only for a very short time.

- **Place of the sanctuary not destroyed**—“The place of his sanctuary was not cast down” by Antiochus (8:11). He did not damage the Temple building, much less destroy it. The word, “place” (*makon*), used here is important. It occurs 17 times in the Hebrew Bible; and, in every instance but one, it refers to the place where God dwells or the site upon which His throne rests.

- **Only ruled less than 12 years**—Antiochus’ reign lasted less than 12 years (175 to 164/163 B.C.).

- **Antiochus only a mid-Seleucid king**—The origin

of Antiochus' kingdom does not fit the prophecy; he did not arise "at the latter end." The little horn arose after the four kingdoms had come to power, and it was to come up "at the latter end of their rule" (8:23).

The Seleucid Dynasty consisted of more than 20 kings (311 to 65 B.C.). Antiochus IV was the eighth in line, and he ruled from 175 to 164/163 B.C. More than a dozen Seleucid rulers followed him and less than a dozen preceded him. He did not arise "at the latter end of their rule."

• **Antiochus' activities did not fulfill the time prophecy**—Liberals declare that Antiochus IV disrupted the Temple services and persecuted the Jews for 2300 literal days. But history has a far different story to tell us:

A pagan idol was set up on the altar of burnt offering on the 15th day of the 9th month of the 145th year of the Seleucid Era and pagan sacrifices began there 10 days later (1 Maccabees 1:54, 59).

After a period of warfare, on the 25th day of the 9th month in the 148th year of the Seleucid Era, an altar, newly built by the Jews, was consecrated and offerings began. Celebrations continued for 8 days (1 Maccabees 4:52, 54).

We thus have here a period of 3 years and 10 days, during which Antiochus IV stopped the Temple services.

That time span was not 2300 literal days, which would be 6 years, 4 months, and two-thirds of a month.

Nor was it 1150 literal days (made by pairing evening and morning sacrifices, to make full days). That shorter figure would still be two months too long.

Various attempts have been made to solve this discrepancy, but they have all failed. It is true that the troops of Antiochus did pillage the Temple (on their way back from Egypt two years earlier), but that still falls a year

and a half short of 2300 days.

It has been suggested that the 2300 days included sporadic on-and-off persecutions of the Jews by Jews. But that, of course, would not fit the prophetic specifications.

Thus neither the 2300 days or the 1150 days fits Antiochus' desecration of the Temple or his persecution of the Jews.

• **Antiochus's reign did not extend to "the time of the end"**—The end of the little horn would extend down to "the time of the end." The end of Antiochus did not extend to that time. When Gabriel came to Daniel to explain the vision of chapter 8, he began by saying, "Understand, O son of man, for at the time of the end shall be the vision" (8:17). This point is repeated in 8:19. The end specified here was the end of the little horn.

From the specifications of the prophecy, it is obvious that these time periods had to extend to the Messiah and beyond. But Antiochus IV died in 164/163 B.C., over a century before the Messiah was born.

• **Antiochus did not end in a special, remarkable way**—The little horn was to end in a special way: "But he shall be broken without human hand" (8:25). This phrasing is similar to the end of the king of the north in Daniel 11:45: "He shall come to his end, and none shall help him." It would be God who would directly interfere and destroy the little horn power. In Daniel 2, the image was brought to an end by a stone cut out without human assistance (2:45). The prophecies of Daniel 2, 7, 8, and 11 conclude with direct intervention by God in human history. In contrast, Antiochus died while camped out in Parthia in the winter, during an ill-fated military campaign. A very inglorious end, after a 12-year reign of repeated failure.

• **Antiochus arose from among one of the horns—**

The little horn came out of one of the winds, not out of the four horns. This was discussed in detail earlier. The Roman Empire arose in territory not controlled by any of the four divisions of the Greek Empire. Antiochus was a petty ruler in one of the Greek divisions.

As mentioned earlier, grammatically, in 8:8-9, the antecedent is “winds” (*ruhot*; feminine in 8:8) and not “horns,” since “winds” is feminine while “horns” is masculine. On the other hand, the word for “one,” *achath*, is feminine and points to “winds” as the antecedent.

• **Antiochus does not fit into the 70-week prophecy**—Because the 70-week prophecy (9:24-27) is closely linked to the 2300-day prophecy (8:13-14), there is no possible way to fit Antiochus into it.

• **Antiochus did not destroy the city**—The prophecy of 9:24-27 would require that Antiochus totally destroy, not only the Temple, *but the city* of Jerusalem (9:26a)! It was to come to an “end” (9:26b), and its “desolations” by a “desolator” (9:26c-27) were decreed. Antiochus did not do this.

• **Antiochus was not Messiah the Prince**—Chapter 9:26 said “the Prince that shall come” would destroy the entire city. But careful examination reveals that the titles of Messiah Prince (9:26), the Messiah (9:26a), and the Prince (9:26b) refer to the same person: Jesus Christ. It was because of the Jews’ rejection of the gospel, brought by Christ’s followers, that Jerusalem was destroyed (“the people of the Prince . . . shall destroy the city.”)

• **Antiochus did not live in the first century A.D.**—According to the prophecy of 9:26, the rise of the Prince and the destruction of the city must occur in the first century A.D., not earlier.

• **The little horn does not appear in chapter 11 until after Christ’s earthly ministry**—It is generally

agreed that the later prophecies in Daniel help explain the earlier ones. The title, Prince (*nagid*), is the special title for the Messiah in chapter 9 (9:25-26). When the use of this title in Hebrew is compared with chapter 11, it can be seen that the *nagid* of the covenant, or Christ, appears in 11:22. This correlation provides us with a chronologically fixed point when enables us to interpret the prophetic history of chapter 11. However, it also helps us see that the activities of the little horn, as described in chapter 8, do not appear in chapter 11 until verse 31, or some historical time after Christ's earthly ministry and death. We can then see that the persecution of 11:32-34 is identified with the persecution conducted by the little horn, or Medieval Rome, in chapter 7.

Since Antiochus IV ruled Seleucia briefly during the second century before Christ, he cannot be the little horn; for that horn's anti-temple attack did not occur until some time after Christ's death.

— DANIEL SEVEN —

A PLACING OF THRONES

“Cast down” means “to place”—“I beheld till the thrones were cast down” (7:9). “Cast down” (*remah*; Aramaic) should be translated “to place” or “move into position.” This is confirmed by the Septuagint which has *tithemi* (“to set up” or “to place”).

We are here viewing the solemn moment when the investigative judgment is convened and, amid waiting myriads of millions of angels, the Father is seated and the Son comes before Him (7:10-13).

TIME, TIMES, AND THE DIVIDING OF TIME

The critics charge that “time, times, and the dividing of time” only refers to three-and-a-half years or a similar small period of time. Therefore, they

say, it cannot be applied to the papacy.

“Time” means “year”—The Aramaic word, translated as “time” (7:25), is *iddan*; it also occurs in 4:16, 23, 25, 32, and 12:7. It is extremely significant that those five verses clearly show that the word, “time,” should be translated in 7:25 as “year,” not as “time.”

“Times” means “two years”—In some languages, including Aramaic, there is not only a singular (one) and a plural (many), but there is also a dual (two). “Times” is from the dual of the Aramaic *iddan* rather than from its plural. Thus “times” should be translated “two times” instead of “times” or “many times.” “Seven times” in the Hebrew of 4:16 is “seven years” in the Septuagint.

“Peleg” means “half”—Not only is it the word for “dividing” (Gen 10:25), *peleg* is also the word for “half.” So the last part of 7:25 should be translated “a time, two times, and half a time.”

The initial and terminal dates for the 1260- and 1290-year prophecies—*The dating of these time prophecies are very important and deserve special attention. They will be discussed in a later section of this book, entitled, A.D. 508, 538, and 1798.*

THE INVESTIGATIVE JUDGMENT IN DANIEL 7

Few topics in the book of Daniel are more important than the investigative judgment. We earlier learned that the critics charge that the judgment in Daniel 7 only applies to Antiochus. How can we defend our position on this?

The judgment is mentioned in Daniel 7:9-10, 13-14, 22, 26-27. Chapter 28 of the book, *Great Controversy*, contains an excellent and detailed Bible study on this topic. In order to properly understand it, you will also want to read chapters 23 and 24 (409-432). Actually, judgment is the climax of Daniel 2, 7, 8, 9, and 11.

The judgment answers ten questions—This judgment provides answers to several questions: It is a major turning point, or juncture, in the history of salvation. It separates the “time of the end” from the end of time. It is the first of three great phases of God’s final work of judgment that will conclude with the eternal end of the wicked and the establishment of God’s eternal kingdom. It focuses on Christ’s final work before probation forever ends. It says something important about the wicked and those included among them. It clarifies the destiny of the righteous. It helps explain the long waiting time through the Dark Ages, before the end-time events and the Second Advent can take place. It helps us understand the character of God and the sacredness of His holy law. It provides a logical conclusion to the first (holy place) phase of Christ’s priestly ministry in heaven. It emphasizes the responsibility of everyone in these last days to return, by faith in Christ, to a full obedience to the Ten Commandments.

Dating the judgment in Daniel 7—From the information given in chapter 7, it is possible to obtain an approximate date for the judgment mentioned in that chapter. Daniel asks two questions in chapter 7 (7:16, 19-20). Especially in response to his second question, he is given very helpful information (7:21-27) that was not mentioned in his initial description of the vision. The most significant part begins with 7:21, where the war that the little horn was to make upon the saints is mentioned for the first time. This persecution, which extends over a period of 1260 years, places the investigative judgment far off in the future—from the time Daniel was alive. (Also significant is the information given in 7:25 about the changing of the times and laws during that mammoth centuries-long persecution.)

There are three units, in Daniel 7, which deal with

the little horn power. They are 7:8-14; 7:20-22; and 7:24-27. In all three units, the little horn arises, three horns are eliminated, and the little horn speaks great words.

In the first unit, the judgment follows it. In the second and third units, the persecution of the saints is added. In the third unit, the changing of times and laws, and the time span is added. So it is obvious that a lengthy period of time occurs before the judgment begins. That period of time must include the 1260 year period (7:25). This time span is so important that it is mentioned seven times in the Bible (7:25; 12:7; Rev 11:2, 3; 12:6, 14; 13:5).

Is this judgment really “investigative”?—It has been asked whether this judgment really does involve a work of “investigation” or examination? The critics complain that to the word, “investigative,” should not be added “judgment.”

Would not any court sitting in judgment be involved in a work of investigation? A court of law, sitting in judgment, must investigate or examine pertinent data before it renders a verdict. A careful reading of the chapter reveals that it is only after the judgment description (7:9-10, 13-14, 22, 26) that events occur which carry out the “judgments” or decisions of that tribunal. So there had to be a process of arriving at decisions. We have here an “investigative judgment.” God could make decisions based on random choice, but we know He does not operate that way.

He could also instantaneously arrive at the decision, but then the final judgment scene described in Daniel 7 would not have occurred. But, because the issues in the great controversy are of such great magnitude, and will have eternal consequences—the Deity takes time to perform a careful pre-Advent work of judgment, for all the universe to behold.

We also know that this judgment is investigative in nature, because of the reference to the opening of the books or scrolls (7:10). They represent some kind of heavenly record keeping that has been in progress. This heavenly judgment begins with the opening of the books, so it must be investigative in nature.

The phrase, “the judgment sat,” implies deliberation. A period of time lapses during which this occurs.

This judgment is important; for it makes it possible for the kingdom to be given to Christ and His saints.

Who is investigated?—So an investigation is clearly involved. Next, we ask, who is investigated?

The dominion of the little horn is taken away and he is to be destroyed as a result of this judgment. So the little horn is involved. If the horn stands for Antiochus IV, only a pagan monarch is judged.

But the description and dating of the little horn, as given in chapters 7 and 8, clearly point to the papacy. Any judgment of the little horn must include, not only its head, but also all who have followed and supported its lead. Thus a judgment of the little horn would appear to include millions of people.

Since the little horn professes a relationship with God, this heavenly judgment is dealing with religious issues rather than secular matters; therefore the heavenly judgment will involve all persons, of whatever communion, who have ever professed faith in God.

The ones to whom the kingdom is finally given would also have to be examined, to see if, in the strength of Christ, they had continued faithful to the end. The very fact they are given the kingdom shows they were judged worthy to receive it.

Judgment elsewhere in the Bible—There are 28 passages in the Old Testament *where a judgment from God’s throne* occurs. In 20 of them, a judgment of God’s

people is specifically mentioned. Here are several passages which show that we will be judged: 1 Peter 4:17; Eccl 12:13-14; Matt 12:36-37; 1 Cor 4:5; Isa 65:6-7; James 2:12; Matt 10:32-33). It is possible to once be with Christ, and then turn away and be lost (Eze 18:24). But if we cling to Christ, and by His enabling merits, fulfill His will for our lives, our future is secure (Luke 20:35-36; 1 John 2:1; Heb 9:24; 7:25; Rev 3:5; Ps 51:17; Zech 3:2; Rev 3:4). It is our work now, by His grace, to live clean, obedient lives (Rev 22:11-12).

The record books—Books (scrolls) of judgment are mentioned in Daniel 7:10. Elsewhere, God says it will be the impenitent sinners who will be blotted out of His book (Ex 32:33; cf. Ps 69:28).

Records are also kept in heaven of good deeds (Ps 139:16; Mal 3:16). There is also a book of life (Phil 4:3; Rev 3:5; 13:8; 17:8; 20:12, 15; 21:27). Twice it is called the “Lamb’s book of life” (Rev 13:8; 21:27). Then there are the records of the unsaved (Rev 20:12). A detailed analysis of these books will be found in *Great Controversy*, 480-483.

We must not forget the *standard* in the judgment! There has to be a norm by which thoughts, words, and conduct are measured. That standard is the law of God (Eccl 12:13-14; James 2:12), for it provides the only definition of sin (1 John 3:4).

The outcome of the judgment—This judgment will determine those, who by faith in their Saviour, have obeyed God’s law and lived Christlike lives, helping others in every way they could (Matt 7:21-23; 25:44-46).

All classes will be weighed fairly. The results of this judgment affect both sides. One class is adjudged righteous and earmarked for eternal life; the other class will, by default, be forever lost. For six thousand years, it generally seemed that the wicked were ruling. But their

“dominion will be taken away” (7:26) while, in Christ, the dominion of the righteous shall be restored (7:14); for He will share it with them (7:27).

This judgment will be in favor of God’s faithful ones. That is why it is said that the “judgment was given *for* (lamed) the saints of the most High” (7:22). It will not be until the millennial sentencing judgment that a judgment will be given *to* the saints to conduct (1 Cor 6:2-3; Rev 20:4).

Preparing for the judgment—As we will learn later in this study, the judgment of Daniel 7 is closely linked with the Sanctuary cleansing of Daniel 8. In the tabernacle service, only those who had earlier come before God with confession and apparent repentance, and whose sins through the blood of the sin offering were transferred to the tabernacle, had a part in the service of the day of atonement. So the judgment specifically examines the records of all who have ever professed faith in God.

The term for “judgment,” in 7:22, is the same as that used in 7:10 and 26. Therefore “judgment” can refer both to the court session and its verdicts.

Judgment in the New Testament—Critics declare that there is no coming judgment. They say the only judgment occurred at Calvary, and therefore we are now safe to go to heaven in our sins. Here are three important New Testament passages which reveal that the professed followers of God must face a coming judgment: 1 Cor 5:9-10; Rom 14:10, 12; Rom 2:16. They cannot be controverted. Here are additional significant texts: 1 Cor 3:13; 4:5; Col 3:5-6; 1 Thess 4:6; Gal 4:6; 1 Cor 5:12-13; 6:9; Eph 5:5-6; Gal 6:7-8; Rom 8:5-13; Heb 2:1-3; 10:26-31.

There are four important truths in the above passages: (1) All who have professed faith in God will come into judgment. This will include all Christians. (2) The

decisions made in the judgment will be according to their works. (3) In the enabling strength of Christ, we can be empowered to do good works. (4) Some will receive eternal life while others will receive eternal death; so people will be saved or lost as a result of this judgment. (5) No one need be lost. That is why the warnings of the coming judgment are given in the Bible.

We are not left in ignorance as to the type of conduct that God wishes us to have: John 13:34; Eph 5:25; 4:32; Rom 12:1; Col 2:6; Gal 5:25; Rom 14:8-9; 2 Cor 5:14-15; Rom 14:15; 15:2-3; Phil 2:5-11.

The faithful do not fear the judgment—All those who have entered into the life of Christ here on earth will live with Him throughout eternity. They need have no fear of the judgment. Through the enabling grace of Jesus Christ, their Lord and Saviour, they resisted temptation, put away sin, obeyed the law of God, and were overcomers.

There are seven tests for the presence of this “life” in the heart of a professed Christian: Believing in and confessing Christ (1 John 2:22; 4:2-3, 15; 5:9-13). Abiding in Christ (1 John 2:24-25, 28). Keeping God’s commandments (1 John 2:3-5, 17; 3:21-24; 4:21; 5:2-3). Walking as Christ walked (1 John 2:7). Doing the right and avoiding sin (1 John 2:29; 3:6-7, 10). Loving one another (1 John 2:7-11; 3:11-17; 4:7-8, 11, 16-17, 20-21; 5:2-3). Not loving the world (1 John 2:15-16).

It is a great mercy that God judges the world. Otherwise wicked people would go to heaven, there to torment the saints forever.

When the great controversy is ended, the redeemed will praise God for having judged mankind so carefully, so accurately.

Revelation 15:3-4 “And they sing the song of Moses the servant of God, and the song of the Lamb,

saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest.”

THE INVESTIGATIVE JUDGMENT IN THE BIBLE

In a number of places in the Bible, the investigative judgment is either mentioned or alluded to. Here are several of them:

Leviticus 16 explains about the day of atonement at the end of the yearly cycle, during which the sanctuary is cleansed, and those who are not involved are “cut off.” The day of atonement (*yom hakkippurim*) is the grand climax of the ritual year of ancient Israel, which involves the cleansing of the sanctuary. It is the great type of the final investigative judgment before Christ returns.

Daniel 7:9-10, 13-14, 22, 26 dramatically describes the beginning of the investigative judgment. It takes place after the 1260 years (7:25-26). It also occurs before Christ’s Second Coming (7:26-28).

Daniel 8:14 explains when the investigative judgment was to begin. The Hebrews well-knew that the day of atonement (“the cleansing of the sanctuary”) was the yearly day of judgment for the people.

Daniel 12:1-2 teaches that the saved will be those found in the book of life. So the judgment must precede the Second Advent.

Malachi 3 tells how the Lord will “come” suddenly to His Temple, to “purge”/cleanse the sons of Levi.

Matthew 22:1-14 describes a marriage feast, in which the guests are examined and a judgment determination is made to see if they are wearing the wedding garment. Only certain ones can go into the wedding. We

are also told that Christ's followers only go into the wedding by faith; for, in Luke 12:35-37, they are said to be waiting until He returns from the wedding. So they are not present in person when this judgment determination is made. Other passages also describe this. When His church is fit to be His bride, after the examination and cleansing is past, He marries it, thus establishing His kingdom. Then He returns to earth to take His individual church members to the wedding supper which follows immediately (Eph 5; Dan 7; Luke 12:35-37; Luke 19:11-12; Rev 19).

Luke 20:35 speaks of having to be "accounted worthy" to receive the heavenly inheritance.

Acts 3:19 explains that sins will be blotted out, so that Christ can return.

Hebrews 8 and 9 reveals the existence of a heavenly Sanctuary, structured similarly to the earthly, with a need to be purified at some point in the future.

1 Peter 4:17 says that "judgment must begin at the household of God." This parallels Ezekiel 9:6: "Begin at My sanctuary." Revelation 7:1-3 speaks about an end-time sealing that must first be completed.

Revelation 11:15-19 describes a very solemn judgment scene which suddenly begins at the sounding of the seventh trumpet.

Revelation 11:19 vividly describes the opening of the second apartment of the Sanctuary, and attention is directed to the ark of the covenant. This apartment was only opened on the day of atonement, so we have here a partial dating factor as to when the antitypical day of atonement begins.

Revelation 12:17 is connected with 11:19, showing that the remnant are keeping the commandments (which earlier were seen anew in the ark of the covenant).

Revelation 14:6-7 is a powerful announcement to

all the world, that the judgment has begun.

Revelation 22:11 is the decree that must come at the close of probation, when those in the two groups have forever been decided.

Revelation 22:12 shows that the judgment ends prior to the Second Advent. At His coming, Christ brings rewards in accordance with what the works of men have been.

THE TIME OF PAPAL ASCENDANCY

When did the little horn have its greatest influence on the nations?

There are many who do not realize that God had to use secret codes in order to get the Bible and its prophecies safely to us.

The 1260-year prophecy—A good example of this is the 1260-year prophecy. It is given to us seven times in five different phrasings, over a time gap of 645 years (550 B.C. to A.D. 95): “time and times and the dividing of time” (7:25); “time, and times, and half a time” (Rev 12:14); “forty and two months” (Rev 11:2; 13:5); “a thousand two hundred and threescore days” (Rev 11:3; 12:6); and “time, times, and an half” (2:7).

Papal ascendancy—The fact that this time prophecy was repeated seven times also indicates its great importance in dating the period of papal ascendancy (A.D. 538 to 1798).

Healing the wound—We want to keep in mind that Revelation 13:3-4 predicts that, after 1798, the wound would be healed and the papacy would be restored to power. Although the restoration of temporal power took place in a limited extent at the February 11, 1929, signing of the Lateran Treaty (when the papacy was given 108.7 acres of the city of Rome as its possession), we know that the wound will, in its fullest extent, be healed

when the National Sunday Law is enacted. (The treaty was ratified on June 8.) More on the 1260-year prophecy later.

— DANIEL EIGHT —

THE TAMID

There are several views of the “daily.” Which one is correct?

The daily—The word, “daily,” is used several times in the crucial verses leading up to Daniel 8:14; this describe events occurring during the Dark Ages. Daniel 8:13 specifically asks a question about the “daily,” and 8:14 says that the cleansing of the Sanctuary solves the problem of the daily.

It is obvious that, in order to clearly connect 8:14 with 8:11-13, we need to have a better understanding of this word, “daily.”

What is the meaning of the “daily?”—The Hebrew word, *tamid* (the “daily”), is mentioned three times in 8:11-13.

Throughout the Old Testament, *tamid* is used both adverbally (“continually,” “always,” “ever”), and adjectivally (“continual”). In the five places in which it is found in Daniel (8:11-13; 11:31; 12:11), *tamid* is only used adjectivally and should be translated as “continual.” But the noun that accompanies it is not mentioned, so it must be supplied. The KJV adds the word “sacrifice,” which we will learn is incorrect.

There are several principal views of the tamid:

1 - POPULAR VIEWS OF THE DAILY—The Jesuits, founded by Ignatius Loyola (1491-1556) in 1534, were assigned the task of taking over the schools, subverting monarchies, and researching proofs against the Lutheran heresy.

The preterist view of the *tamid*—This was devised to eliminate the papacy from Daniel 8. It applies the *tamid* to Antiochus Epiphanes, who lived before the time of Christ. This is part of the preterism theory developed by Luis de Alcazar (1554-1613), a Jesuit who was trying to place the fulfillments of all Bible prophecies back to a time before the papacy rose to power. Alcazar said the phrase must be translated as “daily sacrifice,” and that it was fulfilled in Antiochus IV Epiphanes’ interruption of the Temple services in Judaea for several years in the second century B.C.

The futurist view of the *tamid*—This theory is also based on a concern to protect the papacy. It says there has never been an antichrist in past history, but it will be a single person who will arise just before the Second Advent. The missing word accompanying *tamid* is also said to be the “continual sacrifice.” Futurism was originally developed by Francisco Ribera (in 1537-1541), a Jesuit, who was intent on searching for ways to get predictions of the papacy out of the Bible. According to this view, at some future time, a Jewish temple is to be rebuilt in old Jerusalem in which “daily sacrifices” will be offered. An antichrist is to appear who, either for 2300 days (about 7 years) or 1150 days (about 3½ years), will stop the “daily sacrifice.”

Both popular views are incorrect—Infiltration of the Protestant denominations by Jesuits continued on for centuries, and it affected their theology. By the end of the 18th century every Protestant church, with hardly an exception, held to the preterist or futurist view of the *tamid*—and still does today. Both theories eliminate the papacy from Daniel 8.

Historical evidence was provided earlier in this book, clearly showing the entire Antiochus theory to be unsound. Both the preterist and futurist positions assume

that one small event in history is predicted by many major prophecies of Daniel and Revelation. But, as we already found, the identification of the little horn power was clearly given in Daniel 7—and could only apply to the papacy. Daniel 8: 11-12 is a parallel passage to the little horn verses in Daniel 7.

The Millerites, the 1843 Fitch chart, and Ellen White were in opposition to these popular views of the *tamid* in the mid-nineteenth century.

In *Early Writings*, 74-75, Ellen White specifically stated that the “figures” in the 1843 Fitch chart were correct; that the word, “sacrifice” (required by both the preterist and futurist views), is incorrect; and that, in the first few years after 1844, many of the Millerites had been returning to the popular errors.

Futurism condemned—Those “other views,” they were returning to, would have been the preterist view (condemned by the 1843 chart) and the futurist view (which she condemned as part of her *Early Writings*, 74-75, statement about the daily). In that 1850 statement she mentioned the futurist old Jerusalem error and said that, by that time, many of the believers among the former Millerites were returning to the popular views, which, historically, we know were the preterist and futurist views—the two pro-Catholic positions. The futurist error is that a future antichrist will appear and offer sacrifices in a rebuilt Temple in old Jerusalem.

Early Writings, 75 “In the confusion since 1844, other views have been embraced . . . I was pointed to some who are in the great error of believing that it is their duty to go to old Jerusalem.”

Preterism condemned—We know that preterism was one of the “other views,” referred to in the passage in *Early Writings*, 74-75, because the 1843 Fitch chart specifically refuted preterism, stating that 164 B.C.

marked the “death of Antiochus Epiphanes.” Refuting preterism was part of each lecture using the chart. The faithful Millerites, before October 22, were strongly opposed to that error. But after the Disappointment, many were deeply shaken and slipped back to that commonly held liberal position.

The present author has a copy of the original chart; here is the wording: “164 [B.C.] *Death of Antiochus Epiphanes, who, of course, stood not up against the Prince of princes, as he had been dead, 164 yrs dead, before the Prince of princes was born.*”

A study of eighteenth and nineteenth century Protestant church history reveals that the popular views that nominal Adventists were going back to were those of the other Protestant churches, which were the preterist and futurist views. In 1850, no other view of the “daily” was being suggested in Adventism.

Why “sacrifice” is the wrong word—*Tamid* (“continual”) modifies a noun which is not mentioned. Some word must follow “continual.” As we will learn below, Daniel 8:11-12 is parallel to 7:25, also describing the Dark Ages. The Temple in old Jerusalem had been destroyed centuries earlier. The earthly sacrifices had ceased; and, since Christ was only to be crucified once, no sacrificial deaths occur in the heavenly Sanctuary (where Christ ministers on our behalf after A.D. 31). Lastly, Inspiration declares that “sacrifice” is not the right word (*Early Writings*, 74).

The crucifixion view of the *tamid* in Daniel 8:11—Before concluding this portion on erroneous views of the “daily,” we should consider one other, a totally different view of the *tamid*, which *also omits* the papacy. Like the two Catholic views, it also translates the phrase as “continual sacrifice”; but then applies it to the crucifixion of

Christ. For reasons stated below, this is an incorrect interpretation.

Could “daily sacrifice” apply to Christ’s death?—

It is said by some that the taking away of the daily sacrifice in 8:11 refers, not to 508, 538, and papal supremacy—but to the crucifying of Christ in A.D. 31 by pagan Rome. It is claimed that the word for “taken away,” in 8:11 (*huraym*), comes from a root (*rum*) which means “to lift.” So Christ was lifted onto the cross.

There are several problems with this view:

(1) It would require supplying “sacrifice” as the missing word (“daily sacrifice”), but we are told, “The word ‘sacrifice’ was supplied by man’s wisdom and does not belong to the text.”—*Early Writings*, 74.

(2) This view would require switching 8:11 back over 500 years to the time of pagan Rome, with 8:10 and 12 continuing to be about papal Rome and the persecution of Christians in the Dark Ages. That is a major problem.

(3) It disagrees with the 1843 chart which says that not until A.D. 508 could the taking away of the daily begin. Another significant problem.

(4) The hophal (*huraym*, causative passive) form of the verb, *rum*, is used in 8:11 and means “to remove something.” It is often used about the sanctuary ministry (Lev 4:10; 22:15). In 8:11, the word does not mean “to lift.” It is true that the root word, *rum*, means “to lift, to carry.” But, in the hophal form of the verb (used here in 8:11), it means “remove,” or “take away.”

“Sanctuary” in 8:11—“The place of His Sanctuary was cast down.” Some advocates of the crucifixion theory of the “daily”—apply *the entire verse* to the time of Christ’s crucifixion! By doing this, they themselves have cast down the “Sanctuary” from heaven and changed it into pagan temples!

But, in the next section, we will discover that, although *miqdas* (“sanctuary” in 8:11) is a different Hebrew word than *qodes* (“sanctuary” in 8:14), 65 out of 67 times it is used in the Old Testament either in reference to God’s Sanctuary or God as our sanctuary. The two exceptions refer to corrupt sanctuaries by His former people. Not once does *miqdas* refer to a non-Israelite pagan sanctuary.

2 - OUR HISTORIC VIEW OF THE DAILY—Rejecting the popular views, we are to maintain our historic position.

The 1843 chart—In 1842, Charles Fitch, assisted by Apollos Hale (both leading Millerite preachers and editors), prepared the “1843” prophetic chart, which Fitch presented to the Boston General Conference in May 1842. (It is called the “1843 chart” because all dates terminate in 1843, not because it was made that year.)

Ellen White’s only clear statement about the 1843 Chart is in *Early Writings*, 74-75, in which she said that, except for a flaw, the 1843 chart had the correct view of the “daily.”

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. Then I saw that in relation to the ‘daily’ (8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text.”—*Early Writings*, 74.

Nearly everything on the 1843 chart consisted of Bible quotations, dates, and mathematical calculations. There were few comments. Here is everything the 1843 chart says on A.D. 508 and 538 (exactly reproducing its unusual punctuation and initial caps). The wording is in

italics and within quotation marks:

A.D. 508 and “Daily” on the chart—The chart mentions “508” twice and, along with it, two mentions of the “daily.”

Beside the first “508” are these words: “*Taking away of the daily sacrifice Dan 8:11-12.*” Beside the other “508” is this: “*Taking away of daily Dan 12:11*”.

A.D. 538 and “uprooting” on the Chart—The chart mentions “538” twice, and speaks of a plucking up of the three horns and a commencement of papal power.

Below the large-print date “538” is this paragraph in small print: “*The Heruli, Vandals, and the Ostrogoths, by this time were plucked up, this is the prophetic period for the rise of the little horn, see Dan 7:8 Three horns plucked up and little horn rises which is the commencement of the Papal power The commencement of time, times and a half, or 1260 yrs terminated 1798*”.

The other paragraph with “538” has this comment: “*These three kings were taken by Justinian (a Greek) Emperor of Constantinople, whose decree made Bishop of Rome, supreme head of the churches in 538*”.

What was the flaw in the 1843 chart?—What was the mistake in the 1843 chart, mentioned in *Early Writings*, 74, that God’s hand was over? (1) *The numeral*: Five times 1843 is given as the terminal date on the chart. At the time, they thought the 2300-year prophecy would end that year. Later they learned that their way of figuring the B.C. to A.D. transition was incorrect; the actual date was 1844. (2) *The event*: On the bottom left of the chart are the words in very large print: “1843 God’s Everlasting Kingdom.” This was the error they held about the meaning of the “Sanctuary” in Daniel 8:14. *Great Controversy*, 409-415, describes the process by which the Millerite remnant discovered their error.

508 and 538—Because 508 and 538 are so close, they tend to blend into one as the beginning of the Dark Ages. According to the Millerite Chart, the papacy took away the daily in 508, and it plucked up the last of the three horns in 538. So we can consider both events as marking the beginning of the predicted span of the Dark Ages.

What was removed?—It is of interest that the Millerite Chart did not link the daily with the removal of paganism, and the Spirit of Prophecy did not link either 508 or 538 with it. But we know that the “daily” was interpreted by Miller as the removal of paganism:

Actually, not only paganism was removed at that time, but also a variant form of non-Catholic Christianity.

The initial and terminal dates for the 1260- and 1290-year prophecies—*In order to properly understand the “daily,” we need to understand these time prophecies. They are discussed in the next section, entitled, A.D. 508, 538, and 1798.*

The order of events in Daniel—The consistent sequence of events in Daniel 7, 8, 11 and Revelation 12-14 is this: Pagan Rome arises and does terrible things; and then it is supplanted by papal Rome, which does terrible things. After this comes the judgment, followed by the end. This sequence helps us better understand what is described in Daniel 8:9-14 and further explained in 8:16-25.

Conclusion—From the author’s own study of the *tamid*, he has arrived at two definite conclusions:

First, we must not abandon our earliest positions on A.D. 508, 538, and the daily, as given in the 1843 chart, taught by the pioneers, and endorsed by the Spirit of Prophecy..

Second, it is urgent that we not pit one concept against

the other, declaring that our original positions are incorrect. That was the error which the Spirit of Prophecy resolutely opposed.

In two statements, both made in 1910 (*1 Selected Messages, 164-168*), she repeatedly told antagonists over the “daily” to stop arguing. What each side was doing was disparaging the position of the other side—and, in order to prove their points, were downgrading some of our historic beliefs. She demanded that they stop doing this destructive work.

A.D. 508, 538, AND 1798

The historical basis for 508—What happened in 508 that made it important, as the beginning of the 1290-year prophecy?

About the year A.D. 508 Clovis, king of the Franks, was converted to Catholicism and the victory over the Goths occurred. The conversion of the Franks (France) and Goths (Germany) would, in later centuries, result in greatly strengthening papal supremacy; so this was an important date. We have always marked this as the beginning of the important 1290-year prophecy (12:11). Both the 1290- and 1260-year prophecies end in 1798. The 1335-year prophecy of the next verse (12:12) also begins at 508 and reaches to 1843. This view is a correct historical fulfillment and agrees with our historic beliefs. The “daily” is applied to what happened when the 1290- (instead of 1260-year) prophecy began and establishes the A.D. 508 date. It dovetails nicely with the A.D. 538 date which began the 1260-year prophecy.

The historical basis for 538—The 1843 chart links “538” with the plucking up of the three horns and the “commencement of papal supremacy.” This position is based on the prophecy in Daniel 7:25 and the uprooting of the third horn (7:8, 20, 24). It focuses on what hap-

pened when the 1260 years began.

According to our historic position, the missing phrase accompanying “continual” (*tamid*) is “paganism,” or “pagan supremacy,” which papal Rome took away at the beginning of the 1260 years. In A.D. 538, Emperor Justinian’s general, Belisarius, uprooted the third horn (the Ostrogoths). It is a known fact that, by this act, papal Rome eliminated pagan supremacy in the West.

In another sense, the papacy replaced the pagan abomination, which had extended back in history to Cain, with a papal abomination which masqueraded as the true worship of God.

How did the papacy take away paganism?—Historians tell us that part of the way the papacy took away paganism was by absorbing its essential elements. (See the present author’s book, *Mark of the Beast*, 22-25, for quotations by historians which verify this.) This is what made it Satan’s masterpiece of deception. It was just the old pagan religions and repression, masquerading as Christianity. The pagan abomination was transferred into something more deadly.

The Biblical basis for the date A.D. 538—What is the Bible evidence for beginning the 1260 years in 538? The critics charge that there is none. In reply, **it has to be something which can be confirmed by historians.** Determining the starting point is crucial. Some think the historical event is the taking away of the daily in 8:11. But that does not provide a definitive date, since the papacy was growing in power and influence from A.D. 330 (when Constantine moved to Constantinople), onward.

The starting point for the 1260 years is clearly given to us twice in the previous chapter (7:8, 20). It is **the plucking up of the third horn.** That event is solidly fixed by historians as occurring in A.D. 538. None can

question the dating of that event: the overthrow of the Ostrogoths.

The historical importance of 538—It is charged by some that 508 and 538 are not significant, since the papacy had supremacy centuries earlier. That is a standard papal claim that its supremacy extends back to only a short time after the apostles died. But that claim is not correct. Our historic dates for the beginning of the 1290- and 1260-year time spans stand solid. **Not until the papacy had power over the nations did it have supremacy**—and this did not happen until those dates.

When did the papacy replace paganism?—In order to better understand the relationship between the 508 and 538 dates, we need to understand that the papacy was growing in power for centuries. **The full supremacy of the pope did not occur until 508 and 538.** Five events marked important turning points in the gradual increase of the power of the Roman bishop.

The first date was in A.D. 195, when Pope Victor demanded that all the Christian churches obey his decree to henceforth observe Easter on Sunday (instead of the day in the week on which the Jewish Passover fell). The other churches were astonished at his audacity. Never before had one Christian church tried to lord it over the others. It is significant that this first attempt at gaining the supremacy was fought over Sunday sacredness, even though it was only for the yearly Easter service. Significantly, it was the Roman bishop who was championing it. Thoughtful historians recognize that, from its earliest days, the strongest claims of the Roman bishop to supremacy were based on its exaltation of Sunday. *Yet, in spite of Pope Victor's demands, the other Christian churches refused to yield to his supremacy.* Contrary to pro-Catholic claims, papal supremacy does not date back to those earlier centuries.

The second date was in A.D. 321. Even though it did not mention the Christian religion, Constantine's monumental Sunday Law of 321 was a major achievement for Pope Sylvester I. His close advisor, Eusebius of Caesaria, admits that they, the papal authorities, influenced the emperor to enact that law (GC 574). But its enactment did not give the papacy supremacy. The Sunday Law was carefully worded to placate both the Mithraites and the half-converted Christians.

The third date was in A.D. 330, when Constantine I, nine years after issuing his first Sunday Law (A.D. 321), moved the capital of the Roman Empire to faraway Byzantium, which he renamed Constantinople. This greatly increased the position of the pope, but he still lacked civil power. The papacy could not gain the supremacy until it became a church-state.

The fourth date was A.D. 508, when Clovis, king of the Franks (modern France), was nominally converted along with his subjects. That territory had been the strong Roman province of Gaul. Imperial forces conquered the Goths at about the same time. We date the 1290 years from this time. Pope Vigilius became, at that time, an important new leader in the West.

The fifth date was A.D. 538, when the third of the three horns was overthrown. In 493, the Heruli had been conquered; in 534 the Vandals were eliminated; and, in 538, the Ostrogoths vanquished. For the first time, all the tribes opposing the pope had been crushed. The emperor, Justinian, lived far away in Constantinople; and he and his successors did not henceforth interfere in papal activities.

We date the 1260 years from this point. **At last, the papacy had become a church-state, controlling territory in its own right. Truly can it be said that A.D. 508 and 538 marked the historical beginning of papal su-**

premacy.

Historians are agreed that the papacy was increasing in power for several centuries. But A.D. 508 and 538 are crucial. Both dates combine to mark the transition to papal supremacy. The way it is worded, the 1843 chart lists both as key events (more on this later). **From 538, onward, the papacy surged forward in its blasphemous claims and tyrannical rule.**

Pagan supremacy—Exactly what was the “continual” (the *tamid*) that the papacy took away in 538? In one sense, it was the desolating abomination of paganism. In another sense, it was *pagan supremacy*. The supremacy of paganism essentially ended in 538 and was replaced by papal ascendancy.

It is claimed that our traditional view is incorrect, because the papacy is said to have had full supremacy prior to A.D. 538. The historical facts, given above, shows that charge to be incorrect. But there is also other evidence:

Who uprooted the three horns?—It is an intriguing fact that *the papacy did not uproot even one of the three horns*. It did not do this—and the reason was that, prior to the beginning of the 1290 and 1260 years, it did not yet have the supremacy to do so. It lacked the civil power and force of arms.

Emperor Justinian sent General Belisarius all the way from Constantinople to conquer those western heathen tribes, and Belisarius did it with remarkable success against great odds. Historically, the papacy did not take away the horns. They were, as Daniel explains, subdued before it (7:20). However, Justinian had Belisarius do it at the request of the pope. It was in this sense that the papacy “took away” paganism (“He shall subdue three kings,” 7:24). The result is the same. By 538, the papacy was freed from outside interference and able to track

down and destroy Christians over a wide area, as predicted in Revelation 12.

The A.D. 538 transition—When the Heruli and confederated tribes (under the Heruli chief, Odoacer) removed the last Western Roman Emperor, Romulus Augustulus, from his throne in Rome in A.D. 476, the barbarian tribes overran the Roman Empire.

At this point, a struggle for theological and political power began by the Roman Catholic papacy against (not only paganism, but also) Arianism. The conversion of Clovis, the king of the Franks (in Gaul, modern France), to Catholicism brought powerful support to the papacy.

A.D. 538 marked a pivotal turning point; for, in that year, the Arians were driven out of Rome. It came about in this way:

The Arian Heruli had controlled Rome for a number of years. In A.D. 493, the Eastern Roman Emperor, Zeno, asked Theodoric, head of the Arian Ostrogoths, to conquer the Heruli, which he did.

Then **General Belisarius conquered the remaining Arian powers—the Vandals, in North Africa (534), and the Ostrogoths in Italy (537-538).**

In A.D. 538, the Roman Catholic emperor, Justinian, ordered all citizens of the empire to become Roman Catholic within three months or leave the empire. Those who refused, both Arians and pagans, had their property confiscated. (See Sumerbell, *History of the Christian Church*, pp. 310-311.)

Another major event occurred **that same year (A.D. 538): Roman Catholicism promulgated the first religious Sunday law. This was the 28th canon of the Third Council of Orleans, France, which convened that year. It was the first Sunday law to forbid rural agricultural labor** (*J.N. Andrews, History of the Sab-*

bath, 2nd ed., p. 372).

A.D. 538 was clearly the key date; although advances and setbacks occurred for quite some time, both before and afterward. Prior to 538, the papacy gradually moved toward supremacy. After that date, from time to time it gained increased supremacy. (For example, in 756, the Frankish king Pepin waged two military campaigns against the Lombards who had captured central Italy, liberating the area for papal rule.) But 538 marked the transition.

Did the Vandals and Ostrogoths return later?—It has been suggested that these two tribes were not fully subdued by A.D. 538. But Robert Browning, in his recent book *Justinian and Theodora*, describes in detail what happened: In 534, the Vandals were totally vanquished by Belisarius; and “the Vandals as a people vanished from the face of the earth” (*Browning, pp. 24-25*). In the spring of 538, Belisarius conquered the Ostrogoths; and, shortly thereafter, “the Ostrogothic kingdom had ceased to exist” (*ibid., p. 114*).

Another objection to A.D. 538—It is claimed that there were other events occurring around 538 which nullify that as the starting date for the 1260-year prophecy.

Some complain that A.D. 538 cannot be the correct date for these reasons:

(1) Emperor Justinian selected Pope Vigilius (537-555)—who was the pope in 538—and his successor (Pope Pelagius; 556-561).

—*However, many times, over the centuries, kings and councils had a part in selecting popes.*

(2) Justinian brought Vigilius to Rome, where he remained for eight years and signed a doctrinal decree supporting a theological error (Monophysitism, the teaching that Christ only had a divine nature).

—*Many other times a pope would travel here or there, be invaded by armies, or have to flee for his life.*

(3) Vigilius was weak in character.

—*The great majority of all the popes were weak in character!*

(4) Vigilius was excommunicated by a private gathering of some Western bishops in North Africa.

—*Many later popes were also excommunicated, poisoned, or slain.*

(5) The Arian Lombards later invaded Italy, from time to time, over the next century.

—*Many invasions of Italy occurred throughout the centuries which followed.*

(6) In A.D. 754, Pope Stephen (752-757) visited Pepin, king of the Franks in Paris, and crowned the king. In return, Pepin helped subdue the remnant of the Lombards.

—*Repeatedly, one ruler or another in Europe would save the pope from great danger.*

In reply, it should be noted that any thoughtful student of church and secular history of Europe knows that, for centuries, there were continual gains and losses for the papacy—and for every other nation! This occurred repeatedly, year by year, decade by decade. It is still happening. Examples of papal losses and victories for most every year in the past nearly 1700 years could be shown.

But, out of all the conflicts; gains and losses of the papacy; strong popes and weak ones; apostate statements by popes; assassinations of popes and murders by them; and several conquests of Rome and the Vatican—the fact remains that A.D. 508 and 538 marked special occasions when papal power began to be more fully felt, and A.D. 1798 clearly marks when the wound was received.

The papacy took part in innumerable wars and was

invaded repeatedly throughout the greater part of the entire 1260 years! The papacy has experienced serious gains and losses in credibility and power over and over again since 1798.

The critics can complain all they want, but our safety is in staying with the prophetic time spans worked out by our pioneers, and—and—confirmed by the Spirit of Prophecy.

Jacques Doukhan, a careful scholar, nicely summarizes the true situation:

“A study of prophetic chronology brings us to the year C.E. 538. Italy is completely rid of the Arians, especially the Ostrogoths . . . From now on, the church has no more adversaries and is free to do as it pleases.”—*Jacques Doukhan, Secret of Daniel, p. 109.*

When did the pagan little horn become the papal little horn?—In Daniel 8, the little horn power arises as the next major power, supplanting the four Grecian territorial kingdoms, as it gradually conquers them (8:9). But, at some point in history, this pagan power (Imperial Rome) becomes the papal power (the papacy). When, historically, does this occur? There are three primary events which led to the transition. Historians recognize them as highly significant.

The first event occurred in A.D. 330, when, nine years after his first Sunday law of A.D. 321, Constantine I journeyed east and turned the little town of Byzantium into his magnificent new capital which he named Constantinople (modern Istanbul). It was 1,150 miles due east of the city of Rome. In so doing, the emperor gave the pope enormous influence over the Italian peninsula. But make no mistake; although his capital was far away to the East, Constantine and his successors still governed the entire empire and Italy was still harassed

by Gothic tribes from the north. Although the pope had more power, he was still politically very weak.

The second event is the year, A.D. 508. At about that time, Clovis, king of the Franks, was converted to Catholicism and the victory over the Goths occurred. This was a significant date in the gradual increase of papal power. The conversion of the Franks (France) would, in later centuries, greatly strengthen papal supremacy; so it was an important date. We recognize it as the beginning of the 1290 years.

The third event marked the beginning of full papal control, a control which it extended throughout Europe and held for centuries. In A.D. 538, the uprooting of the third opposing horn (the Ostrogoths) occurred. We date the beginning of the 1260 years to this year. This was the most important date of the three, marking the rise of the papal power for two reasons: First, for the first time, the papacy had both religious and political power. The harassment of pagan forces was immensely lessened. Second, this event (the uprooting of the third horn) was specifically mentioned three times in prophecy (7:8, 20, 24).

Special power during the 1260 years—It was given its religious power over the nations at exactly the time predicted—during the 1260 years (7:25). It is significant that the 1260-year prophecy is mentioned twice in Daniel (7:25; 12:7) and five times in Revelation (11:2, 3; 12:6, 14; 13:5). It is the primary time span marking papal authority.

The 1260 years began in A.D. 538. In 533, Justinian recognized the pope's ecclesiastical supremacy as "head of all the holy churches" in both East and West. In 538, the Ostrogoths were defeated and the papacy was freed from the domination of the Arian kings in the West; so the papacy could henceforth grow in power, unhin-

dered by anyone.

Having attained full power and authority in the West, the papacy entered upon its 1260 years of dominance in Europe. This date, A.D. 538, is solidly established as the beginning of the 1260-year prophecy.

1798 and the end of the 1260 years—Just as a cluster of events surrounded the A.D. 538 transition of the papacy into supremacy, so several events clustered about 1798, when both the 1260 and 1290 years ended. On February 10, 1798, Napoleon's general, Alexander Berthier, entered Rome and proclaimed Rome to be a republic. The aged Pope Pius VI, refusing to recognize the proclamation, fled for refuge first to Siena and then near Florence. He there set up a small Curia to administer the church. But it was for nought, for he was captured and the papacy was abolished. All of Europe was astonished: The papacy was gone.

Russia and Austria decided to restore the pope to his pontifical throne. But even that desperate attempt failed. The pope was hurried from prison to prison in France. The objective of Napoleon was to permanently end the papacy. Pius VI was 81 years old and ill when he was seized. On August 17 (some historians say August 29), 1799, he died in the French fortress of Valence, France. All Europe recognized that the papacy was dead.

The 1798 captivity was unique in at least two ways: First, it came as the climax of several centuries of decline in the influence of Catholicism on the minds of Europeans. Second, it was not merely a military or political coup, but a stroke deliberately intended to forever terminate the papacy.

A.D. 1798 marked the end of papal supremacy—The papacy had been losing political and religious power since the sixteenth century, yet it had continued exerting a strong influence over nations all the way up to the end

of the eighteenth century.

How did it maintain that supremacy during that long period of time? Speaking of 1798, we are told:

“In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy.”—*Great Controversy*, 268-269.

But 1798 marked a significant changeover.

“Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.”—*Great Controversy*, 266.

The remarkably successful revolution in America (1776-1781) encouraged the French to try to do it also; but, lacking Christian principles, they utterly failed. However, throughout the nineteenth century, nation after nation in Europe moved into representative monarchies or full democracies. The papacy could not regain its lost supremacy.

Pius IX (1846-1878) tried desperately to re-establish that power, with his 1854 *Dogma of the Immaculate Conception of Mary*; his infamous *Syllabus of Errors* (the “*Index*”), in which he listed all the principles of religious freedom and modern science as heretical; and his mammoth debacle, which is a shame to every Catholic leader since then: his *Dogma of Papal Infallibility*, which he rammed through the Vatican I Council (1869-1870) on July 18, 1870. But those actions were but the desperate attempts of a loser to regain power.

In the midst of Pius IX’s reign, Victor Emmanuel II, king of Sardinia, captured Rome, united Italy, and declared himself its king. In the process, the States of the Church, which included part of central Italy, were taken from the pontiff. But that was just an aftermath to an earlier lost majesty and power over the nations.

The healing of the wound—In connection with the above paragraph, it should be mentioned that Mussolini's *Lateran Treaty* with Pope Pius XI (through Cardinal Gasparri) on February 11, February 11, 1929 (and ratified on June 8), is generally thought to be the "healing of the wound" and the restoration of papal supremacy. On that date, the Vatican was given 108.7 acres of land.

In truth, the true healing of the wound and restoration of that supremacy will occur when the U.S. National Sunday Law is enacted, to be followed by enactment of Sunday Laws by nations throughout the world. Only then will the predicted papal supremacy over the nations again occur (read *Great Controversy*, 448-449, 580-581). (For historical data on the 1929 event, see our *Mark of the Beast*, pp. 32-33.)

"Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured."—*Great Controversy*, 581.

Relation of 1798 to the American Revolution—Another important event also occurred close to the year 1798. You will want to carefully read *Great Controversy*, 439-440. It explains that the Revelator predicted that, at about the same time that the papacy would come to its end, an important new nation would be rising "out of the earth"—where there were few people (Rev 13:1-11).

"What nation of the New World was in 1798 ris-

ing into power . . . The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.”—*Great Controversy*, 440.

It is important that we not forget this linkage. The year 1798 not only marks the end of papal supremacy, but also the rising of America to what eventually would become an international power overawing all other nations on earth. A recent news report stated that the U.S. is now militarily stronger than the next 16 most powerful military nations in the world combined! That is incredible.

CASTING DOWN THE SANCTUARY

“By him the daily sacrifice was taken away, and the place of His Sanctuary was cast down” (8:11). This casting down was of extreme importance and resulted in the death of millions of precious souls. Daniel 8:11 marks the beginning of the Dark Ages.

Does “Sanctuary” in 8:11 apply to a pagan temple?—This theory, if true, removes the heavenly Sanctuary from Daniel 8:11.

“And the place of His Sanctuary was cast down.” It is claimed by some that this does not refer to replacing Christ’s Sanctuary in heaven by the pope’s churches and human mediation on earth—but instead means that the papacy removed “pagan temples.” It is said that the evidence for this is the fact that the Hebrew word for “sanctuary” in 8:11 (*miqdas*) frequently means “pagan temple” in the Old Testament. That would be powerful evidence, if it were true.

But it is not. First, the papacy destroyed no pagan temples; it consecrated them to saints! (One of the only exceptions was the pantheon, which kept its original

name.) Second, in the Bible, *miqdas* never means a pagan temple.

Miqdas (“sanctuary” in 8:11) is a different Hebrew word than *qodes* (“sanctuary” in 8:14). That is true. Here are the facts about both words:

Miqdas is translated “sanctuary” 67 times in the KJV. In every case but two, it refers to God’s sanctuary or that He will be a sanctuary to His people. What are the two exceptions? The first is Ezekiel 28:18, in which Satan in heaven at the time of his Fall, tried to defile the “sanctuaries.” That would be the holiest places in heaven. The second is Amos 7:9, in which the Israelites, by their sins, defiled their earthly “sanctuaries.” These structures were in the northern kingdom of Israel, in the time of Jeroboam, and would be the pagan sanctuaries he established in Bethel and Dan (1 Kgs 12:28-31).

So in every instance except one, *miqdas* refers to God’s sanctuary. The one exception is to corrupt sanctuaries by His former people. Not once does *miqdas* refer to a non-Israelite pagan sanctuary, much less most of the time as claimed.

The Hebrew word, sometimes used for “pagan temple,” is *bayith* (“house,” “temple”), as in Judges 9:46 and 2 Kgs 10:21. *Hekal* is another word for a heathen temple in the Old Testament. For example, Ezra 5:15 uses it both for God’s temple and a pagan temple.

Qodes is used 64 times for “sanctuary” in the KJV. In every instance, it refers to God’s sanctuary. This is the “Sanctuary” in Daniel 8:14 (more on *qodes* later).

Therefore, both *miqdas* in 8:11 and *qodes* in 8:14 refer to God’s Sanctuary in heaven.

In view of the fact that, as we will see in the next two sections, nearly every Hebrew word in Daniel 8:10-14 is, elsewhere in the Old Testament, generally applied to God’s earthly sanctuary—it is a tragedy that any of our

people would want to apply the word “sanctuary,” itself, to pagan temples!

How the true Sanctuary was cast down—During the Dark Ages, the papacy substituted earthly churches and human priests as the focus of worship and confession. And it blotted from men’s minds the great truth that Christ is our Mediator! The pope substituted Christ’s mediation through the substitution of the “idolatrous sacrifice of the mass” (GC 59) and the confessional (GC 567-568) which, for over a thousand years, the papacy removed from the minds of millions of human beings the grace of Christ and His intercession in the Sanctuary above. Frankly, it was the crowning evil of the papacy. The people were not even permitted to pray outside of a Catholic church! “To pray to God in secret, to refrain from bowing to an image . . . was also punishable with death” (GC 240).

It has been said that the papacy only cast down the Sanctuary once, at the beginning of the 1260 years. Yet even a casual reading of *Great Controversy* reveals that the papacy was blotting out Christ’s heavenly mediation from men’s minds for centuries.

It will be dealt with in the judgment—Looking prophetically over this entire period of the Dark Ages, in Daniel 8:13, the question is asked, When will something be done about this? Then, in 8:14, the answer is given: *The judgment will begin in 1844*. Anyone well-acquainted with the Old Testament would know, by the wording of the answer in 8:14, that it referred to an antitypical judgment in Leviticus 16, which every Jew called “the day of judgment.” To fully understand that answer, read *Great Controversy*, chapter 23, 24, and 28.

The primary activity of the papacy, which in A.D. 538 it immediately began in earnest, was the removal of Christ’s mediation from the people, to be replaced by a

remarkable collection of shallow foolishness—including worshiping idols, praying to beads, confessing sins to a man, and falling down in worship before the sacrifice of the mass. Everything was designed to keep people from the heavenly priestly ministry of Christ.

What *Great Controversy* says—There are three passages in this inspired book, in which the beginning of the 1260-year prophecy is described. The first of these provides the most complete description:

“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism had given place to the papacy . . . And now began the 1260 years** of papal oppression foretold in the prophecies of Daniel and the Revelation . . . Persecution opened upon the faithful with greater fury than ever before . . . **The accession of the Roman Church to power marked the beginning of the Dark Ages . . . Faith was transferred from Christ, the true foundation, to the pope** of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. **They were taught that the pope was their earthly mediator and that none could approach God except through him;** and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed.”—*Great Controversy*, 54-55 [*Story of Redemption*, 331-332, is similar in wording.]

The above passage provides us with an expanded statement on Daniel 8:14: “By him the daily sacrifice was taken away, and the place of His Sanctuary was cast down.”

There are two other passages in *Great Controversy*

which mention A.D. 538 and/or the beginning of the 1260 years it initiated:

The first is *Great Controversy*, 266-267, and speaks of papal supremacy, suppression of the Scriptures, and persecution of the people.

The second, *Great Controversy*, 439, mentions that, in A.D. 538 at the beginning of the 1260 years, the papacy began its supremacy, and it began fully oppressing those whom God wanted to save.

The removal of the horns gave the pope great *temporal* power. By making himself the mediator between God and man, he obtained immense *religious* power. Just as it was predicted, “the place of the Sanctuary was cast down.”

As mentioned earlier, this matter of what the papacy would do during the Dark Ages was considered so important, that, in 8:13, speakers from heaven discussed in Daniel’s hearing what could be done to solve the problem.

“How long shall be the vision . . . to give both the Sanctuary and the host to be trodden underfoot?”

The answer to the problem was given in 8:14—the Sanctuary would be cleansed. In other words, the investigative judgment would sit in judgment on those who had tried to blot out Christ’s mediation in heaven.

(Someone might object that the investigative judgment sits in judgment on the papacy. Yet Daniel 8:13-14 [read the words again] says this is part of its work. The Spirit of Prophecy affirms that everyone who has ever claimed to be a Christian [“the professed people of God,” GC 483:1] will be judged in the investigative judgment. Every Catholic, especially the leaders, were professed Christians.)

Six things the papacy would do—Daniel 8:11-12 predicted six things that the papacy would do. They all

agree with our 1850 positions:

(1) “He magnified himself even to the Prince of the host.” **The pope said he was God and could forgive sin.**

(2) “By him the ‘continual’ was taken away.” At his order, **the last of the pagan tribes was overcome, and the 1260 years of papal supremacy and persecution began.**

(3) “The place of His Sanctuary was cast down.” The pope declared that **the only place where men could worship God was within Catholic churches** and cathedrals. Any attempt to worship God outside of them was met with death.

(4) “An host was given him . . . by reason of transgression.” Because of his evil attack against the authority and worship of God, **he was able to overcome many of God’s people on earth** (note how “host” is used four times in 8:10-14). He was able to do this by his attack on Christ’s mediation. (In the next two sections [“*Sanctuary Words in Daniel 8:10-13*” and “*Other Important Words*”], we will learn the meaning of many of these words in Daniel 8:10-14.)

(5) “It cast down the truth to the ground.” **He changed the law of God and trampled on the Bible Sabbath.**

(6) “It practised, and prospered.” **This wicked organization continued to make gains throughout that entire time period.** (Many think that the Reformation eliminated that supremacy; it did not. Through the 30 Years War, the 100 Years War, and the work of the Jesuits, the papacy not only held southern Europe, but won back large sections of northern Europe. It would not be until 1798 that it could be said that the papacy was thoroughly discredited as a significant power in Europe.)

Daniel 8:11-13 is a 1260-year passage—Daniel 8:11-

13 is obviously referring to the entire 1260-year span. How do the other 1260-year passages describe the events during those many years? *Here is each of these 1260-year passages:*

Daniel 7:25 “He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times, and the dividing of time.”

Daniel 12:7 “It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people . . .”

Revelation 11:2 “The Gentiles . . . shall tread it under foot forty and two months.”

Revelation 11:3 “The holy city shall they tread under foot forty and two months.”

Revelation 12:6 “The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days.”

Revelation 12:14 “To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”

Revelation 13:5 “There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.”

SANCTUARY WORDS IN DANIEL 8:10-13

It has been charged that Daniel 8:10-13 has nothing to do with the Sanctuary, and therefore has no relationship to 8:14.

But we will now discover that 8:10-13 is filled

with special Hebrew words about the sanctuary! These sanctuary words closely connect Daniel 8:10-13 to verse 14, which, of course, is a special message about the heavenly Sanctuary.

The parallels between the second and third beasts of chapter 7, and the ram and the he-goat of chapter 8 are quite obvious. They have already been presented. They are directly connected by name in 8:20-22. Thus, Daniel 8:10-13 connects both chapters to the Sanctuary service.

Special words—There are several special words in 8:10-13 which have application to the sanctuary service.

Each of these verses refer to something very serious which happened. Clarification of the meaning of these special words will help establish the extreme importance of this entire passage—and show how closely it all locks together.

We will later discuss special words in 8:14, some of which are also sanctuary related.

8:9 “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.”

8:10 “And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.”

8:11 “Yea, he magnified himself even to the Prince of the host, and by him the daily [sacrifice] was taken away, and the place of His sanctuary was cast down.”

8:12 “And an host was given him against the daily [sacrifice] by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.”

8:13 “Then I heard one saint speaking, and an-

other saint said unto that certain saint which spake, How long shall be the vision concerning the daily [sacrifice] and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

8:14 "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

In the above quotations, the word, "sacrifice," is placed within brackets. We recognize that it is a supplied word.

The "place" where the Sanctuary is located—"Place" (*mekon*) in 8:11 is repeatedly used in the Bible as referring to the place where the sanctuary is located. "Righteousness and judgment are the habitation (*makon*) of Thy throne" (Ps 89:14; 97:2).

"Sanctuary" is the actual building—"Sanctuary" (*miqdas*) in 8:11 refers to the sanctuary building. It can also mean "abode" (Ex 15:17; 1 Kgs 8:13; 2 Chron 6:2; Isa 18:4). *Miqdas* is translated "sanctuary" 67 times in the KJV in regard to God's sanctuary or that He will be a sanctuary to His people. This is the word, for example, that is used in Ex 25:8, Lev 16:33, and Dan 9:17; these are all key "sanctuary" verses (more on *miqdas* later).

When *mekon* is used with sanctuary, it can designate the place where God's earthly sanctuary (Ezra 2:68; Isa 4:5) or His heavenly Sanctuary is located (1 Kgs 8:39, 43, 49; 2 Chron 6:30, 33, 39; Ps 33:14).

"Host" can refer to the Levites or to the Lord of His people—"Host" (*saba*) is a military term to denote an army. It is also used to denote the work of the Levites in the sanctuary (Num 4:3, 23, 30; 8:24-25). In its plural form, it is used as a name for God (*Yahweh sebaot*; "Lord of hosts").

"Taken away" can mean something important re-

moved from the sanctuary—“Was taken away” (*huraym*) comes from the word *rum*, which means “to lift, to carry.” It can be used in “to donate, give a gift.” But in 8:11, Daniel uses it in the hophal (*huraym*; causative passive) form of the verb, *rum*. In the context of the sanctuary, that word means to remove from the sacrifice that part which belongs in a special way to God (Lev 4:10; cf. 22:15) or to the priests (Ex 29:27). Only the priests were permitted to remove these from the sacrifices. But in 8:11, the little horn attempts a major removal.

It is obvious that everything in 8:10-13 is leading the reader towards the Sanctuary cleansing and restoration of 8:14, which, before it is completed, will plunge the world into the final crisis of the ages.

OTHER IMPORTANT WORDS

In view of the many sanctuary-related words in Daniel 8:10-14, Gabriel was directing Daniel's attention to the heavenly Sanctuary, of which He was about to speak in 8:14. It was the climax he was building up to. Here are more sanctuary-related words.

“The transgression”—The phrase, “the transgression causing horror (*wehappesa' somem*):

8:13 “How long shall be the vision concerning the daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

The word, “transgression” (*pesa*), is the most terrible word for sin in the Old Testament. It basically means a rebellion or revolt. It consists of acts in which one breaks with God by taking away what is His, by robbing and seizing what belongs to Him. This is the sin of the little horn power and all who have followed in its path.

It is highly significant that the word, *pesa* (“trans-

gression”), which is the heart of the above phrase, is also used in regard to the day of atonement cleansing which took place in the earthly sanctuary (Lev 16:16, 21). In both Daniel 9:24 and Leviticus 16:16, 21, the word is used in connection with God’s people.

In Daniel 8:13, 9:27, 11:31, and 12:11, we find this same phrase (*wehappesa’ somem*), which is translated “abomination of desolation” in the KJV. The fact that Christ mentions “the abomination of desolation” (Matt 24:15) as a future event, clearly shows that it had not yet happened when He spoke. So it could not apply to Antiochus.

“Sanctuary”—It is also significant that, instead of using the word, *miqdas* (“sanctuary”), which is found in Daniel 8:11, a different word, *qodes* (also translated “sanctuary”), is used in 8:13-14. This was purposely done to direct our attention to Leviticus 16—the day of atonement—which is the magnificent heart of the 8:14 message. *Qodes* is the only word used for “sanctuary” in the day of atonement service (Lev 16:2-4, 16-17, 20, 23-24, 27, 32-33).

The emphasis in Daniel 8:14 is on the *second apartment* cleansing. We will later learn that, in the book of Hebrews, the emphasis is solely on the *first apartment* ministry of Christ.

Qodes is used in the singular in Daniel 8:13-14 (where the focus is on the first apartment ministry of Christ during the Dark Ages). In the Old Testament, it has been applied to both the earthly tabernacle (Ex 36:1, 3-4, 6) and to the heavenly Sanctuary (Ps 60:6; 68:5; 102:19; 150:1).

Contrary to what the critics claim, not once is *qodes* used for collective “religious arrangements and institutions,” “holy teachings,” or “truth.”

“Host”—The word, “host” (*saba*), is associated with

“sanctuary” (*qodes*) as being trampled underfoot. 8:10 speaks of the persecution of the host (*saba*) and 8:24 defines it as being the saints—“the mighty and holy people.”

“Trampled”—Both the sanctuary and host are trampled” (*mirmas*). In the Old Testament, this word is only used of being trampled to the ground by animals (Isa 5:5; 7:25; Eze 34:19) or God’s people being trampled by an enemy (Isa 10:6; 28:18; Micah 7:10).

CHRIST IN THE BOOK OF DANIEL

It is appropriate at this point to make note of the several places where Christ is personally named in this book, which the critics complain was written by a pseudo-Daniel centuries after Daniel lived.

“Prince of the host”—The title, “Prince of the host” is found in Daniel 8:11. The little horn tried to magnify himself even to him. Only one other time is a similar term used in the Bible. In Joshua 5:14, “Captain of the host of the Lord,” is applied to the Lord—Christ (Josh 6:2). A parallel passage is Daniel 8:25, where the little horn “stands up against the Prince of princes.”

“The Son of man”—Elsewhere Christ is the “Son of man,” who appears before the Ancient of Days for the great judgment in heaven (Dan 7:13), which precedes the end of wickedness on this earth (7:14, 21-22, 26-27).

“Messiah the Prince”—He is also called “Messiah the Prince” in Daniel 9:25, which helps us identify that portion of the 70-week prophecy. The “people of the Prince” shall destroy the city of Jerusalem and the Temple (9:26). They do this by the fact that their earnest Christian witness was brutally rejected by the Jews. It is a dangerous thing to be mean to God’s followers.

“First of the princes”—In 10:13, He is called “one

of the chief princes.” But, in the Hebrew, this should be translated “the first of the princes.” In 10:21, He is “Michael your Prince.” In 11:22, as the “Prince of the covenant” (the “Prince that makes the covenant”), He is broken; this is referring to the crucifixion.

“The great Prince”—Finally, we are shown “Michael the great Prince which standeth for the children of thy people” (12:1), who stands up and probation is closed, as the time of trouble begins. It is clear that “prince” is a code word for Christ in a number of important passages.

Our wonderful Jesus—Christ is the Lamb of God who died on our behalf (9:26 and 11:22). He is the chief Prince who fulfills His covenant with us (10:13, 22). In 8:11, He is officiating as our High Priest and the little horn is trying to destroy His ministry and Sanctuary. Later, He is our Advocate and Judge during the investigative judgment (7:13). Finally, in 12:1, He is the “great Prince” which will defend us to the end.

THE WONDERFUL NUMBERER

Here is something that will thrill your heart as you think about it.

This is a little jewel. You will hardly find this mentioned anywhere, aside from a single phrase in the margin of the KJV Bible. For over thirty years, the only source of information the present author has ever found for this is a brief statement in F.C. Gilbert’s book, *Practical Lessons for the Church of Today*, pp. 606-608, published by the Review in 1902. Elder Gilbert was a converted Jew and knew Hebrew very well. Here is his entire comment. You will value this:

The F.C. Gilbert statement—“From the text of Daniel 8:13, it appears that there were three persons connected with that vision. As to who these three persons were, the margin of the verse makes it a little more clear. We

can receive still further clearness from a more literal translation of the text. Here is a literal translation of the first part of the thirteenth verse:

“And I heard a holy one speaking, and a holy one said to *Palmoni*, who was the speaker, How long shall be the vision,’ etc.

“In the margin of the text where the words, ‘that certain saint which spake’ are found, these words are written: ‘The numberer of secrets, or the wonderful numberer’ (Hebrew: *Palmoni*).

“We find then in verse 13: the speaker, called the wonderful numberer; the holy one, and Daniel. These were the three persons in the vision. Now the more literal translation of the text makes plain that the speaker was the one called *Palmoni*; for the Hebrew reads as follows: *La-pal-moni, Ham-da-bar* unto *Palmoni*, the speaker.

“The Hebrew word, *Palmoni*, is a contracted word. It contains the elements of two Hebrew words. One is, *Pele*, and the other is *Ma-na*. The Hebrew word, *Pele*, means wonderful. See Isaiah 9:6. The word, *Mana*, means numbered. See Daniel 5:25-26. So this contracted Hebrew word, *Palmoni*, literally means wonderful numberer. This Wonderful Numberer is none other than the Lord Jesus Christ. See Isaiah 9:6.

“So one person in the vision, recorded in Daniel 8:13, was the Lord Jesus; the second person, represented by the holy one, was the angel Gabriel. See Daniel 8:16, and compare with Luke 1:19. The third person was Daniel, the prophet. There was something about this vision which Daniel could not understand. So the angel Gabriel asked the Lord Jesus a question for the benefit of Daniel, that the desire of Daniel might be made clear. Instead of the Lord Jesus turning to the angel Gabriel and giving him the answer, the prophet Daniel says that

the speaker turned to him, to Daniel, and gave the answer direct to him. Here is what the prophet says:

“‘And He [that is, *Palmoni*, the Wonderful Numberer, Christ] said to me,’ etc. Daniel 8:14.

“So Christ turned His attention directly to the prophet, and gave the answer to *him* personally.”—*F.C. Gilbert, Practical Lessons for the Church of Today*, pp. 606-608,

This is a most thrilling discovery. Here are key points to remember:

- **So urgent that Christ gave it**—The great truth about the 2300 days was so crucially important that Christ Himself told it to Daniel. We know of no other time in the book of Daniel that Christ appeared and spoke to the prophet (with the exception of 12:7-13).

- **The Master Counter of numbers presents the longest time span**—Christ is here called by the unique name, “The Wonderful Numberer.” Why this strange name? obviously, to call attention to the fact that the 2300-day prophecy was of the highest importance. Only Christ Himself could present it. He alone, the Master of all numbers, able to count the stars, was able to provide Daniel with a time span that was greater than a third of the total time that mankind has been in this world of sin!

- **An extremely important question**—Daniel, in his perplexity, didn’t know what to ask. Because Daniel might not have asked it, Gabriel asked the question Daniel was thinking. He did this because the answer was so important. The visitors from heaven did not dare wait for Daniel to think of the question; it had to be asked for him.

- **An answer so important it was given directly to Daniel**—Although he had not asked the question, Christ *turned directly to Daniel* and gave him the answer, He

did it to imprint this keystone time span on Daniel's mind. It would also arouse the prophet to search the Scriptures and pray for further guidance; later, in Daniel 9, Gabriel returned and gave the prophet the starting date for this remarkable time span.

The central point of the book—How wonderful is this new insight! What a glorious, pivotal truth is the 2300-day prophecy! Bible scholars tell us it is the central point in the book of Daniel. Resulting from careful examination of the passage, our denomination arose with a last-day message to the world: Obedience to the law of God by enabling faith in Jesus Christ is necessary; for the investigative judgment is soon to close and human probation will forever end.

Thank God for all His precious gifts to us. Let us not lose one of them! Do not let the critics steal any of them from your heart.

Some critics declare that Daniel 8:14 is meaningless; others say it applies to a third-rate Syrian king. But that passage was so important that none other than Michael our Prince gave it to us!

"HOW LONG?"

Most of us do not know the key question that was asked in Daniel 8:13.

8:13 "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily [sacrifice] and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

What is the question asking?—The question of 8:13 opens with the Hebrew words, *'ad-matay*. They are usually translated "how long?" But closer examination reveals that the meaning is rather different.

The thrust of the question is expressed in the two words, *'ad-matay*; so what do they really mean?

The first word, *'ad*, is a temporal preposition which should be rendered “until.” It is connected to the temporal interrogative adverb, *matay*, which means “when.”

Therefore the question in 8:13 opens with an inquiry about time (“until when . . .?”), which is answered in 8:14 (“until [*'ad*] 2300 evenings-mornings, then [*we*; at that time] shall the Sanctuary be *nisdaq*”).

To paraphrase the question more accurately, in accordance with the Hebrew:

“Until what point in time shall be the vision about the daily, and the desolating transgression, to give both the Sanctuary and God’s people to be trodden underfoot?”

The question asks for the termination point—A number of Hebrew scholars explain that this compound expression (*'ad-matay*) actually means “until when?”

The main point of the question is thus changed from “how long will the time span be?” to “*when will the time span end?*” The emphasis is not on its beginning nor on its duration, but on its termination.

The stress of the question is about the end point *and what happens from then on*. To say it again: The emphasis is not duration (how long) but termination (until when) and what follows.

The answers speak about the termination point—The above explanation is supported by the fact that, in the answer of 8:14, the “until” (*'ad*) is then followed by “then” (a *wow* after temporal information) in the last part of 8:14. The focus is on the end time.

This point about the *termination* of the time span is repeated to Daniel three more times in chapter 8: “For at the time of the end shall be the vision” (8:17) and again, “the vision of the evenings and the mornings . . . is true”; for “it shall be for many days” (8:26). “At the time

appointed the end shall be” (8:19). It is the *end time* which is emphasized by Gabriel, in his question and several replies.

CONNECTING 8:14 TO 8:13

How is Daniel 8:14 linked to Daniel 8:13? To put it another way, how is the answer in 8:14 related to the question in 8:13?

One well-known critic in southern California stated three times in a widely distributed, taped, public meeting in 1997 that he would yield all his objections to our historic positions in Daniel 8 and 9, if the above question could be answered.

8:13 “How long shall be the vision concerning the daily [sacrifice] and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

8:14 “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

There is, indeed, a close connection between the two; 8:14 provides a definite satisfying answer to 8:13. But, in order to provide a full presentation, we need to expand it to include the preceding verses about the little horn—

CONNECTING 8:14 TO 8:10-13

What is the relationship of Daniel 8:14 to what we are told in 8:10-13?

8:9 “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.”

8:10 “And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.”

8:11 “Yea, he magnified himself even to the Prince of the host, and by him the daily [sacrifice] was taken away, and the place of His sanctuary was cast down.”

8:12 “And an host was given him against the daily [sacrifice] by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.”

8:13 “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily [sacrifice] and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

8:14 “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

First, we want to establish the setting of Daniel 8:10-13. Then we will consider how 8:14 is related to it.

The changeover from pagan to papal Rome in Daniel 8:9-11—We earlier learned that the little horn comes out of one of the four winds. It came out of the west wind, having arisen in the Italian peninsula, and expanded toward the south (Carthage and Egypt), and the east (the Grecian Empire).

In chapter 7, the little horn (papacy) grew out of the fourth beast, or pagan Rome. In chapter 8, pagan Rome is the little horn growing up in an isolated place, expanding, and later changing into the papacy—which is exactly what occurred in history. Revelation 12 has a similar pattern: Pagan Rome tries to destroy Christ, and later it becomes papal Rome which desperately tries to slay God’s people throughout the Dark Ages.

The *blended changeover* from pagan to papal Rome

gradually occurs in 8:10 and the first phrase of 8:11. Although pagan Rome killed Christ and persecuted His followers, all the factors mentioned in 8:10-11 apply more fully to papal Rome.

The description of the papal Dark Ages in 8:10-12—It was the papacy which waxed so great, that it tried to even reach up and pull things down from heaven, pretended that statues of saints and angels should be worshiped, made “saints” of wicked men on earth, and commanded that they also be prayed to.

It was the papacy which, in a special sense, “magnified itself to the Prince of the host.” In addition to its heaven-daring insults to God, it persecuted and slew millions of God’s faithful people (8:11-12).

By its blasphemous pretensions, the papacy “took away” the daily. In its brazen boldness, it even cast down the Sanctuary. It did this by blotting out the truth of direct access to the intercession of Christ, through its lies that men should confess their sins to priests, pray to beads and statues, and submit their souls to the senseless mummery of the mass.

It was the papacy which cast down the truth to the ground, by changing the law of God, declaring that men burn forever in hellfire, and commanding the worship of men and women.

Only the antitypical day of atonement, the investigative judgment, could prepare the way for Christ to rid the world of this ongoing horror.

Specific connections between Daniel 8:14 and 8:10-13—*Here are several points which reveal that 8:14 is closely related to the preceding verses and logically answer the question of 8:13.*

• **Daniel 8:14 describes an end-time judgment**—In later studies, we will closely consider key words in 8:14, which clearly establish the “cleansing of the Sanctuary”

as the day of atonement.

The day of atonement, in the second apartment, came at the end of the typical year of services in the first apartment. It was the great day of judgment for the Jews. They knew this and called it that in their writings.

We earlier discussed, in depth, the Biblical reasons why there is an end-time investigative judgment before Christ returns the second time for His people. The day of atonement is the type of this end-time judgment, described in Daniel 7:9-13, 22, 26; and 8:14.

Keep in mind that every pretended “father,” “priest confessor,” and “holy father” of the papacy professed to be a Christian. They are all part of the little horn which will be judged in the final day of atonement proceedings, which will receive careful scrutiny when the books are opened.

• **Chapter 7 describes similar papal little horn activity, followed by the judgment**—The description in 8:10-12 closely agrees with what we are told about the papal little horn in chapter 7, where we find the “eyes like the eyes of man, and a mouth speaking great things” (7:8); “eyes, and a mouth that spake very great things, whose look was more stout than his fellows” (7:19); “made war with the saints, and prevailed against them” (7:20); “shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws” (7:25). It is the same “little horn,” doing similar blasphemous things.

The judgment then follows.

• **In both chapters 7 and 8, an important judgment follows the activity of the little horn**—Three times in chapter 7, the description of the papal little horn power precedes the setting up of the judgment; the same pattern as seen in 8:10-14. Chapter 7 describes 1260 years of papal oppression, followed by the judgment;

chapter 8 describes a period of papal oppression, followed by the judgment: the antitypical day of atonement.

Judgment descriptions are in italics in the following verses:

7:8 *“Behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

7:9 *“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*

7:10 *“A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

7:11-13 *“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

7:14 *“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

7:19 *“Then I would know the truth of . . . the other [little horn] which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more*

stout than his fellows.

7:21 “I beheld, and the same horn made war with the saints, and prevailed against them.

7:22 *“Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

7:24-25 “And another shall rise after them; and he shall be diverse from the first . . . And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

7:26 *“But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”*

Daniel 7 is filled with the judgment scene and its results! Three times in Daniel 7, the Dark Ages deceptions and bloodshed by the little horn are immediately followed by the setting up of the investigative judgment. In Daniel 8:10-14, we find the same pattern.

• **Why the 8:14 judgment focuses special attention on the little horn**—The papacy was Satan’s crowning deception. It epitomized all the rebellion against God, evil doing, and persecution of God’s people that has gone on since the days of Abel.

The judgment concerns all who have ever professed faith in Christ and God’s truth. Everyone, from Cain on down to the close of probation, who by his profession or claim was registered in the books of heaven, will be examined.

Millions who have professed faith in Christ were deluded and lost for eternity because of the papacy. Oth-

ers, in spite of papal errors, secretly worshiped the true God in Catholic countries. The lives of all these must be examined.

The description and dating of the little horn, as given in chapters 7 and 8, clearly point to the papacy. The little horn professed a relationship with the true God. Any judgment of the little horn must include, not only its head, but also all who have followed and supported its lead. Thus a judgment of the little horn includes millions of people.

There is another reason for this pattern in Daniel 7: first, a period of little horn supremacy and, second, the judgment; it clearly establishes that there is a lengthy period of time before the judgment. The approximate timing is indicated, in Daniel 7:8-26, as the 1260-year rule of the papacy is followed soon after by the judgment. In Daniel 8:10-14, the period of papal supremacy is followed by the antitypical day of atonement. The 2300-year prophecy is also given.

• **Both 8:14 and the preceding verses (8:10-13) are heavily loaded with words about the Sanctuary**—We have earlier found that several key words in 8:10-13 are Hebrew words, repeatedly used elsewhere in connection with the earthly sanctuary: “Place” (*mekon*), “sanctuary” (*miqdas*, *qodes*), “host” (*saba*), “taken away” (*huraym*), and daily” (*tamid*). All five verses (8:10-14) are not only about the little horn, but also the Sanctuary.

• **If 8:14 is connected with 8:10-13, why are two different words used for “sanctuary”?**—This is the best place for this question. Daniel 8:11-13 describes events during the Dark Ages, when Christ was mediating on behalf of His people in the first apartment of the heavenly Sanctuary. *Miqdas*, used in 8:11 and 13, refers to the first apartment ministry of Christ, conducted

throughout the Dark Ages.

Miqdas is never used in connection with the day of atonement services. In contrast, *Qodes* is used in 8:14, because the time prophecy is talking about the yearly service, and *qodes* is the only word for “sanctuary” in Leviticus 16.

• **The question of 8:13 does not ask “how long?” but “what happens when it ends?”**—The question is not asking for the length of time that the papacy will have supremacy (“how long?”); that was given in 7:25 (1260 years). We have earlier learned that the question is asking when an end will begin to be worked out to forever stop this ongoing deception and destruction of the people.

The *question* asks what will happen at the termination of the terrible time of desolating transgression. The *answer* tells what begins to happen at that terminal point.

The phrase translated “how long?” in the KJV is two Hebrew words: *‘ad-matay*. The question in 8:13 opens with an inquiry about time (“until when . . .?”), which is answered in 8:14 (“until [*‘ad*] 2300 evenings-mornings, then [*we*; at that time] shall the Sanctuary be *nisdaq*” (more on *nisdaq* later).

To paraphrase the question more accurately, in accordance with the Hebrew:

“Until what point in time shall be the vision about the continual first apartment ministry, and the desolating transgression, to give both the Sanctuary and God’s people to be trodden under foot?”

When will the treading underfoot stop?” recalls to mind the parallel question of the martyrs in Revelation 6:9-11, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

• **The *godes* (“Sanctuary”) in the question (8:13) helps connect the question to the reply (8:14)**—The question is asked, “How long shall . . . the Sanctuary and the host . . . be trodden under foot?” Throughout the Dark Ages, the papacy had systematically used every possible device and threat to blot Christ’s mediation from the minds of men. The place of the Sanctuary was cast down (8:11). The pope’s throne, and the confessional and masses of his priests, were substituted for the Sanctuary in heaven. The Sanctuary was trodden underfoot (8:13). The intercession of Christ for mankind was despised and made a thing of nought.

Daniel well-understood the sanctuary service. The question was not how long will the first apartment ministry continue, but *‘ad-matay*,—what happens when that ministry ends?

The answer was that the antitypical *nisdaq*, translated “cleansing” in the KJV, would begin.

• **The answer in 8:14 is about the key points mentioned in the question of 8:13**—The question in 8:13 is about the “transgression of desolation,” and the giving of “the sanctuary and the host to be trodden under foot.” Each of those four points refers to events in 8:10-12.

The answer in 8:14 is the solution to each of those points:

The papacy did away with the Sanctuary mediation of Christ “by reason of transgression” (8:11), by substituting an earthly priesthood.

The “Sanctuary” was trodden underfoot by the substitution of counterfeit temples on earth, where statues of dead people were worshiped.

The “host” were the millions of God’s people who were slain for refusing to deny their faith.

These problems were solved—in the only way they

could be solved—by starting the investigative judgment, preparatory to the Second Advent of Christ. This was God’s ordained plan for solving the sin problem in our world.

• **The further explanation by the angel helps explain the little horn and the time prophecy in 8:14—**

The angel Gabriel provides Daniel with additional information in 8:17-26 about the three parts of the prophecy of 8:2-14. Here are the key points the angel told him:

In 8:20-22, Gabriel named the ram (“the kings of Media and Persia”), the he-goat (“the king of Grecia”), and the great horn (“the first king” [Alexander]). He said that Grecia would split into four kingdoms, which would arise out of its territory.

In 8:23-25, a further description of the little horn power is given.

In 8:17, 19, and 26, Daniel is told that the “vision of the evening and the morning [the 2300-day prophecy] would not be fulfilled until a distant time in the future. You will recall that the question, given in 8:13, in the Hebrew had been, “What happens when it ends?” Gabriel told Daniel that the end of that time prophecy would not come for a lengthy period of time.

DOES 2300 YEARS END IN 1798 OR 1844?

Why is it that, if the answer fits the question, the 2300-year prophecy did not end in 1798?

Critics have complained that our historic position could not be correct, because the 2300-year prophecy did not end as soon as the 1260-year Dark Ages prophecy ended. Instead of beginning in 1798, the investigative judgment began 46 years later, in 1844.

The solution to this puzzle is the meaning of the “Sanctuary.” If it were not for the “Sanctuary,” in this verse we could not answer the above query.

The Sanctuary solves it—The question specifically asked is when the treading down of the Sanctuary would end. In 1844, the antitypical ministry of Christ in the first apartment ended.

Throughout the entire length of the little horn's activities, the extremely important priestly ministry of Christ in the first apartment had been heavily interfered with. So the question was asked, What would happen when that ended? the answer was that Christ's second apartment ministry would begin! That is why the second apartment begins in 1844 and not 1798.

THE ABOMINATION OF DESOLATION

What is the meaning of this and variant terms, and what do they refer to?

The "transgression of desolation" refers to all the terrible things mentioned in 8:10-12, but specifically includes the treading down of the "sanctuary" and the "host" underfoot. Instead of the Sanctuary in heaven, the papacy substituted churches containing blasphemous idols and masses. The "host" refers to the people of God who were victorious in life and death. It may also refer to some of those who were once in Christ, but lost their way through coercion by the antichrist power.

Thus, we have three specific items referred to by the question: Christ's priestly ministry, the Sanctuary He ministers within, and His people on earth. The papacy's perversion of those three, through its blasphemous pretensions, constitute its desolating abomination.

• **The "transgression of desolation" also has other meanings**—There are several passages of Scripture containing this term, or a variation of it.

Chapter 9:26-27 mentions "for the overspreading of abominations he shall make it desolate." This is speaking about the Roman attack, which destroyed the Temple

and the city in A.D. 70 and made both desolate.

Christ referred to this prophecy in 9:26-27, when He foretold the destruction of Jerusalem (Matt 24:14-15), and said when His people saw the promised sign, they should flee from the city into the mountains (Matt 24:16; Mark 13:14). (The fact that Christ, in His time, mentioned this abomination as yet future, means it could not apply to Antiochus, who lived earlier.)

It would appear that the “transgression of desolation” in 8:13 is referring to the effort of papal Rome to destroy the heavenly Sanctuary and its ministry. We have already learned that 8:9-12 is describing the rise of pagan Rome, which later transformed into the papal Dark Ages.

In decided contrast, the 70-week prophecy of 9:26-27 ends in the first century A.D., and the desolating transgression mentioned there refers to the effort of pagan Rome to destroy the earthly Temple, its ministry, and its people.

Because the time prophecy in Daniel 8:14 is connected with the one in 9:24-27, we may have here a blended prophecy; and the desolating abomination was fulfilled, both in A.D. 70 and later during the period of papal supremacy.

Most believe that Daniel 11:31 applies to papal Rome. It appears to be a remarkable parallel to the question in 8:13:

11:31 “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate.”

The Septuagint of 11:31 reads, “upon the temple abomination of desolations.”

Daniel 12:11 also mentions the phrase. A Hebrew variant of this passage says, “from the time that the daily

[sacrifice] shall *begin to* be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

THE “EVENING-MORNING”

The Hebrew phrase for “days” in “2300 days” is a major source of attack by the critics. But, as with the rest of our historic beliefs, our defense is solid.

8:14 “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The evening-morning phrase—The actual Hebrew says it this way:

“And he said to me, Until evening (*‘ereb*) morning (*boqer*) two thousand and three hundred, then shall the sanctuary be *nisdaq*.”

What does this mean? Liberals thoroughly enjoy pointing to *‘ereb boqer* and *nisdaq* as clear evidence that our historic interpretation of 8:14 cannot be right. Yet there are no problems with either term, absolutely none! (More on *nisdaq* later.)

The various charges against our Sanctuary beliefs are like the scientific facts in defense of Creationism. When you assemble the actual facts, the contending errors of evolution melt away.

The liberal charge—Here is the charge that the critics make: “Daniel 8:14 does not talk about ‘days,’ but about ‘evening-mornings’—so they must refer to the morning and evening sacrifices. Therefore, since there was a morning and evening sacrifice each day, it would take two offerings to equal a full day. Because of this, 8:14 refers to 2300 sacrifices, or 1150 days. We must divide 2300 in two in order to arrive at the correct number in 8:14. Another evidence is that the phrase, ‘daily sacrifice,’ is in the three preceding verses (8:11-13) of

the KJV.”

Here is an example of this theory, found in one of the modern Bibles:

“I heard the other angel answer, ‘It will continue for 1,150 days, during which evening and morning sacrifices will not be offered.’—*Daniel 8:14, Good News Bible, published by the American Bible Society.*

Neither 1150 nor 2300 days is compatible with Antiochus—This 1150 days interpretation is actually an effort to harmonize the prophecy with the pathetically inadequate time span during which Antiochus persecuted the Jews. You will recall that his pagan idol was set up on the Temple altar of burnt offering on the 15th day of the 9th month of the 145th year of the Seleucid Era, and pagan sacrifices began there 10 days later.

After a period of warfare, a newly built alter by the Jews was consecrated and offerings begun on the 25th day of the 9th month, in the 148th year of the Seleucid Era.

We thus have here a period of 3 years and 10 days, during which Antiochus IV stopped the Temple services. It is not 2300 literal days, which would be 6 years, 4 months, and two-thirds of a month. —And it is not 1150 days. That shorter figure is still two months too long! There is no historical time period mentioned in the Book of Maccabees or in Josephus regarding Antiochus IV, which corresponds with either 2300 or 1150 literal days.

The claims of the preterists and futurists—The above theory was devised by the preterists who place all Bible prophecies as occurring long before the papacy came into existence, in order to obscure all Scriptural predictions about it.

The futurist position eliminates the papacy by pushing all prophecies involving it off into the future. Futur-

ists teach that, during the final seven years of earth’s history, a literal temple (to be rebuilt in Jerusalem) will be polluted by an antichrist. It will be cleansed and restored when Jesus arrives and puts an end to his nefarious reign.

Here, very briefly, are the three positions in regard to Daniel 7 and 8:

Preterist: literal days in the past about Antiochus IV, involving past defilement of the Temple in literal Jerusalem.

Futurist: literal days in the future about a mysterious antichrist, involving defilement of an earthly temple in literal Jerusalem.

Historist: prophetic years about Rome, involving an investigative judgment in the Sanctuary in heaven (our position).

The evidence that “evening-morning” stands for whole days—Both the preterist and futurist theories are based on a literal day interpretation of 8:14. But the facts show that 8:14 should be read as a full 2300 days, not as 2300 sanctuary offerings or 1150 days.

• **The morning and evening sacrifice applies to both offerings as a unit**—In Leviticus and elsewhere, there are passages in which the “continual” refers to the morning and evening sacrifice—but it always does so as a single unit. It is a continual burnt offering (singular “offering,” not plural “offerings”).

“Continual” is a technical term which, in the Hebrew, applies to both sacrifices as a unit. The legislation of Exodus 29:38-42 is precise. The double sacrifice is spoken of as a singular unit (*cf.* Num 28:3-6).

To explain this in more detail, the “continual burnt offering” consisted of two offerings, one in the morning and the other in the late afternoon. Because these symbolized a “continual” offering, they—the two of them—

were spoken of as being a single offering each day.

If the 8:14 time span really did refer to the continual burnt offering (as the liberals say it does), the time span would therefore have to be 2300, not 1150. But, as we will learn below, 8:14 is not referring to any offerings.

- **“Sacrifices” are not in the text**—It is an unproved assumption that the 2300 evening-morning expression refers to the *tamid* sacrifices. The word, “sacrifices,” is not in 8:14; nor is it anywhere else in the Hebrew of the book of Daniel! “Sacrifices” is found 79 times in the Old Testament, but not once in Daniel (nor is the word, “sacrificed,” found in Daniel).

The five *tamid* (“daily”) instances in the KJV where translators have added “sacrifices” (“daily sacrifice”) in Daniel are not in the Hebrew. Because *tamid* (used here as an adjective) requires a noun to go with it, the translators include “sacrifice.” The words, “sacrificed,” “sacrificeth,” and “sacrificing” are not in Daniel either. The book has nothing to say about sacrifices.

- **How we can know “sacrifices” is not the noun that should be added to *tamid***—From what we have learned, it is clear that most of the little horn activities in 8:10-12, paralleling the description in chapter 7, were done during the Dark Ages. But at that time, there were no earthly sacrifices being offered in the Temple, and none were being made in heaven. The one sacrifice on Calvary was sufficient for all time; no more were to be made thereafter (Heb 9:12, 25-26).

- **“Evening-morning” is not “morning-evening”**—*This is a major point!* “Evening-morning” cannot refer to the continual burnt offering, for that offering is always called the “morning-evening” continual burnt offering. In the Hebrew, it is literally “burnt offerings morning and evening” (Ex 29:39; Lev 6:12-13; Num 28:4; 2 Kgs 16:15; 1 Chron 16:40; 23:30; 2 Chron 2:4; 13:11; 31:3; Ezra

3:3). The continual burnt offering is never spoken of as the “evening-morning” offering. With one exception, all other sanctuary procedures were spoken of as “morning-evening.” That sole exception was the lighting of the lampstands, which were lit on a sunset to sunrise (“evening-morning”) basis. Doing so would ensure that the oil would last throughout the dark hours.

- **“Evening-morning” is singular**—The term, “evening-morning” is written in the singular number, even though in the English, it is written “2300 days.” This fact favors the view that the Hebrew expression represents a unit of time, namely, a 24-hour day. In the book of Daniel, the other Hebrew word for “days” (*yamim*), is plural in 1:12, 14; 12:11; and 12:12.

- **“Evening-morning” means one complete day**—Now we come to the heart of the matter: What is the real meaning of “evening-morning”? If I told you, “It’s a fine day,” you would know I did not mean the entire 24 hours, but only the sunny daylight hours. Christ, the “Wonderful Numberer,” chose His words carefully, and *He used the only phrase that would definitely, absolutely mean a full 24-hour day*: “evening-morning.” He also chose the only phrase that means an exact 24 hours. Here are the facts on this:

In English, “day” can mean the daylight hours or a 24-hour day. This is a flaw in the English language. In Hebrew, “day” means the daylight hours and “night” means the night hours; but sometimes “day” means a 24-hour day.

Two other phrases which are also used in the Hebrew Old Testament for a fairly full day should be mentioned—but they are far different than the Hebrew “evening-morning” which means *an exact 24-hour day*. These are “day and night” and (less often) “night and day” (Neh 1:6; 4:9). Both phrases were also found in

Babylonian literature. “Night and day” is used eight times in the New Testament (Acts 20:31; Rom 13:12) while “day and night” is found 10 times (Matt 4:2; 12:40).

Critics also theorize that “evening-morning” was some new kind of calendar used in Babylon. But this is theory. The truth is far more magnificent:

• **The truth about “evening-morning”**—In the first chapter of Genesis, we find the grand display of the power of God in creating our world in six days. In order to make it very clear that each day was a literal 24-hour day, the phrase chosen to represent each 24-hour day was “evening-morning” (*‘ereb boqer*)—the very same phrasing used in Daniel 8:14. Indeed, Daniel 8:14 (plus one other passage) is the only place outside of Genesis 1 where *‘ereb boqer* is used. This fact only adds to the weighty importance of the Daniel 8:14 time prophecy! In Genesis 1:5, 8, 13, 19, 23, 31, with His own mouth, God spoke *‘ereb boqer* at the end of each day of Creation Week. In Daniel 8:14, the same Creator spoke *‘ereb boqer* again! Let no man ridicule the fact or seek to make light of it!

‘Ereb boqer as the meaning of a 24-hour day—not two half days—is as solid as is the days of Creation Week! To deny the one is to deny the other!

That other passage where *‘ereb boqer* is found is 8:26; this is where Gabriel refers to the 2300-day prophecy, using the special phrase applied to it by Christ and says its fulfillment “is for many days.” We know, from what we earlier discovered, that *‘ad-matay* in 8:13 does not mean “how long” but “until when.” The question specifically asks about what happens when the time span ends. In 8:26, Gabriel repeats the message of 8:14, that the end is far in the future. This is also the message of 8:17 and 8:19, where the fact is stated that the 2300-day prophecy would reach its conclusion “at the time of

the end.”

• **Why is “morning-evening” used to signify a 24-hour day?**—That is a good question. In the Bible, the day starts at sunset. That pattern was given us during Creation Week (Gen 1:5, 8, 13, 19, 23, 31). It is confirmed by the statement in Leviticus 23:32, “From even unto even, shall ye celebrate your Sabbath.”

One well-known critic says *‘ereb boqer* could not mean a full day in Daniel 8:14, because *‘ereb* means “sunset,” and *boqer* means “sunrise.” But this complaint, if accepted, would also *nullify* the six-day Creation Week. We are safe if we stay with the Bible.

• **“Days” in the Greek translations**—It might also be mentioned that both Greek translations (the Septuagint and the Theodotion) included “days” in their translation of 8:14: “Until evening and morning days two thousand and three hundred . . .” They well-knew that “days” were meant, not “sacrifices.” The translators of the Septuagint were learned Jews living in the second century before Christ. They knew Hebrew very well, much better than today’s critics.

Why is evening-morning rendered two different ways?—In 8:14, we are told “evening-morning”; and, in 8:26, it is rendered “the evening-the morning.” One critic complains that this nullifies the possibility that either phrase could mean anything at all. In reply to that simplistic objection, we have already noted that “evening-morning” is the single, most solid phrase defining a 24-hour day in the Hebrew Old Testament—because it is the definition used in Genesis 1. *God spoke much of what is in the first chapter of Genesis, and God spoke the answer in Daniel 8:14.* We can rely on both passages.

Why then does Daniel 8:26 use the expression, “*the evening-the morning*”? (In English, we would say, “*the*

evening-morning.” The answer is simple enough: In 8:17-26, Gabriel provided the prophet with three types of additional information: more data on the ram and the he-goat (8:20-22); further information on the little horn power (8:23-25); and then, in 8:26, Gabriel again mentions the time prediction of 8:14. Why is 8:26 different than 8:14?

In 8:14, the phrase, “evening-morning,” is given as a prediction. It is the normal way, found six times in Genesis 1, to describe a 24-hour day.

But in 8:26, the angel is not giving the prediction but referring back to it, and he names that prediction as *one would name an object*: “the evening-morning [prophecy].” In 8:26, Gabriel was not giving a prediction, but mentioning the time prophecy of 8:14, by the abbreviated name, “the evening-morning.”

“Evening-morning” (8:13) and “the evening-the morning” (8:26) both mean the same; one 24-hour day. God planned that the phrase be written both ways in order to render the meaning more certain—for both phrases (with and without the articles) refer to the prophecy of 8:14 and both are speaking of 24-hour units of time.

• **The setting and phrasing of the “evening-morning” points directly to “years” as the meaning**—The conversation in 8:13 refers to the entire vision of 8:3-12, indicating, thereby, that the 2300 evenings-mornings cover the period extending from some point within the “ram kingdom” (Medo-Persia), on through the “he-goat kingdom” (Grecia); from there through the activities of the little horn—to the “end” (8:17, 19). Thus it is obvious that the year-day principle is functioning in chapter 8. The 2300 evenings-mornings must cover the whole period of the events symbolized, beginning at some point during the ram period. An understanding of that time span as literal days does not fit the context of the ques-

tion.

This unusual expression (*'ereb boqer*; evening-morning)—which has no article (“the”), no plural, and no conjunction (“and”)—stands symbolically for “years.”

It is now time to consider the year-day principle:

THE YEAR-DAY PRINCIPLE

Hotly contested by the critics is our application of the year-day principle to the 2300, 1260, 1290, and 1335-year prophecies in Daniel and Revelation. But our historic defense is powerful. When you need them, you will want to be able to refer to the following facts.

We have established that the phrase, *'ereb boqer* (“evening-morning”), is to read as a literal 24-hour day. We must next establish that each day in Daniel 8:14 is a “prophetic day;” that is, each one stands for a year.

Why is hidden language used?—For reasons given below, it is obvious that Daniel 8:14 is speaking about 2300 *years*, not 2300 *days*. But why did Christ, the Wonderful Numberer, phrase it as “days”?

When He spoke to Daniel in that verse, Christ could have said everything far more plainly:

“There will be 2300 years, beginning with the decree to rebuild Jerusalem, which will extend down past 1260 years of persecution against My people by an apostate church/state organization. The termination of the 2300 years will initiate the judgment in the Sanctuary in heaven (the one Moses was told to copy the earthly after). When that judgment ends, the nations of earth will come to their end.”

But Christ did not say this. Instead He tucked little parts of the puzzle here and little parts there, so that only careful Bible study would reveal it to the faithful. The book of Daniel concludes with this significant state-

ment:

Daniel 12:10 “The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.”

Why were truths placed here and there? Why were special codes used? Keep in mind that very evil governmental and church organizations would arise which would try to destroy the Scriptures, if they knew that such facts were in it. When Jehoiakim learned what Jeremiah’s scroll contained, he quickly cut it to pieces and burned it (Jer 36). When Christ was on earth, He had to speak many of His public teachings in parables because of the “hardness” of hearts (Matt 13:13-15; cf. *Christ’s Object Lessons*, 22).

The day-year principle was one part which helps us unlock part of the puzzle. In a few obscure passages of Scripture, given prior to the visions of Daniel 7 and 8, the code for 2300 days was given. In this section, we will briefly locate them.

- **Predictions of disasters**—Examining the dozen time prophecies in the Old Testament, we first discover that they rather consistently predict periods of time during which something bad is going to happen. One of the only exceptions, the 7 years of plenty in Egypt, is connected to 7 years of disastrous crops.

Still closer examination reveals that the prophecies fall into one or the other of two categories:

- **Narrative time prophecies**—Time prophecies given within historical narratives tend to be lengthy and should obviously be interpreted literally.

The longest is the 400 years prophesied for the oppression of Abraham’s descendants in Egypt (Gen 15:13); the shortest is the years (it turned out to be 3½ years) of drought and famine prophesied through Elijah (1 Kgs 17:1). Others include the 120 years to which man’s wick-

edness was limited before the Flood (Gen 6:3), the seven years of drought and famine in Egypt (Gen 41:27), and the 70 years of exile in Babylon (Jer 25:11).

• **Apocalyptic time prophecies**—In marked contrast, time prophecies in obviously apocalyptic prophecies tend to be short and would only make sense if interpreted by the year-for-a-day principle. (“Apocalyptic prophecies” tend to be filled with dreams, visions, and symbols instead of historical narratives.)

In this category, we find the 3½ times, 42 months, or 1260 days for the persecution of God’s people that is mentioned twice in Daniel (7:25; 12:7) and five times in Revelation (11:2, 3; 12:6, 14; 13:5).

A period of persecution lasting 10 days is referred to in Revelation 2:10. Men were to be hurt for five months under the fifth trumpet (Rev 9:5), and were to be slain for a longer period of time under its sixth trumpet (Rev 9:15). God’s witnesses were to lie dead in the streets for 3½ days before their resurrection (Rev 11:9). The abomination of desolation would continue for 1290 days (12:11).

• **Comparing apocalyptic with narrative time prophecies**—In Daniel 8, for example, we find symbolic figures (ram, goat, horns), symbolic actions (casting down and trampling stars), and symbolic time (evening-morning; days). This contrasts with Daniel 11, where we find narrative literal figures (king of the north, king of the south), literal actions (come against their armies), and literal time, called “years.”

As with the historical narrative time spans, at the end of the apocalyptic time spans the terrible conditions imposed on the people of God were to be reversed.

The year-for-a-day principle in Scripture—Thus we find that we would be authorized to assume a day as meaning a year, if we did not have a Biblical precedent

for this. But it has been given to us.

The year-for-a-day pattern is given to us in several passages; the first two occur in legislative codes:

- **Leviticus 25:1-7**—This is the earliest Biblical text in which the principle is implied. It is found in Levitical legislation and is the ordinance of the sabbatical year. A single Sabbath is to be read as a year; a seven-day week is to be interpreted as seven years.

The farmer was to plant and harvest crops for six years and then rest on the seventh, or sabbatical, year. “When ye come into the land which I give you, the land shall keep a sabbath unto the Lord” (Lev 25:2). The “sabbath” is not a weekly Sabbath, but the “sabbath” of every seventh year. In Hebrew, we are told: “The land shall sabbatize a sabbath to the Lord.” Leviticus 25, verse 4, calls it “a *sabbath* of rest unto the land” while verse 5 calls it “a *year* of rest unto the land.”

- **Leviticus 25:8**—Here we have another legislative year-for-a-day pattern. A literal translation reads: “You shall count seven sabbaths of years, seven years seven times, and to you the days of the seven sabbaths of years shall be forty-nine years.” The explanation given us is that a “sabbath of years” is to be understood as a period of seven years. Here we have a day into a year arrangement.

The seventh day has been taken to stand for a seventh year. As the seventh and concluding day of the week, the Sabbath is understood here to stand for the seventh year of a period of seven years. Thus each *day* of the “weeks” that end with these “sabbaths” in the jubilee cycle stands for *one year*.

Next, we discover two other patterns, or models, for year-for-a-day applications. Both are prophetic time spans. After providing the pattern, God immediately applied it. The first is given in a narrative and provides a

clear application of the year-day pattern to a predicted lengthy period of time, based on a few days:

- **Numbers 14:34**—The Israelites were told that, because of their rebellion, for every day the spies were in the promised land, the nation would be forbidden to enter it.

Numbers 14:34 “After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years.”

The “days” used to measure off “years” were based on events of the immediate past. This was a prophetic judgment and used the year-day principle. In this narrative instance, a *past* day stood for a future year. However, in an apocalyptic prophecy such as we find in Daniel, a *future* day stands for a future year.

- **Ezekiel 4:6**—This parable pointedly illustrates the use of the year-day principle. Although it is a parable, it has a prophetic application.

Ezekiel 4:5-6 “For I have laid upon thee *the years of their iniquity, according to the number of the days*, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: *I have appointed thee each day for a year.*”

The 40 years in the wilderness, marked by a year-day principle, was a major event in Israelite history, known to all the people. But it had occurred centuries earlier. So it is significant that this additional reminder of the year-day principle was given to Ezekiel, not too many years before Daniel began receiving his visions which involved year-day applications (chapters 7-12).

The time prophecy, indicated here (390 + 40), ap-

pears to apply to the progressively sinful state of the Israelite nation under the divided monarchy.

Careful Bible students recognize that Ezekiel 4:4-6 is directly linked to Numbers 14:34. Both the act of “bearing” and the “evil” borne are expressed in the same way. Both are introduced with the same phrase, referring to “the number of the days,” and both express the idea of “each day for a year” with the same twice-said phrase: “day for the year . . . day for the year.” The year-day principle in both are linguistically the same.

How the Lord got our attention—In order to nudge us the right direction, in the Bible, the Lord gave us year-for-year time prophecies for small, relatively unimportant events, which the surrounding narrative showed had to be interpreted as literal “years.” The 14 years of plenty and famine in Egypt would be an example.

God then gave us symbolic time prophecies in dreams and visions which, obviously, are about extremely important matters spanning centuries—and He placed the time factors in year-for-a-day patterns.

In case we might still be sleeping, He then gave us the 1260-year prophecy seven times in several different phrases, each time warning us of terrible effects it would bring. If that was not enough to wake up slothful Bible students, nothing would.

THE “CLEANSING”

We now come to a major point of the attack by the critics. They declare that Daniel 8:14 is not talking about a cleansing of a sanctuary.

We have learned that it is none other than Christ Himself who speaks the words to Daniel: “Unto two thousand and three hundred days; then shall the sanctuary be *cleansed*” (8:14).

We now come to the remarkable word which Christ

used to describe what was done to the Sanctuary.

In Leviticus, the word, *taher*, is used for ritual cleansing. But Christ does not use that word. Instead, He uses a word that is far broader, far wider in scope. Because He used it, we have a much better understanding of the meaning of “the cleansing of the Sanctuary.”

The word translated “cleansed” in 8:14 is *nisdaq*, which comes from the root word, *sadaq*. *Sadaq* has a wide range of meanings that includes far more than “cleanse.” The only time that the niphal verb form of *sadaq* is used in the Old Testament is in Daniel 8:14—*nisdaq*.

Here are the three broad areas of meaning to nisdaq:

- **“Cleansed”**—The oldest translations of the Old Testament are the second century B.C. Septuagint and the Theodotion. Both render *nisdaq* with the Greek term, *katharisthesetai* (“shall be cleansed”). Those careful Hebrew scholars, who lived only a few centuries after the time of Daniel, believed that this was the best single word with which to translate *nisdaq*.

Why did they do that? They recognized that 8:14 was obviously referring to the day of atonement in Leviticus 16. The other ancient versions are also unanimous in translating 8:14 as “cleanse” or “purified.” So “cleanse” is a perfectly acceptable word in Daniel 8:14.

However *nisdaq*, in its various verb forms, includes meanings far broader than merely cleanse, and we want to know them. Here they are:

- **“To be made right, to be set right, to be vindicated”**—The root word (*sadaq*) can (in the qal verb form) be translated “to be in the right, be right, have a just case, be vindicated, be just, be righteous.” The causative (hiphil) form means “to give or bring justice, to declare righteous, to justify, vindicate.”

Three concepts are here: *To justify, to vindicate, and to be right or set right.* “He is near that justifieth (*sadaq*; hiphil form) Me.” Isaiah 50:8.

• **“To be justified”**—The law court aspect is shown in Isaiah 43:9 with the Lord’s challenge: “Let them bring forth their witnesses that they may be justified (*sadaq*; qal form). This is judicial speech. In reply to the false claims of atheists and ungodly religions, God says, “I, even I, am He who blotteth out your transgressions (*pesa’*) for Mine own sake, and I will not remember your sins” (Isa 43:25). In the Lord all the offspring of Israel will be justified (*sadaq*; qal form).

So we see that both verbal and adjectival forms of the root, *sadaq*, places them *within law court language and legal judgment procedures.* It is God who brings vindication to the accused, puts things right, and sets the matter right. We find all this in the root of the word, translated “cleansed” (*nisdaq*), in the KJV of 8:14.

In summary, a full understanding of *nisdaq* includes a rather broad collection of meanings—including “*cleansing, vindicating, justifying, setting right, restoring.*” According to the words of the Wonderful Numberer, the actual work done in the heavenly Sanctuary, beginning in 1844, would include all those concepts.

The work begun in 1844 included, not only cleansing but also, the investigative judgment. *Nisdaq* includes both.

The cleansing of the Sanctuary—Why would the Sanctuary be “cleansed” at the end of the 2300 years? What in it could need cleaning? We are speaking about a building that is in heaven.

The earthly type explains this. The tabernacle needed “cleansing” at the end of each year, even though no physical “dirt” ever entered it. The day of atonement procedure is carefully explained in Leviticus 16. *The follow-*

ing points will help explain this:

• **The transfer of sin**—The key concern here is “the transfer of sin.” In the daily service, the sin of the person was continually transferred, either to the sacrificial animal or to the priest. The blood of the animals was taken into the first apartment and sprinkled. That act ceremonially transferred the sin to the tabernacle.

But what was done in symbol in the earthly sanctuary, the type, was done in fact in the heavenly, the antitype. The best, single clarification of this entire procedure is found in *Great Controversy*, 409-422. You will want to carefully read it.

On the day of atonement, the high priest cleansed the sanctuary. He did this by slaying a perfect animal whose blood was sprinkled in both apartments, cleansing the sanctuary of sin.

All scholars agree that a *transfer of sin* is in Leviticus. In the daily (first apartment) service, the sin offering (Lev 4) and the trespass offering (Lev 5-7) transferred sin to the first apartment. Another important offering was the continual burnt offering (Lev 1).

(An unforgettable illustration of the transfer of sin is to be found in Leviticus 14:6-7.)

Leviticus 15:31 clearly states that the uncleanness (verb; *tame'*) of the people contaminates the sanctuary. Leviticus 20:2-3 says that whoever sacrifices a child to Molech must be put to death “because he hath given one of his children to Molech, to defile (*lema'an*; results in defilement to) My sanctuary.”

It was through the laying on of hands that the sin was transferred to the sacrificial animal. This is explicitly stated in Leviticus 16:21.

The priest was to eat a portion of the sin offering in a holy place, and only he could eat it (Lev 6:17-19, 25-26, 29; 7:6-7). Leviticus 10:17 clearly states that, by so

doing, the priest would “bear the iniquity of the congregation.”

- **The types require it**—The book of Hebrews clearly explains that Christ ascended to heaven as our High Priest to minister in the first apartment of the Sanctuary, the great antitypical pattern in the heavens. We will discover in Part Two of this book that, in the book of Hebrews, Paul only wrote about Christ’s ministry in the first apartment. That is where Jesus was at that time.

Just as Christ definitely had a first apartment ministry for centuries, so there had to be a briefer antitypical second apartment ministry to conclude it. The types require it. Both Daniel 8:14 and Revelation 11:19 predicted that, in the end-time, it would begin.

- **The blood sprinkling**—The meaning of the sprinkling is clearly stated in Leviticus 16:14-15, 30. It says the sprinkling results in cleansing. The objects sprinkled receive the cleansing effect.

In the daily service, it is the offerer who is cleansed while the sprinkling transfers his sin to the sanctuary. Leviticus 4 reveals that it is not the sanctuary but the individual which is in need of purification.

In the yearly service, the sprinkling cleanses the transferred sins out of the sanctuary. We are repeatedly told this in Leviticus 16:18, 20-21, 24-28, 30-34. Let no one tell you that the concept, “cleansing the sanctuary,” is not Biblical.

- **The life is in the blood**—Leviticus 17:11 says the life is in the blood. Physiology establishes that this is true. It is the flowing blood within your body, continually nourishing your cells, that keeps you alive.

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”—*Leviticus 17:11 (cf.*

Deut 12:16).

Sin is transferred to the animal and, through the blood sprinkling, transferred to the sanctuary. On the day of atonement, blood is taken into the sanctuary to cleanse it.

• **It is the shedding of blood that cleanses from sin**—Here are a number of passages which you may want to study: Heb 9:22; 1 John 1:7; Rev 1:5; John 6:53; Matt 26:28 (Mark 14:24); Rom 3:25; 5:9; Eph 1:7; Col 1:14, 20. There is no excuse for so many dead sermons, when the Bible is filled with so many glorious topics.

The setting right or restoring the Sanctuary—“Unto two thousand and three hundred days; then shall the Sanctuary be cleansed” (8:14) is what the passage says. But the word, *nisdaq*, also has two other meanings. One is that the Sanctuary shall be “set right or restored.”

Originally the Sanctuary in heaven was perfectly clean and totally free of sin. But, for thousands of years, the sins of humble, repentant, believing sinners have been transferred to it.

When the investigative judgment has ended and human probation closes, Christ throws down the censer and ends His work as our great high Priest. When this happens, the antitypical Day of Atonement cleansing of the Sanctuary will have ended. At that moment, the Sanctuary will have been restored to its rightful state.

The justifying or vindicating of the Sanctuary—Throughout all eternity to come, the science of all created intelligences will be the plan of redemption. It will be seen that the entire atoning work of Christ—from Calvary on through to the end of the investigative judgment—clearly vindicated having such a priesthood and Sanctuary ministry. And what will vindicate it? The millions of souls saved through that ministry! Looking at

the redeemed, so precious to Him, He can declare that it was worth all that He did to bring it about. The Sanctuary and its Priest—and the law and government of God—will be justified, vindicated.

Nisdaq in 27 translations—Here is eleven different ways that 27 Bible translations render the word, *sadaq*, in Daniel 8:14:

1. “*Cleansed*” in 16 versions: Septuagint; Rheims-Douay; Moulto; Boothroyd; Spurrell; Martin; Vulgate; Harkavy; Ray; Knox; Noyes; King James Version; American Revised Version; and three French versions: Osterwald, Segond, and Lausanne.

2. “*Be consecrated*” in Luther’s German translation.

3. “*Be righted*” in the Smith-Goodspeed translation.

4. “*Be restored to its rightful state*” in the Revised Standard Version.

5. “*Be restored*” in Moffatt’s version.

6. “*Be declared right*” in Young’s translation.

7. “*Be justified*” in texts of Leeser, Sawyer, and in the margins of King James Version and American Revised Versions.

8. “*Be victorious*” in Margolis’ translation.

9. “*Be vindicated*” in Rotherham’s version.

10. “*Be made righteous*” in Van Ess’ translation.

11. “*Be sanctified*” in Fenton’s version.

IS OCTOBER 22 THE CORRECT DATE?

Another charge of certain critics is that 1844 may have been the right terminal year, but October 22 is the wrong ending date in that year. Can we defend our position on this?

Was October 22 the correct Gregorian calendar equivalent to the day of atonement on 10 Tisri in 1844?

(“10 Tisri,” in the ancient Jewish calendar, would be the tenth day of the seventh month. That was the date on which *Yom Kippur*—the day of atonement—fell.)

The Millerite believers unanimously found that the Jewish day of atonement (*Yom Kippur*) in 1844 would occur on October 22. None of their opponents at the time disagreed with this view—and they had many opponents back then!

But today, there are those among us who question the date for one or the other of two reasons:

The first objection—In a lengthy study presented at one of our important theological gatherings of selected workers, quotations from modern Jewish rabbis were presented stating that the Karaite and Rabbinite dating systems would not permit *Yom Kippur* to fall on a Friday, Sunday, Monday, or Wednesday. The impression was given that, therefore, in 1844 an October date would be impossible.

The reply to that objection is quite simple: October 22 fell on a Tuesday that year.

The second objection—The other objection is this: Because the spring new moon might have occurred on two different dates, it could have resulted in a September 23 or October 22 date. How can we today know which was right?

Frankly, they are questioning whether God correctly guided His people back then to select the right date. But do we have further facts on this?

The Karaites knew—Fortunately, the Karaite sect of Jews, living in 1844, had continued the ancient Jewish practice of carefully ascertaining the beginning of each year, so they could religiously observe the correct Hebrew calendar.

In figuring the day of atonement in 1844, Miller and his associates relied on the Karaite method of determin-

ing calendar dates, not the Rabbinite system which was quite liberal. The Karaites were more concerned than any other Jewish group to calculate by the ancient system. Yet some today question whether the Karaites may have been correct that year.

Greater accuracy now—Fortunately, we now have a far more accurate method of determining Jewish dates for 1844. We can bypass the Karaite calendar and go to materials that have been derived directly from contemporary texts of the ancient world. What we want to know is when (in terms of the Babylonian system of intercalation, which we know was the same system the Jews anciently used) did the month of Tisri start in 458 and 457 B.C. Those are the dates which demarcated the fall-to-fall year during which Artaxerxes I issued his decree and Ezra returned to Jerusalem with his fellow exiles.

These dates can be determined simply by looking them up in Parker and Dubberstein's tables in their book, *Babylonian Chronology* (first published in 1956).

We are helped by the fact that 235 lunar months have the same number of days as 19 solar years. Therefore we do not need to be concerned with the specific years within this intercalary cycle. We can simply divide the 19 years of the cycle into the 2300 days of the prophecy. Every 19 years repeat themselves, so any multiple of 19 years later would give the same date for 1 Tisri. Nineteen goes into 2300 a total of 121 times with one left over.

If 19 had divided evenly into 2300, then 1 Tisri would have fallen on the same Babylonian day in 1844 that it did in 458 B.C. In order to deal with that leftover year, we must consult the tables. They reveal variations from year to year, depending on when the moon came up in the spring of the year (something astronomers now can determine for every year in the past).

Millerites correct—From this we learn that, in the fall of 1844, it fell on October 22.

The Millerites only had to make a choice between one new moon or the other in 1844 (an early Tisri or a late Tisri). They chose the late one—the one recommended by the Karaites—and that was the correct one when it is figured from the Babylonian lunar year of 458/457 B.C.

It is true that the Karaites could have made a mistake. But we now know from the reckoning of the tables that they were correct. **So the Millerites did have the right date.** This has now been established as definitively as it can be through the study of ancient mathematics and astronomy.

— LEVITICUS SIXTEEN —

THE MEANING OF KIPPUR (“ATONEMENT”)

Since atonement is the center of all we are talking about here, we need to know the exact meaning of the Hebrew word for “atonement.”

Kippur is the Hebrew word for “atone.” Daniel 9:24 says, “to make reconciliation (*lekupper ‘awon*) for iniquity,” or to “atone for iniquity.”

Understanding this word will help us better grasp the meaning of Christ’s great atonement for us.

Kippur—For many years, it had been thought that *kipper* means “to cover.” This is due to the fact that Genesis 6:14 speaks of covering, or coating (*kippur*), Noah’s ark with pitch in order to keep it waterproof.

But we now realize the meaning is actually different. In Genesis 6:14, *kippur* really means “to wipe.” Elsewhere in the Old Testament, it is used in regard to the sanctuary service and means “to wipe away.”

The difference is very important. **Christ did not die**

to cover over and hide our sins! He died to wipe them away, to eliminate them entirely! The atonement cleanses us from sin.

It is the blood that provides this removal of sin—this cleansing action.

Leviticus 17:11 “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement [*kippur*] for your souls: for it is the blood that maketh an atonement [*kippur*] for the soul.”

Leviticus 16:30 “For on that day shall [the priest] make an atonement [*kippur*] for you, to cleanse you, [that] ye may be clean from all your sins before the Lord.”

Ezekiel 43:20 “And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge [*kipper*; purify] it.”

The Assyrian *kaparu* means to wipe off, rub, smear, wipe away, purify. *Kippur* in the Qumran documents (Dead Sea Scrolls) never means “covering,” but always “purifying,” “forgiveness of sin.”

Although *kippur* (“to wipe away, purify”) is often associated in the Old Testament with such terms as *mahah* (“to wipe away,” Ps 51:1-9); *nasa'* (“to take away,” Ex 10:17, Lev 10:17); and *sur* (“to put away,” Isa 6:7), it is never associated with *kasah* (“to cover”).

The mercy seat—*Kapporet* is the Hebrew word for “mercy seat.” It means “performance of reconciliation/atonement.” On the day of atonement, the blood was brought all the way into the second apartment and sprinkled on the mercy seat, which was a gold plate covering the ark of the covenant. This sprinkling was the high point in that day’s work.

Leviticus 16:15-16 “Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil . . . and sprinkle it upon the mercy seat, and before the mercy seat. And he shall make an atonement for the holy place [it should be translated “most holy place”], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.”

God spoke from above this gold plate. Beneath it was the moral law of ten commandments. Both were holy, and this made the plate holy.

The day of atonement sacrificial blood was sprinkled upon and before this mercy seat (*kapporet*). The mercy seat was thus the receptacle for receiving the atoning blood, blood which produced a cleansing, a wiping away, a purifying, a pardon of sin.

The mercy seat sprinkling did not cover over sin nor hide it! That idea is entirely foreign to the day of atonement in Leviticus 16.

Daniel 8:14 says “Unto two thousand and three hundred days; then shall the sanctuary be cleansed”—removed. It does not say “. . . and then shall sin be covered”! *Christ does not take us to heaven in our “covered sins”; He removes them from us entirely!*

THE SCAPEGOAT TRANSACTION

The truth about the scapegoat has been heavily attacked, yet it is solidly Biblical.

We are told about the scapegoat in Leviticus 16, the chapter which explains the day of atonement:

Leviticus 16:7-10: “And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

“And Aaron shall bring the goat upon which the

Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

Leviticus 16:20-22: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

"And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

The translation, "scapegoat" (escape goat) came from the Vulgate *caper emissarius* ("goat sent away"). The Hebrew word is *azazel*, from which we get our word, "Azazel."

Azazel represents a person—The parallel Hebrew construction "for Yahwah . . . for Azazel," implies that Azazel represents a personal being and not a place, as some suggest.

Not part of the atonement—It is important to keep in mind that the goat selected "for Azazel" had no part whatever in the services of the day of atonement, until after the work of atonement had been made with the goat "for the Lord" (Lev 16:20). Only then did the high priest figuratively transfer the accumulated sins of the year to the goat "for Azazel" and send it away into the wilderness (16:21, 22). The blood of the Lord's goat atoned, in figure, for the people (16:15-17). The scape-

goat was not slaughtered; its blood was not shed (16:10, 26). Therefore the sending away of the scapegoat into the wilderness was not an act of an atoning substitution. The removal of the scapegoat, in antitype, represents the final and complete removal of sin from the universe.

Atonement done near him—Leviticus 16:10 says, “to make an atonement with him.” The Hebrew has *ekapper ‘alaw*, “to perform rites of atonement beside it” or “in proximity to it.” It is clear from 16:21 that no atonement was done on the scapegoat. The rite of the scapegoat is a rite of elimination of sin and uncleanness.

After the atonement completed—The timing is important. Only after the “Lord’s goat” has made the atonement, is something done with the scapegoat. Also, in chapter 16, only the scapegoat has hands laid upon it. This signified the placing of all the sins of the people, that had accumulated in the sanctuary, upon the animal they carried away into the wilderness. This is not an act of blessing, consecration, or atonement; it is a placing of sins on the goat to be carried away (Lev 16:21).

After Christ has completed the atonement for our sins, they are placed on Satan; so, in figure, they can later burn up with him.

Only the scapegoat has sins orally confessed over it (Lev 16:21). He is then sent away by the hand of “a fit man” (a person able to do it). It is because of the work of Christ that Satan, and all who remain with him, will be destroyed.

The one sent away—The Hebrew word, “azazel,” means “the goat sent out.” That is why, in English, it is called the “escape goat” or “scapegoat.” In the Hebrew, Leviticus 16:10 says one goat is “for the Lord” and the other “is for [“to” in KJV] Azazel.” The scapegoat repre-

sents Azazel, a supernatural being—Satan. The devil, in his perverse thinking, seems to like the idea, because his closest followers, spiritualists and witches, venerate snakes and goat heads, the two things in the Bible which represent Satan (Gen 3:1-5; Lev 16:7-10, 20-22).

The first goat “for the Lord” is a type of Christ and the second goat “for Azazel” is a type of Satan.

Joined by those who scorned the atonement— Christ died for all the sins of the whole world. But not all will accept it. So, by default, they will not receive the benefits of His atonement.

At the end of time, what is to be done to Satan, his angels, and the wicked? They must die the second death. People die that death because they would not let Christ atone for and remove their sins. Therefore, their sins are still on them. They will die in their sins, because they continued to cling to sin.

Although Azazel represents a specific person, Satan, he will share his ultimate end with his angels and all those who have chosen to unite with him. Another aspect of the scapegoat transaction, in antitype, is the sending away of Satan into the wilderness of this desolate world during the millennium, prior to his final destruction. *Great Controversy*, 419-420, 485-486, discusses this.

— DANIEL NINE —

POSSIBLE IDENTITY OF DANIEL 8 AND 9

One critic charges that Daniel 8:9-12 and 9:24-27 are both talking about the same event. What are Biblical facts regarding this?

That particular critic, well-known to our churches in southern California at this time, declares that 8:9-12 is speaking about “an evil prince” (a human being) which

arose many years before the time of Christ and also destroyed the Temple in A.D. 70, not about pagan or papal Rome! Daniel 9:25 is said to be a wicked prince, not about Christ the Prince.

Yet the critic admits he is not certain as to the events predicted in any of his fixed terminal dates in 9:24-27. But he is certain it is not the papacy. As for the 2300-year prophecy, he applies that as 1150 days when Antiochus, or some unknown evil prince before the time of Christ, did something bad.

Men desperate to destroy our beliefs—This objection is mentioned here as an example of the wild speculations put forward by men desperate to destroy our historic beliefs. Instead of the Bible being the authority, it is their speculations.

Church members attend such meetings to hear the fascination of new, exotic, ever-changing theories. When historic beliefs are not continually shared with the lost, eventually they lose their significance in the minds of some who want something new to listen to (Acts 17:21).

A confusion of meaningless dates—The critic places the initial date for the prophecies as the moment Daniel received the vision of the 70 weeks (which was 539 B.C.). On this basis, the later date for the fulfillment of all the events in 8:10-12 and 9:24-27, he says, is either 49 years later (490 B.C.; a date he admits of no significant event); 434 years later (105 B.C.; another date with no meaning), and/or 483 years later (56 B.C.; another meaningless date). Notice that his several intermediate and terminal dates for the 70 weeks do not include any during Christ's earthly life. He says the 70-week prophecy definitely has "symbolic application" to A.D. 31 (the death of Christ) and also to A.D. 70 (the destruction of Jerusalem).

The above is cited to indicate the rambling, shallow

speculation indulged in by critics of our historic teachings.

Now view Bible facts. They support our historic teachings, and they do it solidly.

THE TRUE LINKAGE OF DANIEL 8 TO 9

Critics angrily declare that the 70-week prophecy of Daniel 9 has no relation with the 2300-day prophecy of chapter 8. We must be able to connect the visions in those two chapters.

It is charged that Daniel 9 has no relationship to Daniel 8. That is said because chapter 9 provides the initial dating of the 2300-year prophecy of 8:14. If the two chapters are cut apart, the 2300-year prophecy hangs in space, with no beginning or ending.

They are linked seventeen ways—But the visions of chapters 8 and 9 are actually very closely connected, being for all practical purposes one vision. Here are the elements of this linkage:

- **Same angel Gabriel**—The angel-interpreter, Gabriel, is first introduced in 8:16 and charged to interpret the vision to Daniel (8:17-19). In 9:21-23, the same angel returns to complete his commission. “Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me . . . and he informed me . . . understand the matter and consider the vision.” He had returned to complete his explanation of the vision.

- **Location of time elements**—The time elements in Daniel’s visions are usually stated near their close. But the vision in chapter 9 is so presented that its time element (the 70 weeks) is given first. This places it with the time element (the 2300 days) in chapter 8.

- **Time elements near one another**—The positioning of the two time spans, so close to each other, suggests that a close tie exists between them.

- **Both begin in same historical period**—Both the 70 weeks and the 2300 days begin in the Persian period of history.

- **Both connected by the word, “vision”**—The technical term, *mar’eh* (“vision”), is stated in 8:16, and again in 8:26-27. In 8:26-27, it refers specifically to the *mar’eh* of the “evening-mornings.” *Mar’eh* appears again in 9:23.

The normal designation for “vision” in Daniel is the term *hazon*, a possible loan word from the Aramaic (1:17; 8:1-2, 13, 15, 17, 26; 9:21, 24; 10:14; 11:14). But the verb form, *mar’eh*, only appears in 8:16, 26-27; 9:23; and 10:1.

When Gabriel returns to explain “the vision” in the next chapter (9:22-23), “vision” has a definite article; therefore it refers to a specific earlier vision.

Here is additional information on the words for “vision”:

“Therefore understand the matter and consider the vision” (9:23). The Aramaic word used here for “vision” is *mar’eh*. There are two different Aramaic words for “vision” in chapters 8 and 9. The expression, “consider the vision,” along with an understanding of the meaning and location of these two words, provides an important key in linking together the messages from heaven in both chapters. Because the English translations generally render both words simply as “vision,” the wording and meaning of the original is not recognized.

- ***Mar’eh* is part of the *chazon*, the whole**—*Chazon* means “the vision as a whole.” *Mar’eh* means “part of the vision” or “a particular part of the *chazon*.”

One part of the overall vision, or *chazon*, of chapter 8 was the predicted time span given in 8:14. In 8:26, this time prophecy is called the *mar’eh* of the whole. “And the vision (*mar’eh*) of the evening and morning is true.”

But, following the partial explanation, Daniel still did not have a complete understanding (8:27), so Gabriel returns. Daniel recognizes that he is the angel seen earlier in the vision (*chazon*) at the beginning (9:21).

• **Gabriel returns to complete it**—Gabriel has returned to complete the explanation. He begins by directing Daniel’s attention specifically to the earlier part of the vision (the *mar’eh*), when he says, “Consider the *mar’eh*” (9:23). This reveals it was the *mar’eh* of the “evening-morning” (8:14) that Daniel did not earlier understand (8:26-27). It was not the vision as a whole—the entire vision—but only the 2300-day prophecy which had not been earlier explained.

So Gabriel says, “I am now come forth to give thee skill and understanding . . . therefore understand the matter, and consider the vision (*mar’eh*)” Immediately he gives him the detailed information of 9:24-27.

• **Both connected by the narrative**—After the 2300-day prophecy was given, Daniel did not understand it and “sought for the meaning” (8:15). Gabriel is then told to “make this man to understand the vision” (8:16). Gabriel tells Daniel, “Understand, O son of man, for at the time of the end shall be the vision [*mar’eh*]” (8:17).

We earlier discovered that the question asked in 8:13 was about the termination of the 2300-day prophecy, not its beginning. It was revealed to Daniel that the end of the time span would be in the far distant future. Gabriel then explained the meaning of the ram, he-goat, and little horn. But he did not fully explain the 2300-day prophecy. Specifically, he did not tell when it would begin, so the end of the time span could be determined. Returning to the 2300-day prophecy, Gabriel says that is all he is going to tell Daniel about it at the time. “Wherefore, shut up the vision (*mar’eh*); for it shall be for many days” (8:26).

So, by the end of chapter 8, Daniel still did not have a full understanding of the matter. Because of this, “I Daniel fainted, and was sick certain days. Afterward I rose up and did the king’s business; and I was astonished at the vision, but none understood it” (8:27).

In the first part of chapter 9, Daniel earnestly prays for the restoration of Jerusalem (9:16). He also mentions the sanctuary at Jerusalem, still in ruins (9:17).

Gabriel is immediately sent to him. Daniel recognizes him as the same angel that spoke to him in the previous vision. “Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision (*mar’eh*) at the beginning, being caused to fly swiftly, touched me” (9:21).

Gabriel quickly says, “O Daniel, I am now come forth to give thee skill and understanding” (9:22). Then he repeats it: “I am come to show thee” (9:23a).

What did the angel come to explain? Not about the ram and he-goat, for that had already been explained (8:20-25). Not about the fact that the 2300-day prophecy would terminate in the far-distant future; that had earlier been mentioned (8:19). It was the beginning of the 2300-day prophecy—when it would start—that had not yet been revealed to Daniel.

So Gabriel says, “Therefore understand the matter, and consider the vision (*mar’eh*)” (9:23b).

What vision? Daniel had received no information yet in Daniel 9. Gabriel was obviously saying that he had come to explain what Daniel did not yet understand about the preceding vision in chapter 8. He is pointing Daniel back to the vision of the evening-morning prophecy.

• **“At the first”**—The phrase, “at the beginning” (9:21), refers the reader back to 8:16, where Gabriel’s interpretation of the vision (*mar’eh*) is introduced.

• **“Understand”**—The word, “understand” (*bin*, in various verbal forms), is repeatedly used in chapters 8 and 9 (8:15-17, 23, 27; 9:2, 22-23). The same imperative form of “understand” (*haben*), which is in 8:17 where Gabriel introduces his answer about the ending of the 2300-day prophecy, reappears in 9:23-24, where the same angel introduces his presentation of the 70-week prophecy.

• **Both about the sanctuary**—Both sections mention aspects of the sanctuary: Chapter 8:12-14 is about the sanctuary and 9:24-27 mentions the atonement (*kipper*), which is done in the sanctuary. It also mentions the “anointing” (Hebrew root *mashach*), “holy of holies,” the cutting off of the Messiah, and the cessation of sacrifices and offerings.

• **Both are auditory revelations**—Both the 2300-day prophecy, in 8:14, and the 70-week prophecy, in 9:24-27, are, what commentators term, “auditory revelations.” They are not portrayals of beasts and symbols; but, in vision, they are statements providing further information.

• **8:13-14 explains the end**—The first auditory revelation, of 8:13-14, points to the end of the long time period. We know this because (1) the question of 8:13 opens with, in the Hebrew, “until when?” (*ad-matay*; “What happens at the end?”) instead of “how long?” (“how long is the time span?”); (2) Gabriel then clarifies that the end of the vision is far in the future (8:19).

• **9:24-27 explains the beginning, the first part**—So we would expect that the second auditory revelation of 9:24-27 would give its starting date. The omission of this information in chapter 8 left Daniel without understanding (*mebin*; 8:27).

• **Both have similar time span climaxes**—The climax of the chapter 9 time span is the anointing

(*mashach*) of the sanctuary (*qodes qodasim*; 9:24). In chapter 8, it is the cleansing of the Sanctuary (*qodes*).

• **“Determined” means “cut off”**—As if we did not have enough linkages between the two time spans, this one provides a capstone to the others. Gabriel begins his explanation of 9:24-27 with these words: “Seventy weeks are determined (*chatak*) upon thy people” (9:24). Gesenius, in his *Hebrew Lexicon*, says that the original word here translated “determined” means “properly, to cut off; to divide; and so to determine, to decree.” The root meaning of the Hebrew verb, translated “determined” or “decreed,” in our Bibles is actually “cut off”; that is, “cut off from something else.” The translations, “decree” and “determined,” were not applied to this verse till a millennium later. The close links of these two visions argue strongly for the position that the 70 weeks should be understood as cut off from the longer span of the 2300 days, thereby providing both periods their starting points. The verb used here is the passive (niphal) of the root, *hatak*. The root clearly means “cut off.”

Gabriel, before even mentioning the 70 weeks, points Daniel back to the 2300 evening-morning prophecy; and then, in the context of that, **he says the 70 weeks are *chatak*. He does not mean “decreed,” but “cut off” from that longer prophecy.**

Theodotion’s ancient Greek translation of the Old Testament has the Greek word, *suntemno*, which means “to shorten,” or “to abbreviate.” The Vulgate has *abbreviare*, with the same meaning.

It should also be mentioned that commentators generally recognize that the 70 weeks means 490 years. It is significant that 490 *years* cannot be cut off from 2300 *literal days*, which add up to less than seven literal years.

• **Solving Daniel’s deep concern**—Before concluding this section, there is another linkage which should

be noted: When Daniel heard that 2300 prophetic days must elapse before the Sanctuary could be cleansed and restored to its rightful state, his thoughts were about the Temple in ruins in earthly Jerusalem. Little wonder that Daniel fainted. He was too overwhelmed with grief, at the thought that long centuries must pass before His people could return to Jerusalem and rebuild the Temple, for the angel to provide him with additional information at that time.

Later, when he read in the prophecies of Jeremiah that only 70 years would elapse before the Temple was restored, Daniel determined to plead with God for the restoration of the Temple, and for an understanding of the vision. It was obvious that the 70 years were nearly ended. Read the his prayer again. He feared that his people had not sufficiently repented, and therefore God had postponed the return 2300 years. Begging God not to put it off, on and on he prayed. Then an angel was sent to make it clear. Daniel heard the encouraging news that the lengthy 2300-year period would not begin until a decree was issued to restore and rebuild the city of Jerusalem.

PRETERISTS AND FUTURISTS ON DANIEL 9

What do the preterists and futurists teach about the 70-week prophecy of Daniel 9:24-27?

Preterists—Preterists want to date Bible prophecies to some time prior to the rise of the papacy. They say the 70 weeks extends from the Neo-Babylonian period (the time of Nebuchadnezzar) to the Seleucid king, Antiochus IV Epiphanes, in the first half of the second century B.C.

Historists—Both historists (our position) and futurists date this time span from the Persian period, down to the time of Rome in the first century A.D. The dates are 457 B.C. for the beginning of the 70 weeks,

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A.D. 27 for the beginning of the seventieth week, and A.D. 34 for the end of the seventieth week.

The futurist gap—Futurists follow one or another of several starting dates, and carry the 70 weeks down to the time of Christ. But then they jump *an immense gap*—and place the last week of the seventy at some future time when an antichrist is supposed to arise. In this way, they try to eliminate the papacy and 1844 from prophecy.

Earlier in this study, we found that many linkages connect the 70 weeks with the 2300-day prophecy; it is obvious that Antiochus cannot be the subject of any prophecy in Daniel 7, 8, or 9.

THE MATHEMATICS OF THE 70 WEEKS

Do all these numbers and time spans in the 70-week prophecy work out correctly?

Daniel 9:24-27 is the most compacted mathematical/event prophecy in the Bible which is found in just four verses. *Here are these verses:*

9:24 **“Seventy weeks are determined [cut off] upon thy people and upon thy holy city,** to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

9:25 **“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**

9:26 **“And after threescore and two weeks shall Messiah be cut off,** but not for Himself: and the people of the Prince that shall come shall destroy

the city and the sanctuary; **and the end thereof** shall be with a flood, and unto the end of the war desolations are determined.

9:27 **“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.”

“Seventy weeks are determined”—Bible commentators almost universally agree that this means 490 years. This would be 70 weeks of years, or 70×7 years = 490 years. *Shabua* is the regular word for “week.” In the Hebrew text it is followed by *yamin*, which means “of days.” The KJV has “weeks of days” in the margin.

It was earlier noted that “determined” means “cut off” from something larger; so, the 70 week prophecy is part of the 2300-day prophecy.

“From the going forth of the commandment to restore and to build Jerusalem”—This phrase is telling us what to look for in history in order to find the initial date of the 70 weeks (and, with it, the 2300 years). Three decrees were issued by Persian monarchs for the restoration of the Jews to their homeland. They are mentioned in the book of Ezra:

Ezra 6:14 “And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and king of Persia.”

The decree of Cyrus—The decree of Cyrus for the return of the Jews (538/537 B.C.) was given in his first year, and only pertained to the rebuilding of the Temple (Ezra 1:1-4). There is not a single word in his decree about rebuilding the city.

The decree of Darius—The royal decree of Darius I Hystaspes provided for the continuance of that work on the Temple, and nothing more (Ezra 6:1-12). The Temple was finished and dedicated in March 515 B.C.

It was the third decree, that of Artaxerxes I Longimanus, which restored the full Jewish government, making provision for the enforcement of their laws and provided for the full rebuilding of the city. This last decree is the one by which the 70 weeks, as well as the 2300 days, is reckoned. Artaxerxes' letter to Ezra, conferring upon him authority to do this work, is found in Ezra 7:11-26.

The dating of Artaxerxes' Decree—The decree of Artaxerxes (Ezra 7:11-26) was issued in the seventh year of his reign (Ezra 7:7-8). That date has been firmly established as 458/457 B.C. Ezra returned to Jerusalem in 457 B.C., not in 458 B.C.

We know that Artaxerxes' first regnal year, in Jewish reckoning, began on Tishri 1, 464 B.C. From it, we can date down to his seventh year.

Counting 483 full years from the first day of 457 B.C. would bring us to the last day of A.D. 26. But, more accurately, we begin at the fall of 457 B.C., and that brings us down to the fall of A.D. 27.

We must keep in mind that there is no "zero" year between 1 B.C. and A.D. 1. So we must count down to 1 B.C., and then on up through the A.D. years. Otherwise we end up a year short. (This was the mistake the Millerites made for several years, which is why they initially thought the 2300 years ended in 1843.)

The date, 457 B.C. is extremely important. Some historians date the seventh year to 458 B.C. because they use the Persian (spring to spring) calendar to calculate the year. But Biblical and historical evidence is clear that the Jews used a fall-to-fall calendar, and this fixed

the seventh year as 457 B.C. (Neh 1:1; 2:1). *Dates for the reign of Artaxerxes I have been firmly established by four different sources:*

(1) Classical historians accurately preserved, what they called, “Olympiad dates” for Artaxerxes’ reign. These were transmitted through Xenophon and Thucydides, and then through Plutarch to the Christian chronographer, Julius Africanus.

(2) Ptolemy, in Egypt, produced a list of solar and lunar eclipses dated by regnal years of kings back in 747 B.C. His eclipses for the Persian period cross the regnal years of Artaxerxes I and help fix their dates.

(3) During the Persian period, a group of Jews lived on the island of Elephantine in the Nile River. They double-dated their papyri by both the Persian-Babylonian lunar calendar and the Egyptian solar calendar. These dates intersect fix dates for the regnal years of Persian kings, including Artaxerxes I.

(4) Babylonian cuneiform tablets provide a relatively complete catalog of dates for the kings who ruled there from 626 B.C. to A.D. 75.

Because of all this, we have total accuracy for the start of the 2300-year prophecy!

“Seven weeks and sixty-two weeks”—Should the seven weeks be connected with the rebuilding of Jerusalem and the 62 weeks with the coming of the Messiah, or vice versa?

A research study by William H. Shea was published in the Spring 1980 issue of *Andrews University Seminary Studies*, pp. 59-63. In that study, he showed that the Hebrew poetical form of 9:25b-26a clearly establishes the seven weeks as pertaining to the rebuilding of Jerusalem’s walls and, thereafter, the 62 weeks leading down to the anointing (*mashach*) of the Messiah. But the subject is far too complicated for inclusion in this

brief overview. According to Shea, the poetic analysis rules out modern versions, such as the RSV and NEB which incorrectly allocate the 7 weeks and 62 weeks.

Obviously, if the seven weeks and 62 weeks are switched, the prophecy does not properly reach to A.D. 27 and A.D. 31.

“The street shall be built again, and the wall, even in troublous times”—By applying the year-day principle to the seven weeks, we have 49 years (7 weeks x 7 days = 49 days/years) from 457 B.C. to 408 B.C. There are no records, Biblical or secular, to date the completion of the walls by Ezra and Nehemiah. But we do know that the city was built in troublous times (Ezra 4:4-23).

“Unto Messiah the Prince”—Jesus was baptized by John the Baptist; and, according to Luke 3:1-2, John began his ministry “in the fifteenth year of the reign of Tiberius Caesar.” Tiberius succeeded the well-known Roman emperor, Augustus Caesar (who ruled from 31 B.C. to A.D. 14). Augustus died on August 19, A.D. 14. So the fifteenth year of Tiberius’ rule could not have begun later than A.D. 28. Historical specialists inform us that his fifteenth year began in A.D. 27.

Tiberius began to rule on August 19, A.D. 14. His “second year” began in September or October of that year. This is due to the fact that the first part of a king’s reign, prior to the start of the new year, was his “regal year.” No coins from Tiberius’ first year have ever been found, since it was only two months in length.

By the New Testament era, the Jews were also calculating the reigns of non-Jewish kings as beginning on New Year’s Day of the Jewish civil year—which occurred in the autumn (on Tishri 1, the date of *Rosh Hashanah*). Their religious year began in the spring (because of Ex 12:2, 18); so Tishri 1 (first day of their month, Tishri) would be the first day of the seventh month of their reli-

gious year and the first day of the first month of their civil year (in accordance with the widely used Babylonian calendar). Tishri 1 followed the first new moon of either September or October.

“Then after the sixty-two weeks, the Messiah shall be cut off . . . in the midst of the week”—Sixty-two weeks (434 years) takes us from 457 B.C. down to the fall of A.D. 27, when Christ was anointed for His ministry by the Holy Spirit at His baptism. Three and a half years later, He died on Calvary in the spring of A.D. 31.

It is only by dividing the 7 weeks and the 62 weeks in the above manner, that we arrive at the proper dating for Christ’s ministry.

Keep in mind that we know that Ezra and Nehemiah were working on rebuilding the city at about the year 408 B.C. and that Christ was baptized and crucified in A.D. 27 and 31.

“The end thereof shall be with a flood, and unto the end of the war desolations are determined”—This phrase in 9:26 refers to the A.D. 70 destruction of Jerusalem and death or captivity of millions of Jews, which was a direct result of their rejection of Christ.

“In the midst of the week”—That would be the first three-and-a-half years of the final week. How do we know that Christ’s ministry was three-and-a-half years in length? John’s Gospel records the annual Passovers that occurred during Jesus’ ministry. Here they are: John 2:23; 5:1; 6:4; and 12:1. Christ’s baptism occurred near the end of A.D. 27. The first Passover was in the spring of A.D. 28; the second and third in the springs of A.D. 29 and 30; and the fourth in the spring of A.D. 31, when He was crucified.

Do we have any historical data on the date of Jesus’ crucifixion?—Nothing direct. But all commentators agree that it took place while Pontius Pilate was

governor (procurator) of the Roman province of Judaea, and we know that rule lasted from A.D. 26 to 36. It is agreed, from information in John's Gospel, that Christ's death occurred during the third Passover season after His ministry began with baptism. This brings us to, or close to, A.D. 31. If the prophecy were incorrect by even one year, that would be less than one quarter of one percent of the whole 70-week prophecy. But when Heaven speaks, there is no error.

The second-century Roman historian, Tacitus, mentions, in his *Annals of the Roman Empire* (15.44), that Jesus was "executed during Emperor Tiberius' reign by the governor of Judaea, Pontius Pilate."

Did Stephen's death end the 70 weeks?—The stoning of Stephen has been selected as the event which marked the end of the 70 weeks. Why this event rather than some other?

Stephen was given a vision of the heavenly court at the time of the stoning (Acts 7:55). This made him a prophet. It is to prophets that God gives such visions of Himself. The fact that the people would stone him to death in the midst of this vision, with his face shining with a heavenly light, was significant. It made the event a very serious sin.

Stephen was the last prophet to speak to the Jewish people as the elect people of God. In silencing him, they silenced the prophetic voice. From that point onward, prophets spoke to the church (Acts 11:28; 21:19; 1 Cor 14; Rev 1:1), but no longer to the Jewish people.

Shortly thereafter, Paul was called, in a vision on the Damascus road, to be an apostle to the Gentiles (Acts 9); and Peter was instructed (also in vision) to begin accepting Gentiles into church fellowship (Acts 10).

Conclusion—The exact chronological correlation between Daniel 9:24-27 and the events in history indicates

the distinct superiority of the historical Messianic interpretation over any other schemes. The only arrangement that can claim perfect correlation and agreement between prophecy and history as regards 9:24-27, to the year and even to the half year, is the one that synchronizes the 490 years from 457 B.C. to the termination in A.D. 34. The prophecy of the 70 weeks, with its accurate fulfillments, turns out to be one of the most compelling arguments for the authenticity of the book of Daniel.

DANIEL 9:24-27: A MESSIANIC PROPHECY

Is Daniel 9:24-27 really a prophecy about when Christ would live on earth?

The dating of the prophecy—The first seven weeks (49 years) is assigned to the rebuilding of the city of Jerusalem. The next 62 weeks stretches to the coming of the Messiah. This gives a total of 483 years (49 + 434) from the decree to restore and rebuild Jerusalem until the appearance of the Messiah. Beginning those 483 years in 457 B.C. brings us to A.D. 27. That was the year Jesus began His public ministry. It was the 15th year of Tiberius Caesar (Luke 3:1, 21). The prophecy points to the time of His baptism, not to the time of His birth.

Jesus began His ministry at the beginning of that 70th prophetic week of 7 years (fall A.D. 27) and died “in the midst of the week” (spring A.D. 31). The week ended in the spring of A.D. 34, with the final rejection of the Jewish nation as God’s special people.

Here are nine separate points identifying this prophecy as pointing to the coming Messiah:

Make atonement—He was to make atonement for the people (9:24). This would not be a continual burnt offering type of atonement in the Temple precincts. The atonement would be provided on Calvary, by Christ, our

High Priest in the Sanctuary in heaven; and this would be applied to those who accepted it.

Everlasting righteousness—He was to bring in everlasting righteousness (9:24). By His death, Christ would bring a righteousness that would be “everlasting,” if His followers (those who are willing to trust and, by faith in His grace, obey) continued in it until death.

An anointing—Some believe the word, “anoint” (*mashach*) in 9:24, refers to the anointing of Christ by the Holy Spirit at His baptism. Others believe that the wording, “to anoint the most holy” applies only to the dedication of the heavenly Sanctuary for the ministry to be carried on within it. That was done as soon as Christ ascended to heaven. Ten days later, the Holy Spirit fell on His disciples, as His high priestly ministry began.

We will learn below that, although “anoint” can be used for both people as well as objects, the Hebrew word for “most holy” in 9:24 can only apply to objects or places.

In the Old Testament, sanctuaries were anointed to inaugurate the services that were to be done within them (Ex 40:9-15). By His earthly sacrifice, Christ earned the right to be our great High Priest. Henceforth, until the close of human probation, He ministers on our behalf in the Sanctuary above. A holy of holies was to be anointed for Him (9:24).

An anointing of the Most Holy—The phrase, “Most Holy,” is from the Hebrew *qodesh qodashim*. In the Old Testament it always means an object, not a person. Therefore, “to anoint the Most Holy” (9:24) can only refer to the dedication of the heavenly Sanctuary for Christ’s ministry there.

This act of inaugurating the ministry in the heavenly Sanctuary was one of the major events to be accomplished by the 70 week prophecy. Having offered Himself as the great, and final, atoning sacrifice, He ascended to heaven

to minister its benefits in our behalf. The Pentecostal descent of the Holy Spirit signaled the beginning of His ministry (Acts 2:16-21, 33; 5:31-32). Since it fulfills the requirements specified, the opening of Christ's priestly ministry may be taken as the event which fulfilled 9:24-25. We have here a remarkable collection of Bible prophecies fulfilled at the first advent of Christ—and even the date for that event is specified.

According to the types, there must be a dedication of the antitypical Sanctuary and all that is in it before the ministry within it can begin.

The different dedications—In the Old Testament, the dedicatory service of the priests is described in Leviticus 8:1-36 and Exodus 30:30. The dedication (anointing) of the sanctuary is described in Leviticus 8:10-11 and Exodus 30:25-30. When it is completed, the building and all its parts are declared “Most Holy” (Ex 30:29).

In the book of Hebrews, the dedication of the earthly sanctuary is mentioned in Hebrews 9:21, and the dedication of the heavenly Sanctuary in Hebrews 10:20. The dedication of Christ as our High Priest is mentioned in Hebrews 1:3-9, climaxing in verse 9. The dedication of the people to the work is found in Hebrews 9:19-20 (in the typical) and Hebrews 10:10-22 (in the antitypical). The book, *Acts of the Apostles*, pp. 38:3-39:0 speaks about the dedication of the heavenly Sanctuary as something that was actually done before Christ began meditating in it.

The earthly types reveal that both the first and second apartments are dedicated before the ministry in either begins. The dedication of the priests took seven days (Lev 8:33). In the earthly, it was followed by fire coming down from heaven. In the dedication of the heavenly, it was followed by the Holy Spirit descending, in the form of “tongues of fire,” on the waiting, praying Apostles. Why

were they waiting? Christ had told them to wait. “Tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49). “But ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8). So now we know why there was a delay between the time of Christ’s ascension and the outpouring of the Holy Spirit.

But why was there a ten-day delay? The Old Testament does not provide a definite time length for the dedication of the building. But, apparently, the dedication of the Sanctuary took three days. We know that the dedication of Christ required seven days (Lev 8:33).

The “anointed One”—While Daniel 9:24 speaks of the anointing of a building (the heavenly Sanctuary), 9:25 also has the word, “anointed,” in it. But there the phrase, “Messiah the Prince” in the KJV, is *maseah nagid*: “an anointed One, a Prince.” (*Maseah* is “anointed One” and *nagid* is “Prince.”) “Anointed One” means “Messiah” and involves a different Hebrew word than is used for “anoint” in 9:24. (*Christos* is the Greek word for “anointed one,” or “Messiah.”) This anointing, in A.D. 27, occurred when the Holy Spirit descended “in a dovelike form of purest light” upon the Saviour just after He was baptized by John in the Jordan River. Prophets, priests, and kings were anointed upon accession to office in Old Testament times (1 Kgs 19:16; Ex 30:30; 1 Sam 9:16). But Christ’s anointing went beyond that; for He was more than an ordinary prophet, priest, or king.

So we know that the “Prince” in 9:25-26 is Christ. The Hebrew word for “Prince” (*nagid*) is also important because it helps us identify 9:26b and 11:22, the only other passages in Daniel where this specific title occurs.

Arrival on schedule—The “anointed Prince” (“Messiah the Prince” in the KJV) was to come at a certain time in history (9:25). And so it occurred. Jesus, Him-

self, at the beginning of His ministry announced that the prophecy of Daniel 9:24-27 was reaching its fulfillment:

Mark 1:14-15 “Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

And Paul confirms this: “But when the fullness of the time was come, God sent forth His Son” (Gal 4:4).

To be slain—He was to be killed (9:26). That is what the Hebrew verb, “cut off,” means in this passage. The Messiah would not die a natural death.

To be rejected—He was to be rejected when He was slain (9:26). The literal translation of “but not for Himself,” in the Hebrew, is “there shall not be to/for Him.” The subject, “people,” must be supplied in the phrase. The people would not favor Him when He died. The meaning here is, “No one shall be for Him.”

Covenant to be made—He was to make a strong covenant with many (9:27). He would complete the earlier covenant with the Jewish people and begin the covenant with all who wished to accept Him as their Saviour. The 70th week was the final week of probation for the Jewish nation. Individual Jews could still be saved, but the nation was no longer special.

He was to greatly affect the sacrificial system (9:27). He caused it to cease. At the moment of His death, it no longer had meaning in the eyes of God; and the veil of the earthly Temple was torn “from above (Greek; not “from the top”) to the bottom” (Matt 27:51). Thirty-nine years later, it ceased to exist, never to be restored. The Temple at old Jerusalem will never be rebuilt (Eze 21:27).

OTHER EVENTS AT THE END OF 70 WEEKS

What other events were predicted to occur by the end of the 70-week prophecy?

Here are several other things which would be fulfilled at end of the 70-week prophecy:

- **“To end the rebellion”**—“To finish the transgression” (9:24) is the phrase in the KJV.

Lekalle is the word for “finish” in most Hebrew manuscripts. It means “to restrain.” But in some Hebrew manuscripts, the word is *lekalleh*, which means “to bring to completion” (as Christ would do by laying the basis for the end of sin at Calvary).

Pesa is the Hebrew word for “transgression.” It can be translated more freely as an intense “rebellion” or “revolt.” Because it has a definite article, it is “the rebellion.” This refers to the massive revolt by the Jewish nation against their God, which had been deepening for centuries.

- **“To seal up sins”**—A form of the verb, *hatam* (“to seal up”), is used here. In this instance, it can mean “to complete” or “bring to an end.” The word here for “sin” is derived from *chatha*, the common “miss-the-mark” type of sin. Because it is plural and without an article it refers to sins in general, but not to sin offerings. God was warning the Jews to bring an end to their sinful living within the predicted time span, or He would step in with judgments.

- **“To seal up the vision and prophet”**—The same verb, *hatam*, is used for “seal.” *Nabi* means “prophet,” not “prophecy.” In context, the phrase means to validate or authenticate the vision and prophet, to close up the vision and its information about the prophet until a later time when it would be opened or to bring the vision and (message of) the prophet to an end.

- **“And He shall confirm the covenant with many for one week.”**—The final seven years constituted the final opportunity for the Jewish people to accept God’s plan for their lives. In rejecting it, they ruined themselves.

God is speaking to us today. “While it is called ‘today,’ ” enter into His rest—the rest of forgiveness and obedience by faith. Let God’s promises be gloriously fulfilled in your life. He wants to confirm the covenant with you right now.

- **“Desolations are determined”**—Both 9:26 and 9:27 speak of this: “The end thereof shall be with a flood, and unto the end of the war desolations are determined” (9:26). “For the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate” (9:27).

Shortly before His crucifixion, Christ declared to the Jewish leaders, “Your house is left unto you desolate” (Matt 23:38; Luke 13:35). His death sealed the doom of that building. At His death, the earthly Temple services no longer had significance in the eyes of God. Thirty-nine years later, the Temple, the city, and the nation were destroyed.

— REVELATION —

THE SANCTUARY IN REVELATION

Our Sanctuary message is not only in Daniel, Exodus, Leviticus, and Hebrews—it is also in the book of Revelation.

Revelation 1:12-13—The seven-branched lampstand was in the first apartment of the earthly sanctuary (Ex 25:31-37). In A.D. 95, John sees Christ by the “seven golden candlesticks.” The seven golden candlesticks in heaven is far more majestic, and Christ is “walking among” them (Rev 1:13; 2:1).

Revelation 4:1, 5 —John enters a door opened in heaven (Rev 4:1). It is the door into the first apartment, for he there sees “seven lamps of fire” (Rev 4:5).

Revelation 5:8; 8:3-4—John is shown the ministry

of Christ within that apartment; as “the Angel of the covenant,” He ministers with the golden censer before the throne. The golden censer was part of the furnishings in the first apartment (Lev 10:1). The sweet-smelling incense (Ex 30:34-38) coming from it, represented prayer. Christ intercedes on our behalf, offering up the prayers received from His faithful ones on earth (Rev 5:8; 8:3-4) to God, as though they were Christ’s own (Rev 8:3-4). (Here are several beautiful and descriptive comments on this incense procedure: *EW* 252, 256; *PP* 353, 367; *ISM* 344; *7BC* 971.) Here are the words used here: “Odours” (*osme*; Greek); “incense” *thumiama*; censer (*thumiaterion*; Greek).

Note that the false system in Revelation 18:13 also has incense (“odours”; *osme*) and frankincense (*libanos*; Greek), a primary constituent of the required incense (Ex 30:34).

Revelation 11:19—For us today, *this is the most important passage in Revelation, dealing with the heavenly Sanctuary*. Just as John was earlier shown an open door into the first apartment ministry of Christ (Rev 4:1; 5:8; 8:3-4), so prophetically he is carried down to a later time; and, when the seventh trumpet is blown, he sees another door opened in heaven—revealing the second apartment, revealing truths within it, and showing that the ministry within that apartment had begun.

“And the Temple of God was opened in heaven, and there was seen in His Temple the ark of His testament.” The *naos* (Greek: “inner temple”) is opened; and attention is focused on the ark of the covenant (*kibotos tes diathekes*; Greek), which contains the law of God.

The ark is located within the second apartment; so the door into the Holy of holies is opened at this point in time. As soon as it is opened, the ark is especially revealed. That ark contains the ten commandments (in-

cluding the fourth, which is the Bible Sabbath).

This verse is speaking about October 22, 1844, when Christ and the Father moved from the first apartment of the heavenly Sanctuary into the second, and the investigative judgment began. Compare this with Daniel 7:9-10, 13-14, 22, 26-27 and a key reference (*GC 433-434*). Also important: *Early Writings*, 32-33 and 254-255. Revelation 11:19 is a landmark verse. *Early Writings*, 54-56, provides a description of what occurred at the time, in 1844, when that ministry began.

Later passages in Revelation—Orders are continually issued to the angels from the temple (Rev 14:15, 17; 15:6; 16:1). The loud cry period occurs just before the plagues (which follow the close of probation, Rev 15:7), when the world is more fully shown the law of God and the ministry of Christ (Rev 15:5). In those final days, great glory will fill the Temple of God in heaven (15:8).

Following their redemption, figuratively, the overcomers will “serve Him day and night in His Temple” (Rev 7:15). There will be no further need for either a first or second apartment service; for the great controversy is ended (Rev 21:22).

Part Two

The Book of Hebrews

*“Seeing then that we have
a great High Priest . .
let us hold fast our profession.”
—Hebrews 4:14*

— INTRODUCTION TO HEBREWS —

THE BOOK OF THE SANCTUARY

The first half of this book was primarily about Bible prophecy and focused on controverted points in the book of Daniel. This second half deals with controverted teachings that are found in the book of Hebrews. You will find 70 studies in this second half of the book.

Both halves, together, defend our historic beliefs about the Sanctuary in heaven and Christ our great High Priest. However, the Sanctuary message is quite broad; and, as we will discover below, it includes a number of important topics.

It would be well if the Bible verses could be quoted; but, since hundreds are referred to, generally only the references will be given.

In a number of ways, Hebrews is a remarkable book. It is extremely well-organized and is the only detailed explanation of Christ's High Priestly ministry in the Bible. It also provides us with passages refuting almost every error of the modern liberalism, called "new theology," which is currently penetrating our church. For this reason, a careful analysis of Hebrews is needed at this time.

In this book, "sanctuary" (or "tabernacle") refers to the one on earth and "Sanctuary" refers to the one in heaven. KJV stands for King James Version. Here in Part Two, a Bible verse without identification is in Hebrews (1:3 = Hebrews 1:3). "Temple," either referring to the one in Jerusalem or in heaven, will have a capital "T"; whereas, pagan temples will have a small "t."

THE AUTHORSHIP OF HEBREWS

The oldest manuscript of Hebrews carries the simple

title, *Pros Hebraious* (“To the Hebrews”). The name of the author is not given anywhere in the book. It was written to the Jewish Christians.

Arguments against a Pauline authorship of the book are based on the style and content. The book is more precisely written than Paul’s other epistles, and the content is extremely detailed.

It is highly significant that in one of the very earliest Greek New Testament manuscripts (the *Chester Beatty Papyri*), Hebrews is found between Romans and 1 Corinthians. This indicates that very early in the young church, the believers were convinced that Paul had written the epistle. They were much closer to the time of its writing than we are.

Of all the church leaders living prior to the destruction of Jerusalem, only Paul could have produced this book. It is a masterpiece of logical connections, Old Testament teachings, and doctrinal insights.

The author had a deep familiarity with Hebrew history and an understanding of its significance (3:4; 7:1-4; 11), and a close knowledge of the covenants, the priesthood, and the sanctuary services (chapters 7 to 10). The author also had a masterly command of the Hebrew language

It appears that, when Hebrews was penned, Paul may have been situated where he could take time to carefully organize his thoughts before dictating the manuscript. Because of his poor eyesight, Paul always dictated his epistles (2 Thess 3:17; 2 Cor 12:7-10; Gal 4:13; Gal 6:11; 6BC 1058; SR 275). Wherever he was, he had the Old Testament scrolls available for accurate quotations; whereas, in his other epistles, they were frequently quoted from memory.

It is likely that, prior to its writing, the Lord gave Paul additional understanding regarding the Sanctuary

ministry of Christ in heaven. It is possible that the book was penned during the short period of time between his first and second imprisonment in Rome. When it was written, the Temple services were still in operation (8:4-5; 9:22; 10:3, 11), and the book argues that its services were no longer of any value (4:9-11; 7:11, 18-19; 8:6; 9:8-15; 10:1-10). Therefore, the book was written prior to the destruction of Jerusalem in A.D. 70; otherwise mention would have been made of that event.

Repeatedly, we are told in the Spirit of Prophecy that the Apostle Paul wrote the book of Hebrews (PP 357; GC 347, 411-413, 415, 420; 1T 679; 5T 651; 8T 79-80; SD 24). For example, his authorship is mentioned five times in just three pages of *Great Controversy* (411-413).

— HEBREWS ONE —

CHRIST IS OUR CREATOR

Hebrews 1:1-2. This is the Scriptural truth, that God created all things through Jesus Christ.

1:1-2 “God . . . hath in these last days spoken unto us by His Son . . . by whom also He made the worlds.”

“By whom He made the worlds” (*epoiesen tous aionas*). The Father and the Son worked together in the creation of everything.

We worship God because He is our Creator—The heavens and the earth were made by God (Gen 1:1). He brought out their host by number and then named each and every part of them (Isa 40:25-26). The fact of God’s creatorship is the reason He is our God, why we are to worship Him and yield to Him all that we are and have (Jer 10:11-16; 14:22; Acts 17:22-29). This truth, which includes a denial of the false claims of evolution, is present truth and is especially brought out in the first angel’s message of Revelation 14:6-7.

Christ is not only our Creator, but our Redeemer— God is also our Redeemer (Isa 54:8; Ps 78:35; Isa 48:13-14; 43:14; 44:24; 49:26). Our Redeemer is also our Creator (Isa 43:1).

Christ is our Redeemer (Eph 1:7; Col 1:14; Rom 3:24; 1 Cor 1:30; Heb 9:15). He is also our Creator (John 1:1-3; Col 1:16-18; Eph 2:10). The One that created us is the One that redeemed us (Isa 43:1). The same power exercised in bringing back Jesus from the dead is the power that can keep us safe in Christ even unto the end (Eph 1:17-20). It is our Creator who gives power to the faint (Isa 40:28-29). Our God can create within us a new heart (Ps 51:10). “By whom are all things” is said of Christ (1 Cor 8:6); for He not only created us, He keeps us alive moment by moment as well (Col 1:17; Greek: “consist” means “to hold together”). We are His workmanship (Eph 2:10); for the Father made all things through [Greek] Him (Col 1:15-16), and without Him was not anything made that was made (John 1:3).

THE VERY SUBSTANCE

Hebrews 1:3. There are four Greek words in 1:3 that provide us with a deeper understanding of our wonderful Jesus. They become a beautiful prism of truth when viewed through the meaning of the original Greek.

1:3 “Who being the brightness of His glory and the express image of His person.”

The outshining—“Who being the brightness of His glory and the express image of His person” in the KJV of Hebrews 1:3. “Who being the outshining (*apaugasma*) of His glorious inner qualities (*doxa*) and the exact identity or duplicate or visible mark (*charakter*) of His basic substance (*hupostasis*).

Apaugasma means “outraying” or “outshining.” *Doxa*

represents the effulgent splendor of beautiful inner qualities or attributes. *Charakter* was originally used to describe a tool for engraving; and, eventually, it came to mean the mark left by the engraving tool. In metaphor, it means the exact mark or image, a countermark of the tool. *Hypostasis* literally means “that which stands under” and means “substance, essence, basic particles, or actual being.” This word is also to be found in Hebrews 11:1. A living faith is as solid as the reality that it anticipates or looks forward to!

The express image—Jesus is also the “express image” of the Father’s Person (1:3). He perfectly reveals the Father. He is the exact revelation of the Father’s Person and the outshining of the inner qualities of the Ancient of Days. When we look at the sun, we see its light, but not the sun itself. Jesus is the light shining forth from the Father; and, viewing Him, we see and understand the invisible Father. The Father dwelleth “in light which no man can approach unto; whom no man hath seen, nor can see” (1 Tim 6:16). Looking upon the Son, we see the glory of the Father; for the glory of God is the sum total of His attributes (Ex 33:18-19; 34:6-7).

PURGING SINS

Hebrews 1:3. When are our sins purged?

1:3 “When He had by Himself purged our sins.”

The basis of our cleansing made at the cross—“Our” is not in many Greek manuscripts. The alternate reading is “He made purification of sins.” At Calvary, the atonement was made possible; for it was there that His blood was shed. Without blood there can be no remission, or forgiveness, of sin (9:22). The basis of our cleansing was made available with the shedding of His blood. As we shall learn later, it is continued through His heavenly mediation on our behalf.

He purged sins laid upon Him—The phrase, “purification of sins” in the Greek (*katharismos ton hamartion*), is in the middle voice in which the action terminates on the subject. Therefore, when Christ is said to have made “purification of sins,” its primary meaning is that this refers to and reacts upon Himself. Jesus inherited our nature, as Paul is about to explain in Hebrews 2. In His own life He overcame temptation. The sins of the world were laid upon Him, but He was never stained by such. No suggestion to evil was accepted. This strict obedience to the Father’s will continued all the way to Calvary. We have here the primary meaning of “purification of sins” in Hebrews 1:3. Although He inherited our sinful nature, He eliminated all sinful tendencies. He did this as an inherent factor in the laying of a foundation for our atonement, an atonement that would be deep and strong and forever enduring. Christ purged every sin from the nature that, by birth, He had inherited from His ancestors.

Our Redeemer provided a perfect sacrifice with perfect blood. Then He ascended on high to present it to the Father—a perfect gift and sacrifice (8:3), to be ministered individually on our behalf in a ministry within a heavenly Sanctuary.

Purging our sins—If one wishes to insert “our” in verse 3 and remove the reflexive action of the middle voice, then it would be rendered “purged our sins” as it is written in the KJV. It would then have been written by Paul in an anticipatory sense. In 1:3 of the KJV, it says, “purged our sins,” revealing how Calvary laid the basis for, and anticipated, the purging of our sins that could follow as a result of His High Priestly ministry in the heavenly Sanctuary.

Elsewhere in the present tense—In 1:3, “purge” / “purify” is used in the past tense (“cleansing . . . having

made”; *katharismos* . . . *poiesamenos*).

But this same Greek word for “purge”/ “purify” is used in the present tense in 9:14, where it is “will purge, purify” in the Greek (*katharizei*). Jesus is now “obtaining” redemption for us, as we are told in the Greek of 9:12. Now, as we cooperate with Him, He is removing sin from our lives.

CHRIST SEATED

Hebrews 1:3. The seating of Christ within the Sanctuary above. Why does He not stand instead?

1:3 “He . . . sat down on the right hand of the Majesty on high.”

According to Scripture, in the ministry of Christ in heaven He is described as sitting (1:3; 8:1; 10:12); standing, not sitting (Acts 7:55); and approaching the One on the throne after having been Himself seated upon it (Rev 5:6-7). But He is most frequently mentioned as sitting.

Why our Priest does not have to stand—Although He is continually interceding on our behalf, Christ does not have to stand in order to fulfill His High Priestly ministry.

In contrast, the earthly priests needed to continually walk outside of, and within, the sanctuary. They did so because they repeatedly sacrificed animals and brought blood from the newly slain sacrifices into the tabernacle from the outer court.

Jesus does not have to do this. Having offered one sacrifice (9:25-26), He entered the heavenly Sanctuary one time (7:27; 9:12). Within its sacred precincts, He continually intercedes on our behalf (4:14-16; 8:1-5), mediating the blood of the one sacrifice. In this ministry He does not need to continually reoil and relight lamps, bake bread, replenish drink offerings, and renew incense. The earthly priests stood and walked. The heavenly Priest

may be seated in state as High Priest of His people and ruler with the Father of the Universe.

Consider the utter majesty of the scene: Jesus sitting “on the right hand of the greatness in high places” (Greek).

BETTER AND MORE EXCELLENT

Hebrews 1:4. Everything that Christ is, everything about Him, and everything He does—is far better than anything else that we could have. This is the theme of the book of Hebrews.

1:4 “Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.”

The book of better things—“So much better” (*tosouto kreitton*). Better than the angels (1:4), promising better things (6:9) and a better hope (7:19) through a better covenant (7:22; 8:6) that is established upon better promises (8:6). On our behalf, better sacrifices were made (9:23), that we might have a better substance and inheritance in heaven (10:34), as we seek that better country (11:16) and the better resurrection (11:5). “God having provided some better thing for us, that they without us should not be made perfect” (11:40). “Better” is all the way through the book of Hebrews, and the book is well-worth our frequent reading; for it will encourage and cheer us as we walk the narrow way to our heavenly home.

Also more excellent—“More excellent” (*diphroteron*). Christ and all that He offers us is also “more excellent.” His name is more excellent (1:4), and so is His ministry in the Sanctuary above (8:6); for it was based on a more excellent sacrifice before the ministry began. Abel’s sacrifice was a type of Christ’s, in that it was more excellent (11:4). Through Christ we may enter

upon the more excellent way (1 Cor 12:31); for it leadeth to eternal life.

CHRIST IS FULLY GOD

Hebrews 1:8. Our Saviour is fully God, equal to the Father in every way and in every sense, from all eternity—past through future.

1:8 “But unto the Son He saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.”

What the Father says to Him—“The throne of you, the God, is unto the age of the ages” (Greek).

Hebrews 1:8 is very revealing. The Father, in deepest respect, speaks to the Son and calls Him God (*ho theos*). He tells Him that His governmental throne is forever, that His scepter of authority belongs fully to Him; and it is a symbol that universal dominion is His.

What the Bible says about Him—Christ had the glory of this kingdom with the Father before the world was. He mentions this in a direct statement to the Father (John 17:5). He is fully one with the Father (John 10:30), is the outshining of His glory (1:3), and He will come in that glory when He returns to earth the second time (Matt 16:27). “In Him dwelleth all the fullness of the Godhead bodily.” Col 2:9. That verse should be clear enough to satisfy any questions.

Christ is not only our Lord (Luke 2:11) but our God (John 1:1, 14). He is also declared to be the Son of God (Heb 5:5; Luke 1:35; Heb 4:14-15). But even the very name, “Son of God,” is indicative of His deity (John 5:18-25). He has eternally pre-existed with the Father (Micah 5:2; Heb 7:23-24; Rev 5:13-14; Rev 1:18; Heb 1:8; and Isa 9:6). Jesus is fully divine (John 1:1; 20:28; Rom 9:5; Phil 2:6; Titus 2:13; 1 John 5:20), and various names given Him in Scripture also reveal His divinity

(Isa 9:6; 40:3; Jer 23:5-6; Joel 2:32; Acts 2:21; 1 Tim 3:16).

All the powers of the Godhead—Christ has eternal existence (Isa 9:6, John 1:1-2, Rev 1:8, 22:13); omnipresence, the ability to be present everywhere at His will (Matt 18:20; 28:20, John 3:13); omniscience, all-knowing (2:24-25, 21:17, Rev 2:23); omnipotence, all-powerful (Isa 9:6, Phil 3:21, Rev 1:8); and immutability, or unchangeableness (1:10-12; 13:8).

Christ is fully one with the Father (John 10:30) and the exact identity of His substance (1:3) without being the same person; therefore every attribute, mentioned in Scripture as applying to the Father, also applies to the Son (Col 2:9).

Jesus is spoken of in Scripture as doing divine works—acts that only God could do. This includes the act of creation (John 1:3, 10; Col 1:16; Heb 1:2, 10), providence (Luke 10:22; John 3:35; 17:2; Eph 1:22; Col 1:17; Heb 1:3), the forgiveness of sins (Matt 9:2-7; Mark 2:7-10; Col 3:13), resurrection and judgment (Matt 25:31-32; John 5:19-29; Acts 10:42; 17:31; Phil 3:21; 2 Tim 4:1), and the final destruction of sin and the restoration of the earth remade anew (Heb 1:10-12; Phil 3:21; Rev 21:5). The Bible clearly shows that He is to be accorded honor as our God (John 5:22-23; 14:1; 1 Cor 15:19-25; Heb 1:6; Matt 28:19).

Let no one tell you that Jesus is not fully God, that He has not always been fully God, or that He shall not through all ages to come be fully God. It was not a lesser God, but One *fully God in every sense*—who came to earth and suffered and died so that you and I could live with Him forever. We were the lowest, and God gave the Highest in order to save us. He gave One equal in every way with Himself.

— HEBREWS TWO —

THE SOLEMN WARNINGS

Hebrews 2:1. The Five Warnings of Hebrews are directed to those who wish to leave the Sanctuary Message and remain in their sins.

2:1 “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

The five warnings—“How shall we escape?” (*pos emeis ekpheuchometha*). Several of the most solemn warnings in all Scripture are to be found in the book of Hebrews. Many of God’s people down through the ages have been deeply impressed with their urgency and gravity. Here are the locations of the five warnings of the book of Hebrews:

- 1 - Hebrews 2:1-4
- 2 - Hebrews 3:7-11
- 3 - Hebrews 6:4-8
- 4 - Hebrews 10:26-31
- 5 - Hebrews 12:25-29

In addition other warnings are to be found in Hebrews: 3:12-15; 4:1-2, 11; 8:8-9; and 10:38.

Why they are important—Men may come in repentance to Christ and receive forgiveness and enabling strength to begin a new life. But having knowingly entered with Him into the deeper life of the Sanctuary in heaven and having tasted of the sweetness and beauty to be found there—and then having turned their backs on it all and publicly repudiated—such individuals are dangerously near the act of committing the unpardonable sin. Only in sincere repentance and tears shall they return to their lost heritage of oneness with Christ in heavenly places.

But do not misunderstand: This does not apply to

those who have been tempted and betrayed into sin, and in heartfelt sorrow have returned to their precious Jesus. It concerns obstinate, enduring rebellion against God, His Word, and His means of salvation.

The urgent warnings are, among others, for those who (1) have accepted the truth of their High Priest in heaven; (2) have entered with Him by faith into His ministry above; (3) have seen and known and tasted of what is within the veil; (4) and then have openly rejected the message of the continuous ministry of Jesus, their Mediator and Priest in the Sanctuary above, and publicly flaunted the truth of Christ's ministry in heaven as something to be denied as ridiculous. The doorway to Jesus and to the throne room of God is open to little children. But it is closed to the worldly-wise.

Five explanations and appeals—For the thoughtful student of Hebrews, here is a different outline to also consider—Explanation: 1:1-14; appeal: 2:1-4. Explanation: 2:5-3:6a; appeal: 3:6b-4:16. Explanation: 5:1-10; appeal: 5:11-6:20. Explanation: 7:1-10:18; appeal: 10:19-13:25.

THE HUMAN NATURE OF CHRIST

Hebrews 2:9-18. On this earth, Jesus fully became a human being. He fully became like us in our inherited weaknesses. One with us, He became fully our brother in the flesh.

2:11 "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."

2:14 "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."

2:16 "For verily He took not on Him the nature of

angels; but He took on Him the seed of Abraham.”

2:17 “Wherefore in all things it behoved 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.”

2:18 “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.”

Hebrews 2 is a dramatic statement on the nature of Christ. The first chapter of the book forcefully declares that Christ is fully God. Chapter 2, with equal clarity and vividness, maintains the fullness of Christ’s humanity.

It must be understood that to deny either of these is to weaken the entire plan of salvation and to lessen the glory of what God has done for us—and the fullness of what He is to us.

The nature of Abraham’s descendants—*What human nature did Christ partake of? The nature of Adam or the nature of his descendants?* Here is the answer:

2:16 “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.”

“Of the seed of Abraham” (*spermatos Abraam*). Hebrews 2:16 is clear both in the English and in the Greek: Christ inherited the nature of men after Abraham’s time. Christ did not take the nature of angels; He did not take the nature of Adam before His Fall. He took the nature of Abraham’s descendants.”

2:16: “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.”

What were the descendants of Abraham like? We may read a listing of his descendants, down to Christ, in Matthew 1 and Luke 3. Scan through the lists and recall the stories that you have read about those men in the Old Testament. The lineage of Jesus was far from a perfect one. Very, very far.

Here is the Greek on Hebrews 2:16: “For of course, not of the substance or nature of angels does He take hold, but of the seed of Abraham He takes hold.”

Hebrews 2:16 combines both aspects of His humanity: First, Christ took human, not angelic nature. Second, Christ took the human nature that you and I have. He did not take the unfallen nature of Adam. *He took not the nature of Abraham’s ancestors, but the nature of Abraham’s descendants!* We should accept this as a clear statement on the matter. It is incontrovertible.

He took the nature of David’s offspring—There is a second passage which shows that Christ took the nature of man, many centuries after the Fall of Adam:

Romans 1:3-4 “Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh and declared to be the Son of God with power.”

“Seed of David” (*spermatos David*). Other passages which also teach this truth include Psalm 132:11, Isaiah 11:1, and Jeremiah 23:5.

Why He can be our High Priest—Christ had an ancestry that had exhibited every species of evil and depravity. For only by taking our flawed nature—and, in that nature, resisting all sin—could He be a flawless Priest, spanning between God and mankind, reconciling men with God, and enabling them to come to God. This is the message of Hebrews 2:16-18.

Because He fully entered our sufferings and temptations, He is able to be our sympathizing High Priest (2:18-3:1). This, the theme of 2:16-3:1, is repeated several times in the book of Hebrews. Significantly, it is generally coupled with Christ’s priesthood—as a foundation upon which that priesthood is established. This is why chapter 1 explains His full divinity, and chapter 2 His full humanity. Read Hebrews 2:16-3:1; 4:15-16; and

5:1-5. The book of Hebrews is a careful progression of truth.

A fellow human being—Jesus fully took upon Himself our nature. He came in the flesh, in human nature (John 1:14; 1 Tim 3:16; 1 John 4:2). He called Himself a man and was so called by others (John 8:40; Acts 2:22; Rom 5:15; 1 Cor 15:21). He had a body such as we have (Matt 26:26, 28, 38; Luke 23:46; 24:39; John 11:33; Heb 2:14). He was subject to the ordinary laws of human development, and to human wants and sufferings (Luke 2:40, 52; Heb 2:10, 18; 5:8). He had a human life with human experiences (Matt 4:2; 8:24; 9:36; Mark 3:5; Luke 22:44; John 4:6; 11:35; 12:27; 19:28-30; Heb 5:7).

The sinless One—But He never committed an act of sin (Luke 1:35; John 8:46; 14:30; 2 Cor 5:21; Heb 4:15; 9:14; 1 Peter 2:22; 1 John 3:5). Although He was the ideal man (Heb 2:8-9; 1 Cor 15:45; 2 Cor 3:18; Phil 3:21); He stooped to the lowest in order to save us. He took the nature of Abraham's descendants (2:16) and He died the most shameful of deaths, the death on a cross (Phil 2:6-8). He suffered terribly both in body and soul (John 12:27; Acts 3:18; Heb 2:14; 9:22).

He can reach us where we are—He came the lowest in experiencing our infirmities (2:17-18) while, at the same time, living without personally committing sin (7:26). Only by a combining of both, could He provide us with an acceptable Sacrifice, a perfect Priesthood, and a complete mediatorial and atoning ministry. Only such a truly human Mediator, who had experimental knowledge of the woes of mankind and who rose superior to all temptations inflicted upon Him, could enter sympathetically into every experience, every trial, and every temptation of man (2:17-18; 4:15-5:2) and thus be a perfect human example for His followers (Matt 11:29; Mark

10:39; John 13:13-15; Phil 2:5-8; Heb 12:2-4; 1 Peter 2:21).

His example—The earthly example of Christ, as well as His sacrificial death and heavenly mediation, are provided that we may be strengthened and empowered for the battles of each day and the final conquest at the end. We are to view the whole Christ; the obedient Christ on earth; the selfless Christ of Calvary; and the all-powerful, sympathetic Christ who ministers to us today in the Sanctuary in heaven. Don't be satisfied with less. You need the whole Christ—the Man Christ and the God Christ—in order to receive enabling overcoming power to conquer in the battle of life and faith and submission and obedience.

Are we ashamed of Him?—While on earth, Jesus primarily spoke of Himself by one name. Far and away above all other designations, He called Himself the “Son of Man.” By this term, He emphasized His humanity. Jesus was not ashamed of His humanity. Why are men today ashamed of His humanity? He was not ashamed to call us brethren (2:11). Why should we be ashamed to call Him fully man as well as fully God? Think about it.

From the highest to the lowest—Philippians 2:5-11 is very significant. The same Paul who presents us with two Adams also penned the second chapter of Philippians. We should have the attitude of Jesus (Phil 2:5). Consider what Philippians 2 has to say about Him:

“Jesus, who had the inner substance [*morphe*] of God (2:6), had no need to grasp for divinity; for He already had it (2:6). Yet this same Jesus, who was the highest in the universe in nature and power—emptied [*kenosis*] Himself and took the inner nature [*morphe*] of a slave and was made in the characteristics [*homoio*] of a human being (2:7). And being found with the manner

of life [schema] of a human, He humbled Himself [still further] and became obedient unto death—even the death by a cross” (2:8)!

In no other way could we be saved—Jesus Christ went from the highest to the lowest—for you and for me—because there was no other way in which man could be saved. Because of the “descent” of Christ to the very bottom, without ever yielding to sin—the Father hath highly exalted Him and given Him a name that is above every other name (Phil 2:9). That at the name of Jesus every knee in heaven and on earth and under the earth shall [one day soon] bow (2:10), and every tongue shall confess that Jesus Christ is Master—to the glory of God the Father (2:11). Jesus who was fully God became fully like us, and then died for us in order to save us by His death and by His life. That is the gospel.

Our High Priest is fully God and fully man. There are, literally, over a thousand Spirit of Prophecy passages supporting this truth, that our High Priest fully took our fallen nature. Two passages which nicely explain this are *Desire of Ages*, 49 and 117.

THE SINLESSNESS OF CHRIST

Hebrews 2:18. Although Christ fully took our fallen nature, yet He never sinned. Christ was the sinless Lamb of God.

2:18 “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.”

If Christ had, in the least instance, yielded to the tempter, He could not be our perfect example, nor our perfect Sacrifice. He could not be our High Priest. He fully took our human nature, with all its hereditary factors; in that nature He never once sinned. “For the prince of this world cometh, and hath nothing in Me.” John 14:30. Here are Bible passages supporting this great

truth:

4:15 “For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (*choris hamartias*; ‘apart from sin’).

2 Corinthians 5:21 “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (*me gnonta hamartian*; ‘not knowing sin’).

1 Peter 2:22 “Who did no sin, neither was guile found in His mouth” (*hamartian ouk*; ‘sin not’).

1 John 3:5 “He was manifested to take away our sins, and in Him is no sin” (*hamartia en auto ouk*; ‘sin in Him is not’).

— HEBREWS THREE —

THE NATURE OF THE HOLY SPIRIT

Hebrews 3:7. The Holy Spirit is a distinct Person, the Third Person of the Godhead, just as Scripture tells us.

3:7 “Wherefore as the Holy Ghost saith, Today if ye will hear His voice . . .”

“Wherefore, as says the Spirit the Holy” (*dio kathos legei to pneuma to hagion*). Who is speaking (*legei*)? The Holy Spirit. Can the Holy Spirit speak? Yes, He can; for He is a Person.

The book of Hebrews tells us twice that the Holy Spirit speaks (3:7; 10:15). He gives explanations as well (9:8). But He is not like people as we know them; for He can also dwell within us and we can partake of Him (6:4; 1 Cor 6:19).

An actual Personage—The Old Testament speaks frequently of the “Spirit of God,” the ‘Spirit of the Lord,’ or simply “the Spirit (*ruach*),” with the context revealing

that it is the “Spirit of God” that is referred to. We will not here cite passages in support of the above sentence; for there would be dozens of references. Twice, He is called the “Holy Spirit” (Ps 51:11; Isa 63:10-11). In the New Testament, this becomes the primary name by which He is revealed to men. It is of interest that the Old Testament repeatedly calls God “the Holy One of Israel” (Ps 71:22; 89:18; Isa 10:20; 41:14; 43:3; 48:17); but, in the New, He is seldom called by this name. Instead, in the New Testament, the term “Holy” is applied rather to the Holy Spirit. This is because God is especially revealed in the Spirit. It is the Holy Spirit who works in our world and draws men into repentance toward God and faith in Jesus Christ. It is the Holy Spirit who takes up His abode within the hearts of believers, separates them from sin, and guides them as they live by the Word.

The attributes of a person—Literary personifications are a rarity in the New Testament and, especially, cannot be said to apply to the Holy Spirit. This is because He is clearly revealed as a distinct divine Personage. Consider the following:

1 - He has the characteristics of a person, such as intelligence (John 14:26; 15:26; Rom 8:16), will (Acts 16:7; 1 Cor 12:11), and affections (Isa 63:10; Eph 4:30). In the type, the earthly priests ate of the sacrifices and symbolically took sin upon themselves (Lev 10:17-18; Num 18:1). He does the kind of things that a person would do. He searches, speaks, testifies, commands, reveals, strives, creates, makes intercession, raises the dead, etc. (Gen 1:2; 6:3; Luke 12:12; John 14:26; 15:26; 16:8; Acts 8:29; 13:2; Rom 8:11; 1 Cor 2:10-11). The One doing all of these intelligent acts cannot be a mere power or influence; it must be a person.

2 - His distinct personality and personage is also shown by the way He stands in relation to other per-

sons: He is placed in juxtaposition with the apostles in Acts 15:28, with Christ in John 16:14, and with the Father and the Son in Matt 28:19; 1 Peter 1:1-2; and Jude 20-21. In the above passages the Holy Spirit must be regarded as a person.

3 - There are also passages in which the Holy Spirit is distinguished from His own power (Luke 1:35; 4:14; Acts 10:38; Rom 15:13; 1 Cor 2:4). Such passages as these would become foolish tautologies (meaningless repetitions) if one were to assume, incorrectly, that the Holy Spirit is only a quality or power of another. This can be shown by substituting for the name, "Holy Spirit," such words as "power" or "influence."

4 - In addition, designations that are proper to personality are applied to Him: For example, in John 16:14, *pneuma* ("spirit") is normally, in the Greek, in the neuter gender (*pneuma* is always in the neuter); yet the masculine pronoun, *ekenos*, is used in this verse in reference to the Holy Spirit ("He shall . . . for He shall . . ."). In Ephesians 1:14, the best Greek texts have the masculine relative pronoun *hos* ("Who is the earnest of our . . ."). And, again, the term *parakletos* ("Advocate, Lawyer, Comforter") is applied to Him (John 14:26; 15:26; 16:7). *Parakletos* cannot be regarded merely as the name of an abstract influence. That a person is meant is shown by the fact that the Holy Spirit, as Comforter, is placed in juxtaposition with Christ as the Comforter about to depart (John 14-16) and that Christ is spoken of by the same term, *parakletos* (1 John 2:1). Jesus, our Comforter, left and the Holy Spirit, our Comforter, came. One Person left and the other Person then came to take His place.

The Holy Spirit stands in the closest possible relationship to the other Persons of the Godhead. 1 Cor 2:10-11 shows that the Spirit is not the same as God Him-

self, but is as closely connected with Him as the soul of man is to the man. They are separate and yet one—just as the Son is to the Father. The work of the Spirit is based on His unity with the Father and the Son (read John 16:14-15).

The attributes of divinity—The Holy Spirit is fully divine. Divine names are given to Him in Scripture: Ex 17:1 (compare 3:7-9); Acts 5:3-4; 1 Cor 3:16; 2 Tim 3:16 (compare 2 Peter 1:21).

Divine qualities are applied to Him—such as omnipresence, the quality of being everywhere present (Ps 139:7-10); omniscience, all-knowing (Isa 40:13-14; compare Rom 11:34; 1 Cor 2:10-11); omnipotence, all-powerful (1 Cor 12:11, Rom 15:19); and eternity, endlessness (9:14).

He does acts that only Divinity can do: Acts such as creation (Gen 1:2; Job 26:13; 33:4), providential renewal (Ps 104:30), regeneration (John 3:5-6, Titus 3:5), and the resurrection of the dead (Rom 8:11).

Divine honor is rendered to Him (Matt 28:19; Rom 9:1; 2 Cor 13:14).

A cooperative work—The Holy Spirit works with the Father and the Son. It may be said that it is His special task to bring things to completion by acting immediately upon, and in, the creature. His work follows the work of the Son, just as the work of the Son follows that of the Father. Their operations are always connected. They always work together and in harmony with the revealed Word. Two special acts of the Holy Spirit are [1] the immediate generation of life (Ps 104:30), and [2] the inspiration and qualification of men for their work (Ex 28:3; 31:2-3, 6; 1 Sam 11:6; 16:13-14).

And, very important, the Holy Spirit has a key role in the work of redemption. [1] He prepared and qualified Christ for His mediatorial work. He prepared Him a

body for His life and sacrifice (Luke 1:35; Heb 10:5-7). [2] He anointed Christ by coming upon Him at His baptism (Luke 3:22). Christ received the Spirit without measure (John 3:34).

The Holy Spirit has inspired all of the Scripture given to mankind (1 Cor 2:13; 2 Peter 1:21). Without Scripture, we would not have the special revelation of God in regard to His redemption plan for us through Christ.

The Holy Spirit dwells in the church; the Church of believers is, symbolically, the body of Christ and the result of the Spirit's working (Eph 1:22-23; 2:22; 1 Cor 3:16; 12:4-31). He teaches and guides the spiritual Church of believers through the Word (John 14:26; 15:26; 16:13-14; Acts 5:32; Heb 10:15-16; 1 John 2:27).

THE NATURE OF SIN

Hebrews 3:13. What is sin? It is currently being taught that sin has nothing to do with our conduct. What is the truth about this?

3:13 "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."

The Bible clearly defines sin:

1 John 3:4 "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (*hamartia estin e anomia*).

The most common Greek word for sin (*hamartia*) is defined in 1 John 3:4 as breaking God's law. (The Hebrew equivalent of *hamartia* is *chatha*, which is the word for "sin" used almost exclusively in the Old Testament.) A lesser-used word in the New Testament is *hamartema*, which means "an act of disobedience to Divine law," as in Mark 3:28-29. So both words mean lawbreaking, in our thoughts, words, motives, and actions.

One cannot open to a single chapter in God's Word without finding that sin, which is hateful in God's sight, is caused by our wrong thoughts, words, and actions.

The liberal position—The modernist view is that sin has nothing to do with behavior. Instead, sin is said to be "separation from God." It is taught that we inherit this separation at birth; and, when we accept Christ, the separation ends and we no longer have to concern ourselves about sin! But the objective is to avoid obedience to the law of God.

It is said that Isaiah 59:2 teaches that sin is separation from God. But the verse does not say that sin is separation from God, but rather that it causes separation from God!

Isaiah 59:2 "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

Read the rest of Isaiah 59! It is one long list of sins that men persist in doing, which keep God from helping them.

Original sin—Another error is the doctrine of "original sin." This is the teaching of "inherited guilt," that we are locked into our sins from birth and cannot escape from them. The Catholic priest, Augustine, invented this error in order to excuse the fact that he could not overcome his sexual indulgences. Frankly, he wanted to be saved in his sins. The Vatican liked the idea and later canonized him as a "saint."

Bible facts—Here are Bible facts about the nature of sin:

Sin is the transgression of the law (1 John 3:4), all unrighteousness (1 John 5:17), and not doing that which we know to be right (James 4:17).

Sin comes from the devil (1 John 3:8), and the fruit of lust (James 1:15). It is rebellion against God (Deut

9:7; Joshua 1:18) and the works of darkness (Eph 5:11).

God's law is transgressed by every sin (James 2:10-11 with 1 John 3:4). Thus the law provides a knowledge of what sin is (Rom 3:20; 7:7). The law reveals how terrible sin is, its exceeding sinfulness (Rom 7:13). Men in their evil hearts are stirred up by the presence of the law (Rom 7:5, 8, 17). The law curses, or marks, those guilty of transgressing it (Gal 3:10).

The wicked plead the necessity of sin (1 Sam 13:11-12). They continually try to excuse it in their lives (Gen 3:12-13; 1 Sam 15:13-15). They encourage themselves as being all right in God's eyes, meanwhile engaged in it (Ps 64:5).

The problem is that they are dead in sin (Eph 2:1) and are actually defying God as they brazenly continue in it (Isa 5:18-19). It is part of their theology to actually boast of it in their lives (Isa 3:9). They expect that God will save them in spite of their sins (Ps 50:21; 94:7). Thus they make a mockery of their sin instead of forsaking it (Prov 14:9). The truth is that, by their lusts, they are chained to their sin (2 Peter 2:14). They actually say it is part of God's plan that they have it in their lives (Gen 3:12; Jer 7:10). By their flaunting words, they tempt others to sin (Gen 3:6; 1 Kgs 16:2) and are delighted when others accept their evil counsel to continue in it (Rom 1:32).

THE DECEITFULNESS OF SIN

Hebrews 3:13. The very fact of the deceptiveness of sin is a most powerful reason to forsake it forever. Don't deceive yourself: There is no such thing as genuine faith while contentedly living in sin.

3:13 "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."

“By the deceit of sin (*apate tes Hamartias*).” Sin is deceitful. Because of the hypnotic spell that it casts upon men, untold thousands died in the wilderness in the days of Moses (3:17). Sin has been entrancing men ever since. It deceives people and thereby slays them (Rom 7:11). This pattern of enticement through its deceptive nature goes all the way back to Eden (1 Tim 2:14) and even earlier to the days of Lucifer.

Before we found Christ, this was our normal way of life: being deceived by sin (Titus 3:3). As we near the end of time, the boldness of men who have been captivated by sin will increase noticeably (2 Tim 3:13). The message sounds down to our own time: Warn men while it is today, lest any become hardened through the deceitful nature of sin (3:13).

Let no man tell you that all that is needed is “faith.” A forsaking of sin is also necessary. But that forsaking may only be effected in the strength of Christ. By His grace, we must and can do this. A genuine faith transforms the life. It is faith that works by love and purifies the soul.

“Be not deceived,” we are told in Scripture (Matt 24:4; 1 Cor 6:9; 15:33; Gal 6:7; Eph 5:6; 2 Thess 2:3; 1 John 3:7). Yet men continue to deceive themselves. They are first allured by sin (Gen 3:6; Joshua 7:21; Prov 9:17; 14:12; James 1:14; 2 Peter 2:18); and, then, it catches them in its deceptive grasp. Those who remain in their sins are enslaved by it (John 8:34; Rom 6:16).

“Obey and live” is the call from God. He promises that if you will obey His Word through the enabling power of Christ’s merits—you shall live.

THE CONQUEST OF SIN

Hebrews 3:13-14. Contrary to what the “sin theologians” tell us, we can overcome sin in the strength

of Christ, our enabling Saviour.

3:13-14 “But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.”

The grace of Christ is powerful! Modern Protestant theology teaches that the grace of Christ can only forgive sin. But the truth is that, trusting in Him, we can, through His enabling grace, resist temptation and put away cherished sin.

God’s people avoid sin—The true saints are those who know they cannot live in sin (1 John 3:9; 5:18); so they resolve that they shall no longer do so (Job 34:32; 1 Peter 4:1-2), for the fear of God restrains them from it (Ex 20:20; Ps 4:4; Prov 16:6). God’s people are freed from sin (Rom 6:18) and in Christ are dead to it (Rom 6:2, 11; 1 Peter 2:24). It is through the Word of God that they are kept from it (Ps 119:11). But whenever they slip and fail, instead of trying to cover it, they acknowledge it (1 John 1:8) and confess it (Job 33:27-28; Prov 28:13) and put it away from their lives (Job 11:14).

How to overcome—But only God can help us put this deadly thing from us. We should ask God, in prayer, to search it out and reveal it to us (Ps 139:23-24). Although, in His grace, we must put it away (Job 11:14) and depart from it (Ps 34:14; 2 Tim 2:19), it is only by His grace that we can even recognize it to be sin in the first place (Job 13:23). Discovering it within our heart, we must then ask God for forgiveness (Ex 34:9; Luke 11:4) and deliverance from it (Matt 6:13). We plead with Him to clean it out of our lives (Ps 51:2) and keep us from returning to it (Ps 19:13). It is extremely important that we think in this way in regard to sin in our lives; for if it is not being actively removed, it is hinder-

ing our prayers—which is our lifeline with heaven (Ps 66:18; Isa 59:2). The blessings of Heaven can be cut off from us by sin (Jer 5:25). We dare not have sin in our lives; for it will exclude us from heaven (Gal 5:19-21; Eph 5:5; Rev 21:27). The wages of sin is death (Rom 6:23), and death is the punishment for sin (Gen 2:17; Eze 18:4-20). Death is what sin leads men to (James 1:15).

A terrible danger—It is dangerous for anyone to tell others that it is all right to keep sinning! We must warn people against sin (Isa 30:8-9; Eze 2:3-5; 22:2; John 1:11-12) and try to turn others from it.

We want to be among the overcomers of Revelation who receive the promised blessings!

RIGHTEOUSNESS BY FAITH

Hebrews 3:18-19. What is the great truth of righteousness by faith?

3:18-19 “And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief.”

“Swore He not to enter (*omosen me eiseleusesthai*).” The Bible continually presents us with the need to repent of our sins and come to God, to obey His requirements, and to trust in Him. The Scriptures also tell us that Christ can save us from sin. How can we put all this together? The answer is found in doing just that.

In 1981, the present author compiled a rather complete study on what the Bible and Spirit of Prophecy had to say about “righteousness by faith” (*Message of Minneapolis—Part 1-4 [FF-22-25]*). He discovered that, in nearly every Spirit of Prophecy passage (except three) speaking about “righteousness by faith,” the immediate context is discussing the importance of obeying God’s

laws.

What is righteousness by faith?—The answer is found in the nature of grace. The grace of Christ is two-fold: (1) It forgives our past sins. (2) It enables us to obey Him right now and as we step into the future. The true understanding of grace is far broader and more powerful than the “cheap grace” of modernism, which consists only of forgiveness extended to sinners who remain in their sins.

Many are uncertain as to what righteousness by faith (*dikaiosunes pisteos*) really is. It all seems a great mystery to them. Some writers and speakers make it appear as something mysterious. Yet there is nothing mysterious about this. After the Minneapolis Conference, Ellen White sat down and wrote her next book, explaining exactly what the message included. The book was *Steps to Christ*, followed later by *Mount of Blessing*. Read both books and you will know what is included in the phrase.

Righteousness by Faith is *Right-doing by Faith*. It is as simple as that. What do we mean by “faith”? No one can do any good thing apart from the enabling grace of Christ. By surrendering to Him, clinging to Him as a little child, trusting Him—we are strengthened to resist sin and obey what is written in His Word.

Romans 3:24 “Being justified freely by His grace through the redemption that is in Christ Jesus.”

11:32-33 “What more shall I say? For time would fail me if I tell of Gideon . . . and of the prophets who by faith” . . . performed acts of righteousness (Greek).

In the Greek, Romans 1:17 says, “The righteousness of God is revealed “from faith to increased faith (*ek pisteos eis pistin*).” God’s power, through Christ, enables us to live clean lives. As we do so, our faith keeps increasing; and we are enabled to continually fulfill His will for our

lives more effectively.

Romans 1:16-17 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

We cannot produce it by ourselves—The righteousness is not of us; for, of ourselves, we cannot produce any. All our right-doing is done with Christ’s help. This can only be done when we count all things as loss (Phil 3:8), so each of us may “be found in Him . . .”

Philippians 3:9 “And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

Galatians 2:20 “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.”

Do not accept the error of unrighteousness by faith, which says that you can be saved in your sins. It may seem attractive, but it is a fearful deception.

— HEBREWS FOUR —

OBEDIENCE BY FAITH

Hebrews 4:1. The message all through Hebrews is the message of chapters three and four, obey the Inspired Word of God by faith or you will die in your sins. (Also see Appendix: pp. 314-353.)

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.”

“A promise to enter (*epaggelias eiselthein*).” Repeatedly in the book of Hebrews we are given warnings,

counsels, illustrations, and stories about the importance of *Obedience by Faith in Christ*.

Shall Jesus bear the cross alone?—We are shown Jesus who loved righteousness and hated sin (1:9), and we are told that we must give careful heed to the godly lessons we have received, lest we lose them and be lost (2:1-3). We are told that resisting temptation to sin was a primary cause of Christ's sufferings (2:18). We are all one, both Christ and we ourselves (2:11). Are our lives to be different? Are we to bask in disobedience, disregarding our Great Exemplar, the Obedient One? We only belong to Christ as long as we cling to Him for help—and continue clinging to Him to the end (3:6).

They could not enter because of sin—The Holy Spirit pleads with us: We dare not harden our hearts as they did back there in the wilderness of temptation in the time of Moses (3:7-9). Their hard, stubborn hearts were the result of remaining in sin (3:10). We must not yield to sin as they did (3:13); but, instead, we must steadfastly resist it in the strength of Christ. Why could they not enter into the promised rest? Because of sin. Let no man tell you it was because of unbelief, irregardless of sin. What led them into hardened unbelief? It was cherished sin. A knowing continuation in transgression always results in weakened faith; unbelief; and ultimately a skeptical, atheistic spirit. Unbelief leads to sin.

3:12-13 "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day—lest any of you be hardened through the deceitfulness of sin."

3:17-18 "With whom was He grieved forty years? — Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that

they should not enter into His rest, but to them that believed not?"

How to enter the rest—So we should have a godly fear, lest we fail to enter (*eiselthein*) that rest (*katapausin*, 4:1). How are we to enter it? We are to cease from our works of sin and from our efforts to live apart from His continual help (4:10). Instead, we are to labor to enter into that rest (4:11). We are to stop trying to do things by ourselves (4:10) and begin working together with Him (4:11). In this divine-human cooperative activity, we shall find the promised rest.

It is urgent that we resist unceasingly—Consider Jesus: He cried and suffered and overcame through the strength of Heaven (5:7-9); thus through patient continuance in resisting sin and doing right by faith, "learned He obedience by the things which He suffered" (5:8). His example is for us today. How long are we to suffer in thus resisting sin? Paul tells us how long. The answer is found in the example of Christ:

12:3-4 "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not resisted unto blood, striving against sin."

The answer is that we are to resist sin in the strength of Christ even though such resistance might lead us to the death.

It is necessary that we go on—Obviously, the one who is daily overcoming sin by the grace of Christ is the one who holds to the good and decidedly resists the evil. Therefore it is necessary that we go on unto perfection of character (6:1). It is a terrible thing for those who have tasted of the deep things of God to draw back and purposely fall away into sin. They can only be renewed by repentance of sin; for their sins have crucified Him afresh (6:4-6). If their only fruit is thorns and briers, they will

surely be burned up with their thorns and briars someday (6:8).

Instead of this, we must choose the better things, the thoughts and actions that accompany salvation (6:9). Hebrews 6:10-12 is well-worth thinking about. It is Righteousness by Faith in action. Righteousness by faith living is always godly, obedient living. It is only by patient endurance in such right living by faith that we receive the promise (6:15). Is God able to enable you to overcome fully as Christ overcame? Yes, He really is. He provides the enabling through Christ, your High Priestly Mediator in the Sanctuary above (7:25).

The remainder of Hebrews also says it—The example of Christ is continually held up before us in the book of Hebrews—and it is an example of suffering, overcoming, and obedience. A human body was given Him for this very purpose (10:5); He came to earth to do the will of God (10:7) and to live a life without sin (4:15). By such a life He laid the foundation for a new covenant experience (4:15) that we are to share in; for we are to be dedicated to and grow into (*hagiazō*; consecrated, sanctified) such a way of life (10:10). If we are to obediently submit and cooperate, it is Christ's work to perfect us (10:11-17).

The removal of sin is the objective; and, by one blood sacrifice, He laid the basis by which it can be fully effected in our lives (10:11-18). Let us therefore come to Him in the Sanctuary in heaven, that we may be dedicated to this purpose (10:19-22). Let us not merely go there (10:22); but let us remain there (10:23) while the good work is carried on in our lives. That is the subject of the rest of the book of Hebrews (10:22-29; 11:2, 4-40; 12:1-29; and 13:1-21).

Nearly all the last part of the book of Hebrews (chapters 10 to 13) tells us of the importance of practical

obedience to God in the little things of daily life.

The book of Hebrews is the book of Obedience. It is an Adventist book. It tells us about the Sabbath, the Second Coming, Obedience by Faith, Calvary, the Sanctuary Ministry of Christ, and our Eternal Home.

THE SABBATH REST

Hebrews 4:3-11. What is the Sabbath rest that is mentioned in Hebrews 4?

4:11 “Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

“Be eager therefore to enter (*dasomen oun eiselthein*).” God finished His works at the end of the sixth day of Creation Week, but He had a rest for the people—the Bible Sabbath. That is clearly the message of chapter 4:3-4.

But Paul wants us to understand that there is more to this rest than merely Sabbathkeeping. The Israelites in the wilderness could not enter into the rest, even though they kept the Sabbath, because of unbelief.

Searching for the deeper rest—What does this mean? The true rest, the deeper rest, is found in trusting God as a little child and, by faith in Christ, casting all our care upon Him and cooperating with Him in whatever He has for our lives. This is the true deeper rest.

Some argue that keeping the Bible Sabbath is the rest of Hebrews 4; others say it is righteousness by faith alone. In reality, the true rest which God invites us to—is both!

We are obligated to keep the Sabbath; but true Sabbathkeeping—and the rest of trusting God and obeying Him by faith in Christ throughout the week—is the promised rest.

This is God’s plan for our lives.

CHRIST IS A PRESENT PRIEST—NOW

Hebrews 4:14. Christ is a present Priest, not a past Priest. Men are saying that Jesus is a past priest. They tell us that it all happened two thousand years ago; the sacrifice and the priesthood—was all finished in A.D. 31. All in the past. Just something to read about.

4:14 “Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”

“Having therefore high priest a great (*echontes oun archiereia megan*).”

A continuous priesthood—Hebrews teaches a very clear message: After one sacrifice, Christ entered upon a continuous priesthood. As long as our human probation continues, Christ will remain our Great High Priest, making reconciliation for sin, providing access to the Father through the Son by the Spirit.

Our Priest after A.D. 31—Here are the verses, in the book of Hebrews, which prove this great truth of a present Priesthood of Christ. As you know, this epistle was penned over thirty years after the crucifixion and ascension of Jesus to heaven.

So Jesus was a “Priest” (*hierous*) or “High Priest” (*archiereus*) in the heavenly Sanctuary in A.D. 65 (2:10-11, 17-3:1; 4:14-16; 5:1-2, 5-6; 6:17-20; 7:16-17, 23-26, 28; 8:1-4, 6-10; 9:11, 14-15, 24; 10:19-22; 12:22, 24-25, 28; 13:20-21). Christ is still our High Priest. Until the close of human probation, He will be our precious interceding Priest.

This is no little matter. An important message of Hebrews is a present Priest in the Sanctuary in heaven.

HEBREWES 4:14-16 IN THE GREEK

Hebrews 4:14-16. The Greek words in 4:14-16

emphasize the wonderful “now experience” available to us within the Sanctuary above.

4:14 “Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”

“Let us hold tightly the confession (*kratomen tes homologias*).”

“Seeing then” = “having therefore.” “High priest” (*archiereus*) occurs very frequently in the Gospels, in Acts, and seventeen times in the book of Hebrews. In every case, it is a present High Priest in heaven that we have, not a past High Priest at Calvary. Paul never tells us that Christ was a high priest on earth. But He is a “great” One now—the only One. We are told about several great things in the book of Hebrews; but, of these, Jesus is the greatest.

“That is passed into” = “having gone through.” Jesus has passed through the starry heavens to the center of the universe, to the Sanctuary in the Heaven of heavens. This is the only time that the Greek word for “having gone through” is found in Hebrews. The same word (*dieleluthota*) is in 1 Cor 10:1, 5, and means “to go from one place through another place to yet another place.” It is “Jesus, the Son of God” who has done this. There is power in that Name, power in that Person—for He alone can do for us that which none else can do. Let us therefore tightly “hold our profession.”

“Hold” = “grasp or hold tightly.” Read 10:35-36. This Greek word (*kratomen*) is also found in one other place in Hebrews 6:18: “Who have fled for refuge to lay hold upon the hope set before us” = “having fled to lay fast hold of the hope spread out before us.”

“Flee for refuge” = “Run to a safe place.” The word, *katpheugo*, is used both literally and figuratively in Acts 14:6; however, it is used only figuratively in He-

brews 6:18.

“Profession” = “confession” (*homologias*), but not “profession.” The Greek word for this is found three times in Hebrews 3:1; 4:14; and 10:23. Outside of Hebrews, it occurs only in 1 Cor 9:13 and 1 Tim 6:12-13.

4:15 “For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

“For we have not . . . which cannot . . .” We have here a double negative. In Greek (unlike English), a double negative equals a stronger positive. “For we have a High Priest which can . . .”

“Have” = “actually possess” (*echomen*), as something solid and real that you have for your own.

“Be touched with the feeling of our infirmities” = “being able to suffer with the weaknesses of us.” “Touched” (*sympatheo*) = “sympathize with, suffer with, feel deeply with.” The Greek verb occurs only here and in 10:34. The noun occurs only in 1 Peter 3:8 (“compassion” in the KJV there).

“Infirmities” = “weaknesses, sicknesses.” This is the same Greek word (*astheneiais*) as in John 11:4 (“sickness”). This Greek word is found four times in Hebrews: 4:15; 5:2; 7:28; and 11:34. A related word, *asthenes* (“weakness”), is found in 7:18.

“In all points” = “in all respects, in all ways.” Jesus on earth was tempted in exactly the same ways (*kata panta*) that you are tempted; and He can sympathize fully with your weaknesses, since He fully shared in them. If He did not fully have them on earth, He could not now fully sympathize with them.

“Tempted like as we are” = “tempted according to our likeness, tempted in an identical manner.” He is (1) fully able to suffer with us in our experience, since He too was (2) fully tempted in every way and (3) in an

exact likeness to our temptations.

“Yet without sin” (*choris hamartias*) = **“separate from sin.”** Fully tempted, yet never yielding. Thus a perfect High Priest. *Hamartia* is the common word for “sin” in the New Testament, and is defined in 1 John 3:4 as “the transgression of the law.”

4:16 “Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.”

“Let us therefore come” = “let us approach therefore.” **“Come” = “draw near”** (*proserchometha*). “Come” is a key word in Hebrews and occurs seven times in the book (4:16; 7:25; 10:1, 22; 11:6; 12:18, 22). We are now to go by faith to where Jesus is. “Enter,” a related word, is a key word in chapters three and four. Here, we are to “come right up to.”

“Boldly” = “boldness in speech.” This is of the highest significance for you and me today! The word, *parresias*, is focused on speech, not action. We must come to Jesus and tell Him all our needs and sorrows, cares and griefs, joys and hopes. You cannot tire Him! Tell Him all. He wants to hear what you have to say. You need to tell it. He alone can solve and provide for your life. He alone will. This same word is in Acts 4:13 and 28:31. In Hebrews it occurs in 3:6; 4:16; and 10:19, 35—where it is usually translated in the KJV as “boldness” or “confidence.”

“Unto the throne of grace” = “to the Throne of Grace.” We are to go where grace is to be found. Some only want to hear that part of the gospel about Calvary. But God’s remnant people want the grace that goes with it. Where is the “throne of grace” (*throno tes charitos*)? It is where Christ is pleading for you today; for He is the One who dispenses that grace.

“That we may obtain mercy” = “in order that we

may receive mercy." Mercy (*eleos*) is the outpouring of help to one who has a great need and lack (and who does not deserve the help); and it comes from One who is abundantly able to supply that need (Eph 2:4; Luke 1:50; Titus 3:5).

"And find grace" = "and come upon grace." The *charitos* is ours; all we need do is come, receive it, and let God work His will in our lives as we obediently cooperate with Him.

"To help in time of need" = "for the purpose of timely help." "For timely help (*eis eukairon boetheian*)." The word here for "timely" means "well-timed, coming at the right time, suitable." It is right now that Scripture says that we should have it, and should come to receive it. This word for "timely" occurs here and in Mark 6:21 (speaking about Herod's birthday party, which came at the right time: on his birthday).

"Help" = "help, succour." The Greek word (*boetheian*) originally meant "a shout" and "to run," combined together. —A vivid description of someone running to give urgently needed help. The word occurs here and in Acts 27:17. There it is placed in the plural (*boetheiais*) and is a nautical word, meaning "frapping" ("helps," KJV). These were straps let down and then wrapped completely around the ship in order to hold it together in time of storm. God is holding us up and keeping us from falling (Jude 24), every moment of every day. It is being done through Jesus Christ, our Priest, our Lord, and our Saviour. Thank God for His inexpressible gift! (In 2 Cor 9:15, "unspeakable gift" [KJV] is *anekdiegeto dorea*, "inexpressible gift." Words cannot describe what God wants to give you!)

— HEBREWS FIVE —

THE OBEDIENCE OF CHRIST

Hebrews 5:8. *The life of Christ is a perfect example for us in Obedient Living. And this example we are to follow today.*

5:8 “Though He were a Son, yet learned He obedience by the things which He suffered.”

How Christ was obedient—Christ was an obedient Son, and He was obedient in two ways: First, He was obedient in that He submitted to the paying of the penalty of sin on behalf of His people (Isa 53:6; Rom 4:25; 1 Peter 2:24; 3:18; 1 John 2:2). Our obedience must reveal a dying to sin as Christ did (Rom 6:1-23).

Second, Christ revealed a direct obedience to the law of God (Matt 3:15; 5:17-18; John 15:10; Gal 4:4-5; Heb 10:7-9). His obedience is the basis of our righteousness (Rom 10:4; 2 Cor 5:21; Phil 3:9), for by His grace we are empowered to also obey as Christ obeyed (2 Thess 1:7-8; 1 Peter 1:22; Isa 1:19; Heb 6:12).

We are also to be obedient—Christ’s obedience must be our obedience. Abraham was the father of the faithful because of his obedience by faith to the revealed will of God (Gen 12:1, 4; Heb 11:8; Gen 22:2, 16-18; Heb 11:17; James 2:21-22). Abraham believed that what God said should be done, and he promptly did it. Because of this attitude and this action, through the enabling grace of Christ, Scripture tells us that righteousness was imputed unto him and He was called the Friend of God (James 2:23).

A faith that works—What is needed is a faith which works by love and purifies the soul (Gal 5:6). The obedience which is pleasing to God is the fruit of that faith which takes God at His Word and submits to the working of His power, being fully assured that what He has

promised He is able also to perform. This is the faith which is reckoned for righteousness (Rom 4:21-22).

Paul's position on obedience—The Scriptures were given, Paul tells us, to bring all men to the obedience of the faith (bring all men to a faith that results in obedience; Rom 16:26). This was the fruit of the outpouring under the early rain (Acts 6:7).

Paul had the same objective: to see obedience restored into the lives of men in His day (Rom 15:18)—and he is here referring to Gentiles, not merely to Jews (15:18).

Christ gave a perfect example of obedience (Phil 2:8; Heb 5:8-9; 2 Cor 10:5), and His example is for us today (1 Peter 1:22; Isa 1:19; Heb 6:12). Those who refuse such obedience will die in their sins (Mark 7:9; 2 Thess 1:7-8; Rev 21:7-8; 20:15). Just as He walked so we are to walk (1 John 2:6); for He left us an example, that we should follow in His steps (1 Peter 2:21). Just as He obeyed the commandments of God (John 15:10), so we are to obey the commandments also (1 John 5:3).

In fact, Jesus told us that “in vain do they worship Me, teaching for doctrines the commandments of men” (Matt 15:9).

Beware of those who come along with “perverse things” (Acts 20:30). Give them this reply: “We ought to obey God rather than men” (Acts 5:29).

Men will surely come with a message that it is not necessary to overcome. But Heaven declares that “whatsoever is born of God overcometh the world” (1 John 5:4). In Christ we conquer, for while on earth as our great Example, He overcame the world (John 16:33), and through Him we also are to have a similar victory (1 Cor 15:57). Through Him we are more than conquerors (Rom 8:37)—for, through the empowering grace of Christ, we are not only to conquer sin, we to live unto God.

We are to overcome as Christ overcame. He overcame

by the Written Word (Matt 4:1-11), and thus we are to overcome. Memorize this passage, for the martyrs before you clung to it: "And they overcame him [Satan] by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death" (Rev 12:11). "Be not overcome of evil, but overcome evil with Good" (Rom 12:21). As Jacob overcame, so we are to overcome (Gen 32:28), that we too may be counted as of spiritual Israel. Here are the "eight overcomings" of Revelation: Revelation 2:7; 2:11; 2:17; 2:26; 3:5; 3:12; 3:21; 21:7.

Samuel told us the great truth that obedience is "better than sacrifice, and to hearken than the fat of rams." And he significantly adds, "For rebellion is ["as" not in the original Hebrew] the sin of witchcraft, and stubbornness is ["as" not in the original] iniquity and idolatry" (1 Sam 15:23).

IT'S TIME TO GROW UP

Hebrews 5:11. Verses 5:11 to 6:12 were added because Paul realized the Hebrews were not yet ready for the deep truth of Christ's heavenly ministry. They were staying with justification, when they should have deepened a daily growth in sanctification.

Hesitant to open the door—Paul was about to open the door to great knowledge. But he feared the Hebrews were not ready for it; so he retraced his steps and, in 5:11 through 6:12, provided an extended introduction.

This backtracking is especially noticable after 2:1, 4:16, and 5:10. At 6:20, he once again returned to his point, and in 7:1 tries to prepare them more fully for the marvelous truth that they have a High Priest in heaven—and all that this should mean to them.

The door is opened—In 7:25 and 8:1 Paul arrives at the special message, but pauses in 8:7 to explain the

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covenants. Later, in 9:13, he realizes that they may not understand that animal blood was not sufficient to remove sin. Then, in 9:16, he explains more basics about the covenant, and in 9:22 about the necessity of a blood sacrifice. He returns to his point in 9:24, but again departs from it in 10:1, where he explains the inadequacy of the earthly sacrificial laws.

Having penned 10:23, Paul realizes that they need practical applications in their own lives as to how to remain close to Jesus. So he occupies the remainder of the book on this topic.

So Hebrews 5:11 through 6:12 is parenthetical. It is a section added to prepare his readers for the stupendous truths he was about to give them.

— HEBREWS SIX —

ANCHORING THE SOUL

Hebrews 6:19. This is the only spiritual application of “anchor” in the entire Bible, and it tells us that it is to be found within the heavenly Sanctuary.

6:19 “Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.”

Interestingly enough, Hebrews 6:19 is the only passage in Scripture in which we are told about our anchor (*agkuran*). Do you need one? Perhaps you don't think so. But if you are one of those who realizes your continual need of the ministry of Jesus Christ in your life, then you well-know how important this is.

The only place where you can find your anchor—Where is our anchor? It is within the veil, where Jesus is. It is in the Sanctuary in heaven. It is not back at Calvary. It is not in the future at His Second Coming. It

is where Jesus is right now, in Heaven pleading on our behalf before the Father.

Don't weigh anchor—Literal anchors are mentioned in Acts 27:29, 30, and 40. In Acts 27:13, “anchor” is referred to without being mentioned. We there find the verb *airo* (“to lift”), signifying to lift or weigh anchor. Remember that, in this life, it is easy to weigh anchor and head somewhere else. Don't lift the anchor of your soul and go into the new theology of no-Sanctuary, no-ministry, no-mediation, no-intercession, no-help, and no-hope. Stay with Jesus. Remain with Him where He is. Cling to Him and remain by His side in the Sanctuary, in the paradise above. How can you find Him? The Bible tells you where He is and the pathway to His side.

THE GREEK OF HEBREWS 6:18-20

Hebrews 6:18-20. This is a most beautiful and comforting passage, deep with meaning.

6:18 “That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.”

6:19 “Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.”

6:20 “Whither the Forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.”

Here is most of Hebrews 6:18-20 from the Greek:

“We may have a strong consolation (the ones), having fled to lay hold of the hope set before us, which as an anchor we have of the soul, both safe and firm, and entering into the inside of the veil, where an Advance Runner on behalf of us entered.”

Consolation—The word here for “consolation” is

paraklesis, and can mean “consolation or encouragement.” But its root meaning is “a calling to one’s side,” from *para*, “beside” and *kaleo*, “to call.” The inner heart of our consolation is in the fact that Jesus our Mediator is within the Sanctuary” and that He is calling us to His side. *Paraklesis* is closely related to *parakletos*, which means “paraklete,” “comforter,” or “advocate” It was used in Greek courts to mean a lawyer, counsel for the defense, or advocate. This, again, indicates the work that Christ does for us within the Sanctuary above, as He pleads His blood on our behalf.

Flee—“Flee” comes from *katapheugo* and means “to flee for refuge.” The more frequently used word for “flee” in the New Testament is *pheugo*, which means “to flee away.” But *katapheugo* means “to flee to a certain place (of refuge)” and is also found in Acts 14:6, when Paul and Barnabas were about to be stoned by the Jews and Gentiles. Paul knew, from personal experience, what it is like to flee for refuge; and he is telling us, in Hebrews 6:18, that we are to flee to the Sanctuary for refuge. We are to flee to “within the veil.” Why would he tell us to do this, if there was no Sanctuary in heaven, as some are telling us today? Why would he tell us to do this, if we could not understand which veil to flee within?

Hope—Where is the hope? It is “set before us.” This is all one Greek word, *prokeimai*, which means just that: something set just in front of you and me. That is how close it is to us! We have so much to be thankful for. There is a hope set before us (6:18) and a race set before us (12:1). In both places, the word is *prokeimai*. This hope is thoroughly reliable and very solid.

Into—And it “enters into, into the into-side of the veil” (*eiserchomenen eis to esoteron tou katapetasmatos*). We have here three “into’s” in a row, in the Greek of 6:19. Which side is that “into-side” on?

The side which Jesus is on. As we are discovering, in the time of Paul Jesus was in the first apartment of the Sanctuary in heaven.

Forerunner—That is where our “Forerunner” went at His ascension, after His initial dedication of the Sanctuary to its ministry. *Prodromos* means “the one running forward, going in advance of another.” It does not mean the one running ahead while the others stay behind. It means that he goes ahead so that they may follow. The Greeks used the word about scouts who would run ahead of the army to check out the country before the rest came on behind, and also of runners sent ahead of a king in order to prepare the way before him (as *prodromos* is used in Luke 9:52, Matt 11:10, and Isa 40:3). In the Septuagint (the earliest Greek translation of the Old Testament), it is used in Numbers 13:21-23, for “the forerunners of the grape harvest,” and in Isaiah 28:4, for an early (forerunning) fig.

WITHIN THE VEIL

Hebrews 6:19. *We have clear evidence that the “veil” in 6:19 was intended by Paul to mean the entering veil into the first apartment, not the dividing veil that stands before the second.*

6:19 “Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.”

A key point—Learning what Paul meant when he said “veil” (*katapetasma*) in Hebrews is a *key point in identifying which apartment of the Sanctuary in heaven Christ entered at His ascension*. It is claimed, by some, that 6:19 is talking about the second apartment because it says “within the veil.” Fortunately, the information is available in Hebrews in order to clearly identify this veil.

Why enter within the veil?—A question one might ask is this: Why do we need to enter within the veil at all? If the modern teaching that “it was all done at Calvary” is correct, then why does Scripture predict our strong need to flee to that heavenly refuge? If it be true that God does nothing for us between the cross and the second advent, then why are we told of the help we may now receive by entering within the veil?

The truth is that, as Hebrews explains, although the blood for our salvation was provided on Calvary, that was already a past event by Paul’s time. In the book of Hebrews, written 34 years after Golgotha, he was writing about where Christ was right then. He said that we needed to go to Christ “within the veil.”

A thorough investigation is needed—At this juncture, we need to carefully investigate this entire matter of how the word, “veil,” is used in the book of Hebrews and elsewhere in the Bible. Some use the “veil” as a key defense in their argument, that Christ entered the second apartment at His ascension and has been there ever since. (Although, at other times, the same folk or others will tell us there is no Sanctuary in heaven at all, much less any apartments there.)

What veil did Christ enter back then?—In Hebrews 6:19, which veil is Paul telling us that Jesus had entered by his time, over 30 years after the crucifixion? Some say it is the veil into the most holy place. Yet Hebrews 6:19, by itself, says nothing about “most holy place.”

What, then, did our Forerunner enter in Hebrews 6:19? He entered into the other side of the veil. But, historically, there are two veils—one at the entrance to the first apartment and a second at the entrance to the second apartment. The book of Hebrews is such a highly organized book, that we would expect that, somewhere within it, Paul would define his terms. Scripture is not a

heap of odds and ends. Under the guidance of the Holy Spirit, Paul did provide this definition. It is clear and solid. He does it in that section of Hebrews in which he defines several other terms.

Where the terms are defined—Hebrews 9:1-5 is the only place in Hebrews where Paul describes the various parts of the sanctuary. That is where we would expect him to differentiate between the two veils. In 9:3, it is clear that Paul is well-aware that there are two veils in the sanctuary, because he identifies the second one—the one before the second apartment—as the “second veil.”

So now we know that when Paul wanted to tell us what was beyond the second veil—inside the most holy place—he used the phrase, “second veil” (*deuteron katapetasma*), but not the word, veil (*katapetasma*).

Turning back to 6:19, we find that he did not use “second veil” there, so he must have meant “beyond the first veil within the first apartment” in that passage. If he had meant that Jesus had gone into the most holy place, he would have used the word, “second,” to explain which veil.

When we couple that fact with other very clear evidence, which we will discover later, it is quite obvious that Paul was telling his readers that Christ was in the first apartment, ministering on behalf of His people in A.D. 65, when Paul wrote the book of Hebrews.

More facts about “veils” in the Bible—Even though that should conclude the matter, we shall here provide additional information about the veils.

An examination of all “veil” passages, in both Old and New Testaments, reveals that the first veil was intended to screen off the first apartment in which the daily blood application was conducted. The second veil was intended to shield from view the ark of the covenant. Compare Exodus 40:3, 21, in which the ark was screened

off in the type, with Revelation 11:19 in which, in the last days, the curtain was opened upon the ark in the antitype.

New Testament words—Three different Greek words are translated as “veil” in the New Testament. Two of the words are inconsequential; for they do not refer to the sanctuary veils, but to clothing or facial veils.

There is only one Greek word for a veil of the sanctuary in the New Testament. It is *katapetasma*. This word is used six times. The first three, not in Hebrews, speak about the Temple veil (Matt 27:51; Mark 15:38; Luke 23:45). The last three are in the book of Hebrews. The first two of them refer to the veils of the sanctuary (6:19 and 9:3). The final one speaks metaphorically about the flesh of Jesus as the veil through which we enter into the Sanctuary, where He is mediating for us. Thank the Lord! It is only through Christ that we may “flee for refuge,” to the apartment where He mediates His blood on our behalf.

Old Testament words—Of the several Hebrew words for veil or covering, only two refer to the sanctuary veils. All the rest speak about clothing or facial veils.

The first Hebrew word for a sanctuary veil is *masak*. This is the Hebrew word for the first apartment veil. The KJV translators chose to render “hanging” for the veil before the first apartment. This was their way of differentiating between the two separate veils, the first and the second, because there is a separate word for each of them. *Masak* occurs 17 times; and, in nearly every instance, it refers to the first apartment veil. In certain cases, it refers to the outer court hanging; in certain others, it refers to the second apartment veil, the “veil of covering” (Ex 35:12; 39:34; 40:21; Num 4:5).

The other Hebrew word is *paroketh*, and is used exclusively for the second veil. It occurs 24 times in the

Old Testament.

The Greek Old Testament—Although each of the two sanctuary veils had a different Hebrew name in the Old Testament, unfortunately, in the Greek, there was only one word for veil.

The Greek word for “veil,” in Hebrews 6:19, is *katapetasma*. It is also the word used in the Septuagint (the Greek version of the Old Testament) for both veils—the first as well as the second apartment veil. Therefore, from *katapetasma* and its usage in the Septuagint, we cannot tell which veil is referred to in Hebrews 6:19.

“Within the veil” in both Testaments—The phrase, “within the veil,” is given us in Hebrews 6:19. How is this phrase used in the Old Testament? It is found several times; is used both for the veil before the first apartment (Num 18:7) and for the veil before the second (Ex 26:33, Lev 16:2,12,15); therefore, since the phrase “within the veil” is used for both veils, we cannot identify which veil is meant in Hebrews 6:19 by that phrase. We must be given additional information.

An identifier is needed—From the above information, it is clear that, from the Hebrew and Greek alone, we cannot identify which veil is which in the book of Hebrews. Some kind of additional identifier must be provided. Paul understood this.

Here is what the liberals say: “In the Old Testament of the KJV, ‘veil’ is used for the second veil and ‘hanging’ for the first veil. Also the word, ‘veil,’ is used in the KJV of Hebrews—therefore Hebrews is only talking about the second veil.”

But that, of course, is shallow reasoning. It is based on an English translation. In the Hebrew, both *masak* (first apartment veil) and *paroketh* (second apartment veil) mean “veils,” or curtains.

Because only one Greek word is used for veil in the

Septuagint and the new Testament, we cannot use it to identify the veil of Hebrews. Paul has to provide us with some identifying word, so we will know.

The identifier found—Fortunately, Paul did provide a way to tell them apart. He recognized that confusion could arise over which veil and apartment he was writing about—so he specifically took the time to name each of the veils and each of the apartments. So that there could be no confusion as to his meaning, he listed some of the furnishings within each apartment.

When he spoke of the second apartment, he said it was the one beyond the “*second veil.*” *Because of that identifier, we are able to locate every veil in the book of Hebrews.* Therefore, “veil” by itself, when it does not say “second veil,” must refer to the veil in front of the first apartment.

6:19-20 “Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.”

Evidence from the types—In the earthly typical service, after the sacrifice is made, the priest must then go into the first apartment. It is not until a lengthy period of time that he goes into the second apartment.

In the antitype, after His sacrifice, Jesus must first minister in the first apartment of the heavenly Sanctuary. So that is where He was when Paul wrote those words over thirty years after Christ’s ascension. The antitypical day of atonement in the second apartment would not begin for centuries (Dan 8:14). So, even if Paul had not defined terms in Hebrews 9:1-8 and the word “veil” was undefined, we could still know that, in 6:19, the people in Paul’s time were called to go beyond the first, not the second, veil.

The other “veil” passages in Hebrews—The “veil” is mentioned three times in Hebrews. The first is 6:19, just discussed. The second is 9:3, which defines the veils, by telling us that the “second veil” stands before the second apartment.

Because only one Greek word is used for veil in both the Septuagint and the New Testament, we cannot use it to identify the veil in Hebrews. But, more likely, it is used in a metaphorical sense: “the veil of Christ’s flesh.” This is explained more fully later when “veil” in 10:20 is discussed.

By faith, in his day, Paul followed His Lord into the first apartment. By faith, we today are to follow Jesus into the second; for we live after 1844.

Where are we to go today?—Since October 22, 1844, Jesus is within the second apartment. So today we still come to Christ “within the veil,” although for us today it is within the *deuteron katapetasma*, the second veil. While completing the investigative judgment, Jesus continues to intercede on our behalf. Coming to Him, we shall find an anchor of the soul that we cannot find at Calvary. We come to the cross—and it points us beyond to a living Christ within the veil; and, coming, we sit with Christ in heavenly places (Eph 2:6). We are to come—now. We are not to wait until the Second Advent to come. He will not be within the veil then. We are to come now.

— HEBREWS SEVEN —

JESUS AND MELCHISEDEC

Hebrews 7:1. Although He was not born into a genealogical Jewish priesthood, Christ still fulfilled the Old Testament types.

7:1 “For this Melchisedec, king of Salem, priest of

the most high God, who met Abraham returning from the slaughter of the kings, and blessed him.”

The word is written *Melchisdek* both in Hebrew (Gen 14:18) and Greek (Ps 110:4).

Not an offspring of Aaron—One of the problems that Paul dealt with in his letter to the Hebrews was the fact that Jesus was not a descendant of Aaron. To the Jew, this would have significance. Jesus was neither descended from the Aaronites nor from the Levites; thus He was not qualified to be an earthly priest, nor even a Levite who helped the priests in their ministry. The problem was: “If He were on earth, He would not be a priest” (8:4); so Paul writes the seventh chapter of Hebrews in order to answer it.

The superiority of Melchisedec—He does this by pointing out that Melchisedec was also a valid priest (7:1-3); he was recognized as such by Abraham who gave him tithes (7:1, 2, 4, 6-7). Melchisedec had no known Jewish tribal ancestry—no blood line going back to Aaron and his sons. In fact, Melchisedec preceded the entire family of Aaron (7:9-11). Paul then goes on to explain that Christ’s priesthood follows the same pattern. “Consider how great this man was” (7:4). It was the greatness of the man that Paul wanted his readers to grasp—greater than Abraham, greater than Aaron, a man without past or future genealogy.

The inadequacy of Melchisedec—Melchisedec was inferior to Christ. Christ, as our High Priest, has an endless life (7:14-17); His spiritual descendants are a vast multitude of sons and daughters saved, eternally saved, through His mediation. Christ is both man and God; so He can reconcile both.

It has been suggested that, perhaps, Melchisedec was an angel or the Holy Spirit. But he was a man (*cf.* 3 *Spirit of Prophecy Index*, p. 3189). Melchisedec could

not be an angel or divine being; for a high priest must be “taken from among men” in order to be able to serve (5:1). Even Christ could not be our High Priest until He first become incarnate, partook of our human nature and trials, and suffered and learned obedience.

THE PRIESTHOOD OF CHRIST

Hebrews 7:24. The Scriptural background for our belief that Jesus is our Priest.

7:24 “But this Man, because He continueth ever, hath an unchangeable Priesthood.”

The words for “priest”—The Old Testament word for “priest” is in almost every case, *Kohen*. The exceptions are found in passages which, referring to idolatrous priests (2 Kgs 23:5, Hosea 10:5, Zeph 1:4), use the word *chemarim*.

The New Testament word for “priest” is *hiereus*. Christ was both a prophet and a priest. He is our “High Priest” (*archiereus*; 8:1). The Bible distinguishes between the two terms. Both are appointed by God (Deut 18:18-22; Heb 5:4-5), but the prophet was God’s representative to the people; whereas the priest was their representative before God.

The work of the priest—Hebrews 5:4 and 8:3 reveal that a priest is taken from among men to be their representative, that he is appointed by God, that he does certain things on behalf of men before God, and that his special work is to offer gifts and sacrifices. Hebrews 7:25 explains that it is his work to intercede for the people before God. Leviticus 9:22 mentions that he is also to bless them in the name of the Lord; that is, he sends them blessings from the Lord.

Mentions of the priesthood of Christ—The priesthood of the coming Redeemer was predicted in the Old Testament (Ps 110:4; Zech 6:13). The priest and his

work in the Old Testament tabernacle clearly prefigured a priestly Messiah. Many of the New Testament books refer to the priestly work of Christ, although not always naming Him as a priest. In the book of Hebrews He is called our only Priest—real, eternal and perfect; One who takes our place and, by His self-sacrifice, provides a full deliverance for us (5:1-10; 7:1-28; 9:11-15, 24-28; 10:11-14, 19-22; 12:24; especially note 5:5; 7:26; and 9:14). Other passages in Paul's writings, outside of the book of Hebrews, which also speak of His priestly ministry, include Rom 3:24-25; 5:6-8; 1 Cor 5:7; 2 Cor 15:3; Eph 5:2.

Our Lamb!—John in his Gospel and Epistle also mentions it (1:29; 3:14-15; 1 John 2:2; 4:10). This sudden insight that John proclaimed in John 1:29 and 36 is probably one of the first mentions of Christ as our Sacrifice and Sin-bearer in the New Testament. It is extremely significant!

The brazen serpent—Also important is the symbol of the brazen serpent (John 3:14-15). The brazen serpent was not itself poisonous, yet represented the embodiment of sin. So Christ, the Sinless One, who was made sin for us on the cross (2 Cor 5:21) helps to explain this. In the type, the earthly priests ate of the sacrifices, symbolically taking sin upon themselves (Lev 10:17-18; Num 18:1), and transferred it to the sanctuary. Because of His death and mediatorial work in heaven, there is an ongoing transfer of sin.

In the type, they gazed at a metal replica and they were healed. But in the antitype, it is in looking in repentance of sin to Christ at Calvary and within the Sanctuary above, that we can receive spiritual healing.

First, confession and transfer, later judging and cleansing—The Old Testament types teach us that in the antitype, the sin, confessed and removed from us, is

transferred into the Sanctuary where our High Priest mediates on our behalf. The sin does not just vanish away.

The transfer of sin explains why the Investigative Judgment (which the earthly Day of Atonement prefigured) is needed. The Sanctuary must eventually be cleansed of that sin. But before that can be done, first the records must be examined to see whether one's entire life has been one of faith and trust and humble submission to the will of God. Then comes the final act of sin removal from his records within the Sanctuary above.

Christ, our High Priest, suffered for us, suffered for our sins (1 Peter 3:18), and bore our sins (1 Peter 2:24). He Himself described His work in Mark 10:45: to give His life as a ransom for many and to minister to those willing to accept Him.

FINISHED AND UNFINISHED

Hebrews 7:25. In the time of Paul, the antitypical blood slaying was forever completed; but the ministry and intercession, based on that one blood sacrifice, was continuous.

7:25 "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

What was finished—By the time that the New Testament writers penned their books, something was finished and something else was unfinished.

That which was finished was the providing of the antitypical blood sacrifice (Matt 26:28; John 19:34; Heb 9:14, 22). In Hebrews, chapter 9, Paul speaks specifically about the offerings of blood (*haimatos*). It is very obvious that the earthly sacrifices no longer had significance in God's eyes by the time Paul was writing.

What was unfinished—But there was also some-

thing that was unfinished. This was the applying of the sacrificial blood of Christ on behalf of all who should later come to Him for pardon and the daily cleansing (1 John 1:7; Rev 7:14). Many additional passages could be mentioned which support this grand truth. It is now that we may come and, by faith in Christ, receive pardon; a new way of life; and strength to obey God. In fact, this is the theme of Hebrews 3-4 and 10-11.

The Bible teaches a finished provision and an unfinished application. If this were not correct, then Jesus would not be our Intercessor right now (Rom 8:34 and Heb 7:25).

THE INTERCESSORY WORK OF CHRIST

Hebrews 7:25. The work of Christ as our Intercessor is taught in many passages of the Bible. In 7:25, we are told that Christ is our continual Intercessor. As the Priest upon the throne of glory within the Sanctuary above, He is our Intercessor with the Father.

7:25 "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

This intercessory work is repeatedly symbolized by the typical services in the earthly tabernacle. We find it represented in the New Testament as well.

The meaning of *parakletos*—A key word here is *parakletos*; this is found in John 14:16, 26; 15:26; 16:7; and 1 John 2:1. It is rendered "comforter" in John's Gospel, but "advocate" in his Epistle.

Because, in the Greek, it is always in the passive mode, *parakletos* means "one called to the side of another," with the thought of counseling or aiding him. It means "one who is called in to aid, an advocate, one who pleads the cause of another and also gives him wise coun-

sel.” The work of such an advocate may bring comfort; so, in a secondary sense, he may be called a “comforter.” But this is not the primary meaning of the word *parakletos* in John’s writings.

Jesus is specifically called our Advocate in 1 John 2:1. He is implied to be such in John 14:16, where the Holy Spirit is called “another Comforter.” Both are Advocates; both are Intercessors. On earth, the Holy Spirit pleads with us to come to Christ and to remain by His side as obedient children. In heaven Jesus pleads with the Father on behalf of those who seek His aid.

Only for those who want it—But Christ’s heavenly intercession is not for those who do not want it enough to plead for it. Carefully read Revelation 8:3-4. We there see a vivid description of Jesus ministering for us in the first apartment of the heavenly Sanctuary. Christ stands before the golden altar with much incense of His own divine merits. But He only offers it with the prayers of the saints (8:3 and 8:4), not in place of those prayers. The Holy Spirit’s intercession draws prayer from us; in heaven it mingles with those of Christ and is purified and presented before the Father as His own.

Christ, as our Advocate, pleads the believer’s cause with the Father against Satan, the accuser, (Zech 3:1; Heb 7:25; 1 John 2:1; Rev 12:10) while the Holy Spirit pleads the cause of Christ with believers and serves them with wise counsel (John 14:26; 15:26; 16:13-14), Jesus pleads our cause with God while the Holy Spirit pleads God’s cause with us. We are also told about the intercessory work of Christ in Romans 8:24-27 and Hebrews 7:25.

He is pleading for you—Not understanding the work of Christ as our Intercessor, many Christians fail of partaking of the deeper things of God in this life. The sad results are readily observed day by day. As the high priest

on earth bore the names of the twelve tribes on his chest when he entered into the presence of God, so Jesus bears our names before the Father above. He is our Intercessor. Right now, He is appearing “before the face of God for us” (9:24). He is our Advocate and Defender against the false charges of Satan. The passage in Romans 8:33-34 is an eloquent portrayal of this, and concludes with this powerful truth for the children of God to cherish: “It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

The description of Joshua standing in the presence of God, as the charges of Satan are resisted by Jesus—is equally powerful (Zech 3:1-2). Probably the most graphic explanation of this vision in Zechariah 3 is given in 5 Testimonies, 467-476. This intercession of Christ makes us “acceptable to God through Jesus Christ” (1 Peter 2:5). Hebrews 4:15 and 2:18 are also striking examples of His intercessory work on our behalf. John 17 is a powerful example of His intercessory prayers for us in the presence of the Father. Jesus is praying for you right now. Think of all that such prayer could mean in your life. His intercession is for His own (Rom 8:34; Heb 7:25; 9:24), not for those who disbelieve in His work (John 17:9, 20). As the earthly priest carried names over his heart, so Jesus bears us up continually in His thoughts. Consider Luke 21:32 and Revelation 2:25, 3:5.

A faithful Intercessor—Jesus is praying for His own at this very time. He is praying that they may be daily sanctified (John 17:17), that their communion with heaven will be unbroken (4:14, 16; 10:21-22), that their good works may be acceptable to the Father (1 Peter 2:5), and that they may finally receive the promised inheritance in heaven (John 17:24).

The Greek of John 14:16; 16:26-27 reveals that He

speaks to the Father as an equal (*Eroto, Eroteso*), not as an inferior. He is our authorized Intercessor and He speaks on our behalf before the Holy Father. He tells us that the Father always hears Him (John 11:42). His intercessory prayers for His people are based on His atoning sacrifice on earth and His continuous ministry in heaven. He has merited all for which He asks. Therein lies our assurance that all for which He asks will surely be given unto Him. There is an immense assurance in the knowledge of the ministry and intercession of Christ in the Sanctuary in heaven.

Examples of intercession—Here are Biblical examples of Christ's intercession for His people: Isa 53:12; Luke 22:32; John 14:16; 17:9; Rom 8:34; Heb 7:25. Here are Biblical examples of others who have offered up intercessory prayers: Ex 32:32; Num 12:13; 14:17; Deut 9:26; 1 Sam 7:5; 1 Kgs 13:6; 1 Chron 21:17; 2 Chron 30:18; Ps 106:23.

THE TYPICAL SERVICE WAS INADEQUATE

Hebrews 7:28. The six inadequacies of the typical services in the earthly tabernacle are fully eliminated in the heavenly antitype.

7:28 "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore."

Nothing is inadequate about the heavenly services. The work done on our behalf within the heavenly Sanctuary is perfect, and is fully accomplishing that which needs to be done in Heaven and on earth to save men and to work out an important phase of the issues in the great controversy. But Paul tells us, in the book of Hebrews, that the earthly services were inadequate:

Continual sacrifices—The ministry within the

earthly tabernacle was based on continual sacrificial slayings. So much so, that there was more preoccupation with the outer court than with the services within the tabernacle apartments. Most of the time the priests were occupied with the killing of animals. Relatively little of it was concerned with activities inside the sanctuary. Paul saw this as a serious flaw; for it revealed that the sin problem was not being solved (10:1-3).

Ongoing ceremonies—There was a continual going from the outer court into the first apartment. This made him a standing priest (10:11). Whereas, if all the renewed slayings had not been necessary, he could have been a sitting priest within the tabernacle (10:11-12), communing with God and sharing the strength of that communion with the people.

Animal blood—Animal blood was being used in an attempt to remove sin from people (9:12-14; 10:4).

Sinning priests—The priests themselves sinned and needed continuous sacrifices made on their own behalf. This was another serious flaw (7:27).

Could not eliminate sin—The basic problem was that the system could not eliminate sin in the worshipers.

Did not produce obedience—Most important, the earthly services did not result in heart obedience to the law of God. What was needed was a change in services, so that its precepts could be written on the heart (8:6-10).

We might summarize the failings of the earthly types in this way: an excess of sacrificial slayings, a lack of personal ministry to the worshipers, a walking around in busyness rather than a sitting down in heart-helpfulness, ministers and people in sin who were not able to remove it, a fearful need for obedience by faith—from the heart.

All that the earthly services could not do, the heavenly services can fully perform.

— **HEBREWS EIGHT** —

A REAL SANCTUARY IN HEAVEN

Hebrews 8:2. *According to the Bible, the antitypical Sanctuary is an actual structure in heaven.*

8:2 “A minister of the sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.”

Skene tes alethines, hen epexen ho Kurios; “the Sanctuary, the true, which erected, the Lord.” That is what Paul said; you would think he would know what he was talking about.

There are those who do not believe there is a Sanctuary in heaven. They tell us it just isn't there. This recalls to mind the teaching that a Flood never occurred. We believe these things because the Bible tells us so. For who was alive when the Flood took place? Who of your friends has ever gone to heaven and come back with a description of what it is like up there? All we have is Scripture to go by. If we cannot believe the Bible, what can we believe?

The very first mention—The first mention of a sanctuary structure is in Exodus 25:8. “And let them make Me a sanctuary; that I may dwell among them.” According to this, He wanted to dwell among His people in that sanctuary. We know that He is able to dwell both in heaven and on earth at the same time (Deut 4:39; Ps 139:8; Prov 15:3; Isa 66:1; Jer 23:24; and Acts 17:27).

Make it after the pattern—Is it possible that there is also a Sanctuary in heaven in which He dwells? Exodus 25:9 says, “According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the

instruments thereof, even so shall ye make it.” So not only the building but its rooms and furnishings are patterned after something in heaven.

Then, in the last verse of this first sanctuary chapter, this fact is repeated: “And look that thou make them after their pattern, which was showed thee in the mount” (Ex 25:40). The Greek word for “pattern” in that verse is the same as the one used in Hebrews 8:5 which quotes it: *tupos*, which means “type.”

The Sanctuary in heaven is indeed a real one. If there is any message for us in the book of Hebrews, it is this fact.

As solid as the Bible description of it—The Sanctuary has a real veil (6:19). It is a place where our Fore-runner has entered ahead of us (6:20), and where our Priest (7:17, 24) is able to fully save us (7:25) and intercede for us (7:25).

Our great High Priest is higher than the skies above us (7:26), by the right hand of the Majesty in the heavens (8:1), ministering within the true Tabernacle which God pitched (8:2), where He offers gifts and sacrifices (8:3) in the Sanctuary foreshadowed and exemplified by the one on earth (8:5), which is now superseded by it (8:13).

The Sanctuary in heaven is as real as the description of the earthly which prefigured it (9:1-9), and yet greater and more perfect (9:11). For within it our lives can be purified and our consciences purged (9:13-14); and mediation on our behalf can be carried on (9:15). The things on earth were only patterned after it (8:5; 9:23); its very real things (9:23) are part of a place where, by faith, we should come to right now (4:14-16; 10:19-22).

It is a Sanctuary that is as real as the Sacrifice that preceded it, and as real as the High Priest that minis-

ters within it now on our behalf.

THE TRUE AND FALSE SANCTUARIES

Hebrews 8:2. *There is not only a genuine anti-type of the earthly sanctuary, a counterfeit is also predicted.*

8:2 “A minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.”

Just as there is a true Tabernacle, so there is a false one as well. Paul and other Biblical writers tell us many things about the genuine, the one in heaven. They also tell us many things about the false, the one down on earth.

The two sanctuaries—The true is the one which the Lord pitched, and Jesus is its High Priest. By it men worship God and are changed into His image. The false is one that men pitched; Satan is its leader and the antichrist its high priest. By it, men worship man; and in heart and life are, if they continue therein, changed into the image of the evil one. The true Tabernacle is in heaven; the false one has its center of worship at Rome. This false system of worship is explained in Bible prophecy, especially those of Daniel and the Revelation.

The antichrist—“Antichrist is coming!” (*antichristos ekerchetai*). John wrote that the antichrist was to come (1 John 2:18, 22; 4:2-3). Those verses reveal that this deception would be based on a denial of Christ. It is also based on a denial of His sacrificial and mediatorial work for mankind. Daniel 7-8 and Revelation 12-17 provide much information on this.

The man of sin—“The man of lawlessness” (*ho anthropos tes anomias*). An important parallel passage is about the “man of sin” that would arise (2 Thess 2:1-10). Notice that, in the Greek, it is “man of lawlessness,” or one against the law.

Much information on this is given in the prophecies of Daniel 7 and 8, and in Revelation 12 through 17. Peter tells us that the denial of Christ and His work for us has brought in “damnable heresies” (2 Peter 2:1). We are seeing a widespread fulfillment of this today.

The work of the antichrist—The antichrist tries to obliterate the mediatorial work of Christ. This is generally done by setting up a counterfeit religious system, as we see in Daniel’s description of the antichrist, the little horn of Daniel 7 and 8 (Dan 7:19-25; 8:9-12). It is the work of this little horn power to take away the daily intercession of Christ and the place of His Sanctuary (8:11-12). Through carefully placed agents, this little horn power has, within the last four centuries, infiltrated a majority of the Protestant Churches; and the resultant dilution of their beliefs is all too clearly evident. Churches that used to speak against “Mystery, Babylon the Great” no longer do so.

The daughters of this apostate antichrist power are now linked with it (Rev 14:8). We today must renew a call we have been setting aside—the call of the second angel of Revelation 14:8. One day soon the angel of Revelation 18 is to unite with that call and swell it into a powerful loud cry (Rev 18:1-4). We must individually determine to be a part of that loud cry. Our decisions and conduct now will in great measure decide what our future actions will be.

THE TRANSFER OF SIN

Hebrews 8:3. The principle of the transfer of sin is a very important one. It underlies the entire work of atonement both in type and in antitype.

8:3 “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.”

The sin was always transferred—As we study the sanctuary services, we find that the transferral of sin is clearly taught. It was through the blood that the sin was transferred. For the life is in the blood (Lev 17:11).

Direct transferral to the sanctuary—A small amount of the blood from the sacrificed animal was taken into the sanctuary; there it was sprinkled on the golden altar and before the second veil.

Transferral through the priest to the sanctuary—But, due to the great number of sacrifices made in the earthly type, an alternate method of transfer was frequently done. The priest shall make an atonement—a daily, not a yearly, atonement—for the soul of the sinner and he shall be forgiven (Lev 4:31).

In those instances in which the blood of the sacrifice was not taken directly into the first apartment, the priest was required to eat part of the sacrifice itself. He ate some of its flesh in the outer court, near the brazen altar. Carefully read Leviticus 10:17-18. It was in the eating of some of the flesh of that animal that atonement was effected for that particular sinner on that specific occasion. But, of course, more than that needed to be done before the matter was finally settled. The priest would later offer up a sin offering for himself.

This symbolized the transfer of the sin to himself. He now bore another's sin. The sin that he was bearing on behalf of many others must be transferred to the sanctuary. Later (near the end of each day) he offered a sacrifice for his own sins and for those which he now bore. He would then take of the blood of that sacrifice into the first apartment and sprinkle it within that sacred room.

Here are revealed the twin principles of "sin bearing" and "the transfer of sin."

At the time the sacrifice was made, some of the blood

was placed upon the outer tips (“the horns”) of the brazen altar, and the rest of the blood was poured out at the base of the altar (Lev 4:30). The blood of the sacrifice was poured out for the sinner. Weep, sinner, weep, as you view what Christ has done for you! His life was poured out that you might live.

By either of these methods of transfer, an atonement—a daily, not a yearly, atonement—had been made for the soul of the sinner and he was forgiven (Lev 4:31). But the sin was not erased. It had only been transferred. Not until the yearly service could it be forever eliminated.

The transferral to the priest—The sinner had slain his kid by the brazen altar (4:27-29). But now, the priest leads his own sacrifice, a young bullock that had no blemish (Lev 4:3-4), past this altar, over to the entryway that leads into the first apartment. There he lays his hands on its head, thus transferring the sins he bore to that beast. Then he slays it. He kills it before the Lord (Lev 4:4). This is the required sacrifice for the “priest that is anointed” (4:3, 5); for he is bearing sin for others.

There is no one to “eat” of an offering on the priest’s behalf and thus bear his sin. So the blood of this sacrifice must be transferred directly to the sanctuary itself. This is done as he now sprinkles some of the blood of that sacrifice before the veil within the sanctuary and upon the horns of the golden altar of incense (Lev 4:6-7). The priest is now released from the burden of those transgressions. He is no longer a sin-bearer. He is at that moment, no longer, in type, bearing our griefs and carrying our sorrows (Isa 53:6). Not until a new day’s sacrifices begin again will he renew his role as sin bearer.

Sin bearing and the transfer of sin is very real in the sanctuary service. Some try to deny this principle, but we should seek to better understand it.

This matter of transferral of sin to the priest was

important and governed important details about the sacrifices. The priest was not permitted to carry the blood into the sanctuary and also eat of the flesh of the same animal; nor could he omit eating the flesh when the blood was not carried within it.

Clarification of this principle was given when Aaron's sons died by fire before the Lord because of their rebellious disregard for His express directions (Lev 10:1-7). Aaron was so filled with grief, that he felt he could not properly partake of the offerings, and thus transfer sin to himself. At this, Moses said to him:

Leviticus 10:17-18 "God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord. Behold, the blood of it was not brought in within the holy place. Ye should indeed have eaten it."

"Ye should indeed have eaten it." "God hath given it you to bear the iniquity of the congregation." Clearly the priest, in eating the flesh, took on himself the iniquity of the people.

Can sin be transferred? If it cannot, then Christ cannot and does not bear our sins. We are then without hope. Christ is the Lamb that bears the sin of the world. When the man who brought the sacrifice left the outer court, his burden of sin had been rolled away. It had been transferred to something else.

SINS WHICH WERE NOT TRANSFERRED

Hebrews 8:3. *In the daily service, the sins of the people were transferred to the sanctuary. But not all sins were transferred to the sanctuary.*

Conditions for the transferral—Several principles governed when sins could be directly transferred to the sanctuary or through the priest to it.

(1) The only sins transferred to the sanctuary were

the sins that the people wanted transferred there. If they did not do their part, the priest could not make the transfer. There were those who did not wish to take part in the service, and were quite happy to remain with their cherished sins.

(2) A person's actions will demonstrate whether he has genuinely repented. [1] He must confess in regard to that thing which he has done wrong, in heart turning from it (Num 5:6-7; Lev 5:5). [2] He must make restitution for what he has done (Num 5:7; Lev 6:4-5). [3] After doing this, he is to bring his sacrifice and place his hand on the head of the one that is to die in his place and confess his sin, thus transferring it from himself to the animal (Lev 4:4). [4] He will then receive forgiveness (Lev 6:7).

(3) In the case of the sin offering, it must not be an overt act of deliberate transgression (Lev 4:2, 13, 27; Num 15:24, 27). Only sins of errors, mistakes, or rash acts of which the sinner was unaware of at the time and which afterward became known to him could be covered by the sin offering.

(4) More presumptuous acts had to be covered by the trespass offering (Lev 5:1-4).

But what if the individual chose to remain in his obstinacy and, instead, preferred continued rebellion against his God? In that case, there was no forgiveness or atonement for him. He bore his own sin (Num 15:30-31). Deliberate acts of knowing, unrepentant rebellion were not transferred to the sanctuary. Instead immediate punishment was meted out. Consider Exodus 32:28 and Numbers 15:32-36.

TRANSFERRAL: IN FACT OR SYMBOL?

Hebrews 8:3. When Jesus forgives our sins, where do they go? Do they just disappear?

Day by day, as we come to Jesus and, in sincerity of heart cry to Him for forgiveness, our sins are forgiven. What happens to those sins?

In the earthly service, the sins were transferred, in type, to the tabernacle. But in the heavenly service, the sins are transferred, in reality, to the Sanctuary above. Here are two clarifying statements:

“Such was the service performed ‘unto the example and shadow of heavenly things.’ And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly Sanctuary.”—*Great Controversy*, 420:2.

“As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly Sanctuary.

“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.”—*Great Controversy*, 421:3-422:0.

In our human limitations, we cannot understand the nature of the “records of heaven,” but it is clear that the actual sins are somehow included; there are not merely “books” or a paper trail up there.

The final “cleansing of the Sanctuary” includes more than tearing out some pages from various ledgers.

DAILY FORGIVENESS AND FINAL CLEANSING

Hebrews 8:3. *There is a removal of sin both in the daily as well as in the yearly service, in the type and in the antitype. But not until the yearly removal of sin from the Sanctuary can there be a final blotting out of sin.*

8:3 “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.”

One sacrifice—Christ died for the sins of the whole world. That is, He died so that everyone could come to Him, confess their sins, and be forgiven. Only one sacrifice, one time, was needed.

Individual forgiveness—But we must individually come to Him and, by His enabling grace, confess those sins so they may be transferred to the heavenly Sanctuary.

Sin is not destroyed when it is forgiven. It is merely transferred to the heavenly Sanctuary. The record of sin is still there. Sin can be blotted out of one’s records in heaven only by continuing to live a right life and bringing sin to Jesus for its removal.

For some, a later rollback—Those who prove unworthy of this final atonement on their behalf, by having preferred to later return to the sins they cherish, will have their entire life record of sins rolled back on them when the investigative judgment sits and the books are opened to their pages.

A good explanation of this principle is explained by Christ, in Matthew 18:21-35 and in *Christ’s Object Lessons*, 243-251 (with special attention to 251:2).

Those who choose to remain in their sin will have their names blotted out of the book of life and their sins retained in the book of sin (*Great Controversy*, 483:1, 486:2).

Not all sins are transferred—As mentioned earlier, although Jesus died for the sins of all the world, only certain sins are transferred to the Sanctuary in heaven. Whose sins are transferred to the heavenly Sanctuary? The sins of those who have sincerely asked God to forgive them.

(A later investigative judgment must be made, only because some afterward returned to their sins. The records of heaven show sins forgiven and sins unforgiven.)

If all sin was automatically blotted out at Calvary, as Protestants generally imagine, then everybody would be saved. Or if all sin was transferred to the heavenly Sanctuary and no final investigative judgment was effected, then again everybody, with their evil desires, habits and passions still within them, would be taken to heaven.

But the truth is that only the redeemed are taken to heaven; that is, those who have been redeemed from sin. From start to finish, the mission of Christ was announced before His birth: “He shall save His people from their sins” (Matt 1:21).

WHAT WAS THE PATTERN?

Hebrews 8:5. We have very good evidence as to the basic description of the pattern shown to Moses in the mount.

8:5 “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount.”

“Make all (*panta*) things according to the pattern (*tupon*) shown (*deixhenta*) thee.” Some critics declare that they have absolutely no idea what Moses was shown as a “pattern” in the Mount. When pressed, they say that

there is no way to know what the pattern may have looked like! Therefore, they say, we can have no idea what might be in a “heavenly Sanctuary,” if one exists at all.

Moses had no problem, for he made everything after the pattern. So we have a fairly good idea of what the pattern looked like.

Exodus 25:8-9 “And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.”

Exodus 25:40 “And look that thou make them after their pattern, which was showed thee in the mount.”

The pattern was “showed” to Moses. He oversaw workers who spent the rest of the book of Exodus constructing and erecting it (Ex 25:25-40).

It is clear, from Hebrews 8:5, that the heavenly Sanctuary is that pattern. In 9:6-7, we are given a brief description of the two apartments.

FROM TYPE TO ANTITYPE

Hebrews 8:5. It is a basic principle in the out-working of the Plan of Salvation that the earthly and heavenly ministry and atonement of Christ is but the antitypical fulfillment of the tabernacle services given by God to Moses.

8:5 “Who serve unto the example and shadow of heavenly things . . . make all things according to the pattern showed to thee in the mount.”

The pattern given us in the type—The Old Testament sanctuary services were typical. This means that they foreshadowed a later reenactment, which would be the antitype. The fact that they were types of a later antitypical fulfillment is well-understood by most Christians, but the extent of the antitypical fulfillment is not

as clearly seen.

There were distinct sections, or parts, to the earthly sanctuary services. There were sacrificial slayings outside of the tabernacle. Then there was a ministry, or application, of those sacrifices within the tabernacle. First, in the first apartment and, later at the end of the yearly cycle, a briefer one in the second apartment. These services were types of a later antitypical fulfillment.

Three misunderstandings about the antitype—

There are three errors about the antitype taught by theologians:

(1) Some say there is no antitypical fulfillment of ministry in the sanctuary. Yet they freely acknowledge that Calvary was the antitype of the sacrificial slayings in the outer court.

(2) Another error, held by Ballenger, was that Christ was in the first apartment as our priest before coming to earth to die on Calvary. But that would be contrary to the types. First comes the outer court sacrifice, then the first apartment ministry, and later the second apartment ministry. Just as Christ's death on Golgotha was for every human who ever lived, so His ministry in the Sanctuary in heaven is on behalf of everyone.

(3) A third error is the idea that, as soon as Jesus went to heaven, He entered the first apartment for a day or two, and then went into the second apartment and has been there ever since. But that concept also violates the types. In the type, the first apartment ministry continues a long time and the second apartment ministry only a short period of time. The Bible always has the right answers.

Paul penned this book over thirty years after our modern theologians say that Christ's ministry in the first apartment in heaven is said to have ended! But we know

that this is not correct for several reasons which we are gradually discovering in this study.

TYPES AND SHADOWS

Hebrews 8:5. An in-depth study of types and shadows, it includes a study of the six Greek words in Hebrews pertaining to the concept of type and antitype.

8:5 “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.”

Two errors—Two modernistic errors are now being taught, which are mutually contradictory.

(1) The first is that the tabernacle on earth was the reality while the one in heaven is only a vague shadow and probably not there at all.

(2) The other error is that the heavenly Sanctuary is the only reality and the earthly is an unexplainable shadow. According to this error, we cannot understand the earthly because we do not know what is in the heavenly! If some inspired prophet would write about what is in the heavenly, then we could understand the earthly. As it is, we can know nothing about either one.

Here is an in-depth study on types and shadows, containing a wealth of information:

Jesus is the antitypical lamb—The Bible clearly says that Jesus was to be the antitypical fulfillment of the lamb and the sacrifices (Isa 53:7; John 1:29; 1 Cor 5:7; 1 Peter 1:19; Rev 7:9; 12:11; 13:8; 14:1; 15:3; 17:14; 19:9; 21:9). He offered Himself as our sacrifice (13:12; 2 Cor 8:9; Gal 1:4; Eph 5:2; Titus 2:14; 1 John 3:16; Rev 1:5). He suffered and died for the race (Isa 53:12; John 10:11; 12:23-24; Rom 5:6; 1 Cor 15:3; 2 Cor 5:15;

Rev 5:9). These were all antitypical fulfillments of the outer court services in the earthly tabernacle.

Jesus is the antitypical priest—The Bible clearly says that Jesus was to be the antitypical fulfillment of the priest (2:17; 3:1; 4:14-15; 5:5; 6:20; 7:26; 8:1; 9:11; 10:21). We are told that His Tabernacle in heaven was the antitype of the earthly one (8:1-5). He became our substitute (Isa 53:5; 2 Cor 5:21; Heb 2:9; 9:28; 1 Peter 2:24) and bore our sins (Isa 53:12; Heb 9:28; 1 Peter 2:24; 1 John 3:5), so that He could become our Mediator—the only mediator between God and man (1 Tim 2:5; Heb 8:6; 9:15, 24; 12:24; 1 John 2:1)—and our Intercessor (Isa 53:12; Luke 22:32; 23:34; John 14:16; 17:9; Rom 8:34; Heb 7:25).

The antitypical ministry—He was already ministering within the first apartment in Paul's time (8:2; 9:8; 9:11-12; 9:24; 9:25; 10:19). Daniel predicted that the investigative judgment and the cleansing of the Sanctuary—the second apartment work—would begin in 1844 (Dan 7-9). John the Revelator, in vision, saw Jesus ministering within the first apartment of the heavenly Sanctuary (Rev 4-5; 8:3-4); later, in vision, he saw the Second Apartment opened to view as the ministry within it began later in time (Rev 11:19). Thus we see Biblical portrayals of the antitypical fulfillments of the typical ministry within the earthly sanctuary.

Would Heaven carefully explain the types in Exodus and Leviticus, and then tell us that these obvious foreshadowings of Christ's work were actually fulfilled in His ministry on earth and in heaven—if all this were not true?

Figure—The Greek word for “figure” (*parabole*) means “a casting or placing side by side” because of likeness. In Hebrews it is used in 9:9 and 11:19. The earthly sanctuary of two apartments was a figure, or copy, “for

the time then present” of the one now actually being used in heaven (9:9-11). In 11:19, Isaac was raised up from the altar as a figure of the raising of one from the dead.

Signify—The word, “signify,” in Hebrews 9:8 means “to show” and comes from the Greek word, *Deloo*. “The Holy Spirit thus signifying” in 9:8 is parallel to 1 Peter 1:11, where the Holy Spirit earlier “signified” (*deloo*) through the prophets the sufferings of Christ and the glory which should follow. In 9:8, that which is “signified” is the way into the *Hagia* (the heavenly first apartment) not being manifest while the earthly sanctuary still had meaning in God’s eyes.

Example—The earthly tabernacle was an “example” in Hebrews 8:5 of the heavenly. The Greek word here is *Hupodeigma*, which means a “copy.”

Patterns—The word, “patterns,” in 9:23 is from the same Greek word (*Hupodeigma*) and should be translated “copies.” That Greek word is also found in Hebrews 4:11, where “example” is given in the KJV. We today are not to copy the disobedience of the unbelieving Israelites in the wilderness.

Types—*Tupos* comes from a word meaning a “blow” (to hit something), and means the “mark or impression left by a blow”—and hence is used of a seal, the stamp made by a die, or an image (Acts 7:43). It can also mean the form or mold that makes the image (Rom 6:17). Obviously, this Greek word, *Tupos*, could mean either “type” or “antitype” in the sense that we today use these terms. Its opposite Greek word, *antitupos*, could thus mean the same; though, in each case, it is the opposite of whatever the *tupos* is.

Antitypes—*Antitupos* is found in Hebrews 9:24 where in the English is to be found “figures.” *Antitupos* means the corresponding counterpart or identical counter copy of the *tupos*. You will note that *tupos* and

antitupos are here given in the opposite sense than is commonly used today. But the principle remains the same. The earthly was the copy of the heavenly. This truth is repeatedly given us in Scripture (Ex 28:8-9, 40; 27:8; Heb 8:5; 9:8-12, 20; Acts 7:44; Col 2:17). In ancient times, the language wording was that “the earthly antitype was patterned after the heavenly type”; whereas we, today, say that “the earthly type was patterned after the heavenly antitype.” Our way of saying the Scriptural truth of the earthly as a copy of the heavenly may be different than that of the ancients, but the basic idea remains unchanged.

Pattern type—*Hupodeigma tupos* is found in Hebrews 8:5, where “pattern” is given in the KJV. The heavenly Sanctuary was the form or mold that the earthly was cast from. The resultant earthly tabernacle and its services was a detailed replica of the Sanctuary in heaven that it was patterned after.

Another word for “pattern”—A related word in the Greek (though not found in Hebrews) is *hupotuposis*, which means “a sketch, outline, or pattern.” It is to be found in I Tim 1:16 and 2 Tim 1:13.

Shadow—The word, “shadow,” in Hebrews comes from the Greek word, *skia*, and means “shadow.” It is the image or outline cast by an object, and is found twice in the book of Hebrews. In 8:5 and 10:1, it is correctly translated “shadow” in the KJV.

Paul’s point in 10:1 is that the earthly copy could not do what the heavenly can do. He was not telling us that the earthly was not like the heavenly or that the heavenly was not like the earthly. The more detailed the outlines of the original, the more detailed the outlines of the shadow. Since the earthly sanctuary was very detailed, the heavenly original would not be less exact in its specifications and operations.

Remember this: It is one thing for a man to cast a shadow on the ground; but it is quite another for the Maker of the Universe to give, in minute detail, the directions for an earthly structure and the activities to be connected with it. Those directions fill the larger part of two books of the Bible (Exodus and Leviticus) and a fair portion of two others (Numbers and Deuteronomy). It would be foolish for anyone to pass all this by as merely a vaporous nothingness, a matter having no particular significance to mankind—or as something that cannot be understood. The latter thought indicates a low appreciation for God's ability to communicate His thoughts to His creatures.

THE MEDIATOR BETWEEN GOD AND MAN

Hebrews 8:6. Jesus is our Mediator. He is also called the Daysman. A "mediator" is a go-between. He speaks to two individuals who do not see things alike and who may have differences. He brings them together—into a oneness that did not before exist.

8:6 "He is the mediator of a better covenant, which was established upon better promises."

Our Mediator—Christ is called "the one Mediator between God and man" (1 Tim 2:5). In the Greek, it says "One Mediator of God and of men" (*heis kay mesites Theou kai anthropon*).

He represents God to man and man to God in order to effect the salvation of man. In order to do this, He must intimately know both parties. As fully God and fully man, Christ is able to be our Mediator, one that will result in heart obedience in our lives to the will and law of God (8:8-10).

It was in order to work out this heart change and purify our lives of sin, so that our conscience might be clear (9:14), that He became this Mediator (9:15). We

receive better things now than we otherwise could have received, because He is the Mediator of this covenant (12:24). Every time in Hebrews that Paul speaks about Christ as our Mediator, he calls Him the “Mediator of the covenant.” That is significant. (In 9:15, it is worded “Mediator of the new testament,” which means “covenant.”)

The Greek word for “mediator” is *mesites*; literally, a “go-between” (from *mesos*, “middle,” and *eimi*, “to go”). In Heb 8:6; 9:15; 12:24, *mesites* is used in the sense of one who acts as a surety, or guarantor. He is the guarantor of the “better covenant.”

Our Daysman—A “mediator” in the New Testament is the same as a “daysman” in the Old (Job 9:33). The Hebrew term, *mokiach*, is from a root meaning “to judge between,” “to reprove,” “to decide.” In the local Hebrew village, the daysmen announced an appointed day in which he would hear and decide upon various legal cases brought before him. Problems and grievances could thus be settled and agreements and reconciliation worked out. It was the work of the daysman to “lay his hand upon us both” and draw us together again, providing peace while yet upholding the principles of justice.

Jesus is the Daysman between God and man, able to lay His hands on both and reunite them in one. For He alone is fully God and fully man.

CHRIST AND THE COVENANTS

Hebrews 8:6. The old and the new covenants, as they are revealed in the Old and New Testaments.

8:6 “He is the mediator of a better covenant, which was established upon better promises.”

The Hebrew word is *berith* (“covenant,” “agreement”). The Greek word is *diatheke* (“compact,” “agreement,” “decree,” “last will and testament”).

The covenant important—Paul considers the covenant to be a very important matter, and treats it as such throughout the larger portion of Hebrews 8, 9, and 10. In fact, the contrast between the weakness and inadequacy of the old, or first, covenant and the strength and capability of the new, or second, covenant is a basic theme running through these three chapters.

Better in three ways—This contrast is primarily shown in three ways: (1) a contrast between the two sanctuaries (8:1-2, 5-13; 9:8-9, 23-24); (2) a contrast between the two priesthoods (8:1-6; 9:11, 15, 26; 10:5-13); (3) and a contrast between the two blood sacrifices (8:3; 9:12-26; 10:1-12).

The covenant in Hebrews 8-10—The underlying reason for the failure of the old covenant, as far as the people were concerned (their persistent disobedience), is given in 8:7-9. The terms of the new covenant are spelled out in 8:8-12 and again in 10:16-17 as a high-point of his final presentation on this matter. The means by which the first covenant was ratified (sprinkling of water and of blood) is explained in 9:15-21. Then, in 9:22-23, the dedication; in 10:10, we are shown how Calvary provided the basis for our dedication. In 10:14, we learn how we may receive it now (“are being sanctified”); in 10:19-22, the climax of the book is given—as we are called to come and enter the Sanctuary above by faith, that we too may receive the sprinkling and washing of dedication into the Christ-life and the Christ-ministry.

It is significant that throughout those three chapters (8-10), Paul compares—and emphasizes the contrast between—the ministry of Christ within the heavenly *hagia* (first apartment) with the inferior work done below in the earthly. In 9:24 and 9:25, he compares the inadequate results of the services in the earthly *hagia* (first apartment) with the better-obtainable results

through Christ within the heavenly.

Cutting a covenant—When we speak of establishing a covenant, we refer to it as “making a covenant.” But in the Old Testament it was phrased “to cut a covenant,” or *karath berith*. The Hebrew word for “covenant,” *berith*, comes from the verb *barah*, “to cut.” Genesis 15:17-18 explains this. God’s covenant with man after the Fall was always based on the cutting of a sacrifice. Our heavenly Father makes the terms of the covenant and we accept them. This is as it should be. But wonder of wonders—the terms are that His sacrifice shall infinitely exceed that of ours!

Covenant based on promises—The covenant is always based upon promises. God promises to be our God (Gen 17:7; Jer 31:33; 32:38-40; Eze 34:23-25, 30, 31; 36:25-28; 37:26-27; 2 Cor 6:16-18; Heb 8:10). In addition to this, there is the promise of the land, the promised land—the New Earth which we will share with Christ forever (Job 19:25-27; Ps 16:11; 73:24-26; Jer 31:33-34; Dan 12:2-3; Gal 4:5-6; Titus 3:7; James 2:5). The covenant is also based on our promise of obedience.

A covenant is a contract, or agreement, between two or more people. It is usually based upon certain conditions required of each party by which he must fulfill specific obligations that are advantageous to both.

A contract based on obedience—The old covenant was made with the Hebrews (Ex 19:5-8) and was based upon their obedience to the law of God (Deut 4:13; Ex 19:9; 20:3-17). It was established upon their promises to obey (Ex 19:5-8; 24:3, 7) and upon God’s promise to make them His people (Ex 19:5). It was ratified with the blood of animal sacrifices (Ex 24:8) which, of course, prefigured the death of Christ.

Why the new covenant is better—This covenant failed because the people tried to obey the Law by their

own efforts (Ex 32:7-9, 19).

The new covenant is also made with Israel, spiritual Israel (8:10); and it is also based upon their obedience to the law of God (Heb 5:8-9; 1 Peter 4:17-18). It is established upon better promises: the promise that Jesus Christ will be their Mediator (8:6) and that He will write His law upon their hearts through His grace, thus enabling them to keep it (Heb 8:10, John 15:5). Along with this is His promise to make them His people (8:10). This covenant was ratified by the blood of Christ Himself (Heb 9:14; Matt 26:26-28). The result is the forgiveness of their sins (8:12) and a cooperative enabling of them to choose the right (8:10).

The everlasting covenant—There are two sides to every covenant, for there are two parties that enter into each one. From God's standpoint, there is only one covenant; it is the "everlasting covenant." This is the only covenant that He has ever made with fallen man. It is found throughout the Bible. It was made with Noah (Gen 9:16), Abraham (Gen 17:7, 13, 9), and with Israel (1 Chron 16:15-17; Ps 105:8-10). It is not one that is made and then changed; for God does not change (Mal 3:6), and neither does His covenant (Ps 89:34).

In fact, we are told that He keeps His covenant to a thousand generations (Deut 7:9; 1 Chron 16:15-17; Ps 105:8). If that were as long as it lasted, it would be long enough; for there are forty-two generations from Abraham to Christ (Matt 1:17) and twenty from Adam to Abraham (Luke 3:34-38). This totals sixty-two for the first 4,000 years from Adam to Christ, and leaves 938 generations remaining. This should be sufficient to prove that God's covenant with His people is an everlasting one.

Why "two covenants" on our part?—Why then do we read of two covenants? God's part of both covenants has never changed; for He alone can remove our sins and

make us His people by the blood of Christ. (The Old Testament animal sacrifices were but a symbol of that awesome sacrifice.) It is the blood of Christ that is the blood of the everlasting covenant (13:20).

The problem is that men have tried to fulfill their part of the covenant in two different ways. The first way is trying to keep that which is the basis of the covenant—the law of God—by their own efforts.

The second way (the “new” covenant way) is obeying that law through the indwelling power of Jesus Christ within their hearts. The fault in the old covenant was with the people, not with the law of God (8:7-8). Righteousness by works alone is an impossibility. God must empower us and direct our actions or we shall ever fail to fulfill the conditions of the new covenant. God promises this power in Isaiah 61:8, Hebrews 8:10, and 10:16.

Paul uses the two sons of Abraham as an illustration of the two covenants (Gal 4:22-24). The birth of Ishmael is like the old covenant. Because of Abraham’s lack of faith, Ishmael was born. God had promised him a son; but Abraham, instead of waiting, tried to do it by his own human effort—and human effort by itself is righteousness by works (Gen 15:2-4; 16:1-2).

The birth of Isaac is an example of the new covenant experience—righteousness by faith. God did the impossible in giving this son to Abraham. The new covenant is what God is willing to do for us, as we cooperate. The old covenant is what we are trying to do for ourselves (Gen 18:19; 21:1-3).

The covenant and the law—Before concluding this, it should be noted that the covenant is closely related to the moral law of ten commandments. The law is called the “covenant” in Deuteronomy 5:2-3, just before the ten are repeated the second time. It is called “the words of the covenant” (Ex 34:28; cf. Deut 4:13), and the ark is

“the ark of the covenant” (Num 10:33, Deut 31:24-26). Apart from obedience to that law—obedience empowered by Christ’s grace—we cannot have a share in the covenant.

READY TO VANISH AWAY

Hebrews 8:13. That which was decaying and waxing old was soon to vanish away: the earthly sanctuary.

8:13 “In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”

“The thing being made old, growing aged, near vanishing,” is how it is worded in the Greek. The verb, “vanish” (*aphanizo*), means to disappear (James 4:14; 1 Cor 13:8).

The Jewish nation was on the verge of the most terrible ordeal in its existence. It would begin within two to four years. It is generally believed that Paul wrote this letter to the Hebrews around the year A.D. 65. In it, he speaks as if the earthly services were still in operation in his day (7:27-28; 8:4-5; 10:11). Within a year or two Paul would be beheaded for his faith at the command of Nero, who was one of the most blood-thirsty emperors pagan Rome would ever see.

Nearing the end—In the spring of 66 A.D., the Jews of Palestine revolted against the Roman government and much bloodshed took place in Jerusalem. But, from late 66 until the spring of 70, no direct attacks by the Romans took place against Jerusalem. Instead, the Roman general, Vespasian, arriving in 67 A.D., gradually took over the country in the wake of Jewish factional fighting against one other. By 69 A.D., when Vespasian was proclaimed emperor, most of Palestine had been conquered by Rome and reduced to a wilderness; his son, Titus,

now took command of the army and immediately made preparations to capture Jerusalem.

During the entire three-year warfare, large numbers of Jews poured in from other lands to swell the fighting forces united against Rome. Many of these gathered under various petty leaders and fought with one another.

The final siege—The actual siege of Jerusalem began in April of 70 A.D., as three Jewish leaders and their followers were fighting each other within the walls of the city. Over 100,000 Jews died inside the city walls between early May and late July.

In August, the 80,000 Romans under Titus were able to take the Temple and, against his command, burned it to the ground. All that remained, the southwestern hill of the “perfection of beauty”—the City of Zion—fell to the Romans in that same month. More than one million Jews had died, Another 97,000 were taken into slavery—and the earthly sanctuary and its services were forever ended.

— HEBREWS NINE —

SEVEN UNDERLYING PRINCIPLES

Hebrews 9. A summary of seven principles which, not being understood, result in a misunderstanding of Paul’s message to the Hebrews about the Ministry of Christ in the Heavenly Sanctuary.

Over the years there have been seven primary areas of misunderstanding, by the Christian churches, in regard to the Sanctuary services in heaven. Some of these have already been discussed; the rest will be shortly.

1 - There is a Sanctuary in heaven and it is a real building—Over the centuries, the people of God have not seen the strength of the application of the Old Testament tabernacle types. A primary reason for this was based on a misconception: They clearly saw that the outer

court sacrifice was the antitype of Christ's death on Calvary. But they did not recognize that the first and second apartment ministries must have their antitypes as well.

2 - A correct translation of *hagia* in Hebrews—

This second underlying principle, which had been overlooked, is the correct translation of *hagia* in the book of Hebrews.

Hagion (*hagia* in the plural), appears seven times in the book of Hebrews (9:2-3, 12, 24, 25; 10:19; 13:11). In the KJV, it is translated five different ways. Fortunately, as we will learn later, in one passage Paul explains its correct meaning.

A correct translation of *hagia* in Hebrews is extremely important. As long as people think that the word is translated "holiest of all" (9:8) and "holiest" (10:19), they will continue to be confused. *Hagia* is a key word in the book of Hebrews. It provides us with a correct understanding of where Jesus was when the book of Hebrews was written.

3 - The antitypical fulfillments of the daily and yearly—

There is not only an outer court antitypical fulfillment, but also one in the first and second apartments. Many Christians, although recognizing that the death of Christ was an antitypical fulfillment of the sacrifices in the earthly sanctuary service, fail to grasp the great truth that much more was included in the typical plan of atonement than merely the death of an animal. Otherwise there would only have been an altar and no tent. The words, "cleanse" and "cleansing," are used thirty times in Exodus, Leviticus, and Numbers—the chapters that give the details of these typical ceremonies. The word, "atonement," is to be found seventy-seven times in these three books. There is far more prefiguring here than merely an outer court sacrifice. The plan of salvation is foreshadowed all through the various phases of these ser-

vices. We find it in the outer court sacrifices. We discover it in the first apartment mediation. We see it within the second apartment ministry.

4 - The Biblical principle of the transference of sin—The fourth area of misunderstanding is the principle of the transference of sin. The fact that this point is so clearly overlooked is because people just were not studying the Word as they ought. We little realize how solidly the foundations of our historic faith have been laid, until modernists try to tear them down. In examining the matter more closely, we discover how strongly they are undergirded by Scripture.

Protestants generally see the sin-transfer idea in the slaying of the sacrifice, in type and in its antitype, on Calvary. But beyond this they refuse to go. For if they admit of an antitypical fulfillment of the first and second apartment experience, they would find themselves face to face with the law of God in the inner sanctuary. This great Biblical Code is a truth which they stumble over. Refusing to acknowledge its Fourth Commandment, they reject the whole.

5 - The entire sanctuary work—in both apartments—is involved in the atonement—In the outer court of earth, the provision for the atonement is made as Christ, the Lamb of God, is sacrificed on our behalf. In the first apartment of the heavenly Sanctuary, He applies it to us individually as we plead for forgiveness and overcoming strength. In the second apartment, He continues to minister to our needs while, at the same time, conducting the investigative judgment, which will result in the “final atonement”—the blotting out of sins from the records of those who are found worthy.

6 - The truth about the two veils—It is erroneously thought that “veil” in Hebrews refers to the dividing veil between the two apartments, when the definition in 9:3

clearly establishes that “veil” refers to the first veil, the one before the first apartment while “second veil” specifically refers to the one before the second apartment.

Ballenger based his objections to our historic Sanctuary beliefs on a misinterpretation of Hebrews 6:19. He thought it taught a first-century entrance into the second apartment—when, in fact, Hebrews 6:19 never mentions the second apartment.

7 - The sitting of Christ within the Sanctuary—Because the earthly priests were continuously moving from the outer court to within the sanctuary, it is naively thought that, if Christ is ministering in a heavenly Sanctuary, He must be constantly on the go or at least constantly standing. But Christ entered once into the heavenly Sanctuary, there to mediate His blood and intercede for His people. It is not at all necessary for Him to be continually on His feet in order to carry on this work.

Because these seven basic Biblical principles have not been clearly understood as they should have been, many have not grasped the full meaning of the Sanctuary service and its experience in type and in antitype. Because of this, they have not appreciated the full significance of what was available to them—not only full and free cleansing, but power from Heaven to daily overcome sin and obey the law of God through the enabling strength of Jesus, their Great High Priest.

OVERVIEW OF HEBREWS 9:1 - 10:18

Hebrews 9:1 to 10:18. This lengthy passage teaches that Jesus, our High Priest, has entered the first apartment of the heavenly Sanctuary, is there mediating His blood on our behalf. Here is a brief survey of what we are told in this, the heart of the book of Hebrews.

Whenever the critics want to attack our position on

the Sanctuary, they focus on Daniel 8:9 to 9:27 and Hebrews 9:1 to 10:18. Here is the message of this passage in Hebrews:

9:1-5 A brief description of (1) the earthly tabernacle (the *Hagion*); (2) its first apartment (the *Hagia*); and (3) its second apartment (the *Hagia hagion*), which is beyond the “second veil” (*deuteron katapetasma*).

9:6-7 A brief description of the services within the earthly tabernacle: those within the first apartment and those within the second apartment.

9:8-11 The way into the *hagia* (the first apartment) of the heavenly Sanctuary has now been opened to us; for the earthly tabernacle was only a figure of what is now being done in heaven.

9:12-14 Christ has entered into the *hagia* (the first apartment) with His own blood for our salvation.

9:15-21 Just as the earthly covenant was based on blood, by His own blood, Christ mediates the new covenant. The ratification of the earthly covenant through the dedication of the people and the tabernacle is explained.

9:22-26 The heavenly Sanctuary can only be purified with blood, and it was provided at His single death.

9:27-28 Paul predicted a future judgment. At His death, Christ bore our sins to heaven. At His Second Coming He will return, having put them away.

10:1-4 In the earthly services, animal blood could not remove sin.

10:5-9 By His obedient life and submissive death, Christ has taken away the earthly and begun the heavenly.

10:10-14 By His sacrifice and heavenly priesthood, we are dedicated; the basis for our salvation is provided.

10:15-17 We are now to enter upon the path of the new covenant of obedience by faith, perfect obedience to

the law of God.

10:18 Because of this, no more sacrificial slayings are necessary.

TIME DATING THE TWO APARTMENTS

Hebrews 9:2. *The Bible reveals that Jesus was in the first apartment of the heavenly Sanctuary in the middle and latter part of the first century A.D. We know this from Paul's statements, in the book of Hebrews, and from John's in the book of Revelation. Daniel predicted that the work within the second apartment would begin in 1844.*

9:2 "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary."

In A.D. 65, Paul writes about Christ in the first apartment—About the year A.D. 65, Paul penned the book of Hebrews. At this time Jesus had been ministering within the first apartment of the heavenly Sanctuary for over thirty years. At that date, Paul repeatedly says that Jesus is in the first apartment (8:2; 9:8, 12, 24, 25; 10:19), using the designation for this room, in Greek, that he gives in Hebrews 9:2.

In A.D. 95, John sees Christ in the first apartment—About the year A.D. 95, John the Revelator penned the book of Revelation. In Revelation 1, he sees Jesus standing by the seven-branched lampstand ("seven candlesticks") which is in the first apartment of the heavenly Sanctuary. In chapter 4, he describes that, in vision, he sees "a door opened in heaven" (Rev 4:1). Gazing within, he once again sees more of the activity in the first apartment (the "seven lamps of fire burning before the throne" (Rev 4:5). Later, he sees the Angel of the Covenant, Christ, offering incense "with the prayers of all saints upon the golden altar which was before the throne"

(Rev 8:3)—another article of furniture within the first apartment. In 95 A.D., John is viewing Jesus within the first apartment as He ministers on behalf of His faithful ones before the presence of the Ancient of Days (Rev 4:2).

Christ with the Father in the first apartment—

Some say that Jesus could not have been in the first apartment for eighteen centuries; for He would, all that time, have been separated from the Father. But, in the Revelation, John saw Christ ministering amid the seven candlesticks and the golden altar of incense before the throne of the One who sat upon it while those gathered around sang praises to the One upon the throne and to the Lamb (which was seen before the historical fulfillment of the unloosening of the Seven Seals: Rev 4:2, 5, 8-10; 5:7, 9 and the time of the sounding of the First Trumpet, in Rev 8:2-4).

After the 1260 years of papal oppression of the two witnesses and God's people, John again beholds the Temple of God opened, but now revealing the Law of God and the Sabbath. The ministry of Christ within the most holy place of the Sanctuary in heaven would, at that time, have begun (Rev 11:19).

For an encouraging view of this, read *Great Controversy*, 414:3-415:1, 433:1-435:1, and onward. Also *Early Writings*, 32:1-33:1 and 42:1-2. A description of the actual movement of the Father and the Son from the first to the second apartment is in *Early Writings*, 54-56.

In prophetic vision, John sees the second apartment later opened—Then John, in vision, is taken down through the stream of time; in Revelation 10, he is shown an event which we believe to have transpired in 1844.

After this, in Revelation 11, he tells us, "The Temple of God was opened" (Rev 11:19). Now John beholds the second veil withdrawn; and, within, for the first time, he

beholds “the ark of His testament” within the holy of holies.

Summary—Paul tells us that Jesus was in the first apartment in his day (9:8; 12, 24, 26). He also tells us that Jesus was in the presence of the Father (9:24). John saw Him within this first apartment before that throne (Rev 4, 5, and 8). For eighteen hundred years men could approach that throne of grace (4:4-16), and we today may do the same.

In fulfillment of Bible prophecy, in the fall of 1844, Jesus and the Father went within the second apartment to complete the application of the atonement on our behalf. In Daniel 7:9, thrones were “cast down” (actually “placed” or “repositioned”) and the judgment began (Dan 7:10), as the Son of man came before the Father (Dan 7:13). Because the judgment shall sit (Dan 7:26) soon after, the dominion of the little horn and the power of Satan in this world will forever be destroyed (Dan 7:14, 26) and the end of this world as we know it shall come (Dan 7:18, 22, 27). No longer will the sanctuary and the host be trodden underfoot (Dan 8:13-14); for the 2300 year prophecy will be concluded in the cleansing of the Sanctuary (Dan 8:14).

HAGIA IS THE FIRST APARTMENT

Hebrews 9:2. The Greek word *hagia* (the plural of *hagion*) is the name for the first apartment of the heavenly sanctuary in the book of Hebrews. Because it is one of the very most important words in the entire book of Hebrews, it deserves special attention. It tells us where Jesus was in heaven after His ascension.

9:2 “For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the *hagia*.”

“The first . . . which is called *hagia*” (*he prote . . . hetis legetai hagia*).

Introduction—As we come to the study of Hebrews, chapter 9, we must remember that Paul did not write this book in English. It was penned in Greek. As men have later translated it into English, they have done so on the basis of their own understanding of the heavenly Sanctuary, which generally has been very little. So when they read in the Greek that Jesus went to heaven and entered the *hagia*, they have had to decide how to translate it.

The King James translators rendered the word in English in several different ways:

Hebrews 8:2 - “the sanctuary.” 9:2 - “the sanctuary.”
 9:8 - “the holiest of all.” 9:12 - “the holy place.” 9:24 -
 “the holy places.” 9:25 - “the holy place.” 10:19 - “the
 holiest.” 13:11 - “the sanctuary.”

But do not therefore think that most translation teams translated *hagia* incorrectly. In 1981, when the present author did his detailed research into Hebrews and *hagia*, he compiled a chart of how 38 Bible versions apply it in the eight places in which it occurs in Hebrews.

Incorrect in nine translations—He discovered that only nine translations out of thirty-eight give “holy of holies,” “holiest,” or “most holy place” for *hagia* in one or more of the eight verses in which it occurs in Hebrews (8:2; 9:2, 8, 12, 24, 25; 10:19; 13:11). Here are these nine versions: *King James Version* (1611)”; Gerrit Verkuyl’s *Modern Language Bible* (also called the *Berkeley Version*, 1945, Verkuyl edited the entire Bible translation, but he himself translated the New Testament portion); Charles Williams’ *New Testament in Plain English* (1952); *Amplified Version* (1958); J.B. Phillip’s *New Testament in Modern English* (1958); *Today’s English Version* (1966); Kenneth Taylor’s *The Living Bible*

(1967); William Barclay's *Barclay's New Testament* (1969); *New International Bible* (1973).

It is an intriguing fact that the one modern version which liberals quote the most frequently, the *New International Version*, is one of the very few which always translates *hagia* in Hebrews as applying to the second apartment. Indeed, the fact that the NIV so translates the word is held up as a proof that Jesus must have gone into the second apartment when He ascended to heaven in A.D. 31.

Correct in 29 versions—Here are the 29 versions which correctly translate *ta hagia* in the book of Hebrews:

Murdoch (1855); Noyes (1869); Sawyer (1891); Rotherham's *Emphasized Bible* (1895); Young (1898); *English Revised* (1881) Coptic (1898-1905, translated from the Egyptian Coptic); *Twentieth Century New Testament* (1902); Weymouth (1903); *American Standard Version* (1901, originally called the *American Revised Version*); Fenton's *New Testament in Modern English* (1919); Moffett (1922); Ballantine's *Riverside New Testament* (1934); Lamsa (1940, translated from the Aramaic); *Basic English* (1941); *Confraternity* (1941); Goodspeed (1943); Knox (1944); *Revised Standard Version* (1946); Spencer (1946); Lattey's *Westminster Version* (1947); *New World Translation* (1950); *British Authorized*, also known as *Translator's New Testament* (1973); *New American Standard Bible* (1960); *New English Bible* (1961); Beck (1963); *Jerusalem Bible* (1966); Byington's *Bible in Living English* (1972); and Estes (1973).

Thus we see that only nine translations out of a total of thirty-eight incorrectly translate *hagia* as "holy of holies," "holiest," or "most holy place" in one or more of these passages: 8:2; 9:2, 8, 12, 24, 25; 10:19; or 13:11.

Why did the 29 translate it correctly? They recognized the obvious set of definitions given in the first few verses of Hebrews 9.

An extremely important word—The correct translation of *ta hagia* is key to an understanding of where Christ our High Priest was, after He ascended to heaven in A.D. 31. Was it the “holy place” or was it the “most holy place”?

In order to show you how pivotal these eight verses are, here they are—as quoted in the KJV. In each instance, the word or phrase in italics is *hagia*, which should correctly be translated “holy place” (“first apartment”), not “most holy place” or “holiest” (“second apartment”):

8:2 “A minister of the *sanctuary*, and of the true Tabernacle, which the Lord pitched, and not man.”

9:2 “For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the *sanctuary*.”

[*Hebrews 9:2 is the definition verse*, defining *ta hagia* as meaning the “holy place” (“first apartment”). The following verse (9:3) defines the phrase Paul uses for “most holy place” (“second apartment”), which is *hagia hagiOn*. (The present author’s use of “*hagiOn*” here, instead of “*hagion*,” will be explained shortly.)]

9:8 “The Holy Ghost this signifying, that the way into the *holiest of all* was not yet made manifest while as the first tabernacle was yet standing.”

9:12 “Neither by the blood of goats and calves, but by His own blood He entered in once into the *holy place*, having obtained eternal redemption for us.”

9:24 “For Christ is not entered into the *holy places* made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

9:25 “Nor yet that He should offer Himself often, as the high priest entereth into the *holy place* every year with blood of others.”

10:19 “Having therefore, brethren, boldness to enter into the *holiest* by the blood of Jesus.”

13:11 “For the bodies of those beasts, whose blood is brought into the *sanctuary* by the high priest for sin, are burned without the camp.”

For the past 2,000 years, it is only by mistranslating *ta hagia* that Jesus can be placed in the second apartment in the book of Hebrews.

More about the Greek of this word—At this point, it would be helpful to better understand this Greek word.

Hagion is the neuter form of *hagios* and means “holy (place).” Its plural is *hagia*. *Hagia* occurs eight times in the book of Hebrews and is translated in the KJV as “sanctuary” in 8:2, 9:2, and 13:11; as “holy place” in 9:25; as “holy places” in 9:24; as “holiest” in 10:19; and as “holiest of all” in 9:8. Thus, this one Greek word is translated five different ways in the KJV of those eight texts—three times as “sanctuary; twice as “holy place”; and once each as “holy places,” holiest,” and “holiest of all.”

It should also be mentioned that the Greeks used a backward apostrophe to indicate the “h” sound. That is why, in Greek characters, *hagion* is written ‘*agion*. *Ta* is “the”; *hagia* is “holy” in the plural. “Places” is inferred by the Greek reader. So *ta hagia* literally means “the holy places.” We will learn below that, by Paul’s carefully explained definition, it means the first apartment.

A careful progression of truth—Only by Scripture can we understand Scripture. The book of Hebrews is a very carefully arranged book. As we read it we see that Paul gradually develops his points. In chapter 7, he establishes that Jesus is a priest. In chapter 8, for the

first time he mentions that Jesus has a Sanctuary of His own in heaven in which He ministers (8:1-5). Paul then explains that this Sanctuary ministry is based on a Covenant of Fatherhood, on God's part, and Obedience by Faith on our part (8:6-13; note verse 10).

Then Paul comes to chapter 9. He recognizes that the time has come for him to define his terms. There must be no confusion in the minds of his readers as to what he is talking about. In 9:1-3, Paul describes the sanctuary and its two apartments and furnishings—and *he defines the key terms*. What are those key terms? “sanctuary,” “first apartment,” “second apartment,” and “veil.”

Paul's definition list—In chapter 9, verse 1, he gives us the Greek word he uses in the book of Hebrews for the “sanctuary” as a whole, the entire structure. He uses *hagion*, which means “holy” in the singular.

9:1 “Then verily the first covenant had also ordinances of divine service, and a worldly *hagion*.”

In verse 2, he gives us the Greek word he uses in Hebrews for the “first apartment” (“holy place”). He uses *hagia* (literally, “holies”). Now this is a strange usage, but it is the one Paul uses; for he places the word in the plural, not “holy” (meaning “holy place”) but “holies” (meaning “holy places”).

9:2 “For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the *hagia*.”

Then, in verse 3, he gives us the Greek word he uses in Hebrews for the “second apartment” (“Holiest of all”). He uses *hagia hagiOn* (literally, “Holiest of all”).

This is also a strange usage, but it is consistent with his pattern in 9:2. He places both words in the plural: not “holy of holies,” but “holies of holies.”

9:3 “And after the second veil, the tabernacle which

is called the *hagia hagiOn*.”

[In Greek, there are two different “o’s.” I have placed a large “O,” in “*hagiOn*,” to represent the omega, which is different than the omicron. (The omicron is a short-sounding “o” while the omega is a long-sounding “o.”). *Hagion*, in 9:1, is in the nominative singular and means “holy.” But *hagiOn* in 9:2, with its omega, is in the genitive plural and means “of holies.” Transliterated into English, *hagion* and *hagiOn* may appear identical, but they have very different meanings.]

Now, let us review what we have discovered in Paul’s *definition list* of the structure and its apartments: This is the ordinary way that these words would be written in the Greek: “holies” (“holy places”) for the sanctuary as a whole; “holy” (“holy place”) for the first apartment, and “holy of holies” for the second apartment.

But Paul does something different: He uses *the singular* (“holy,” “holy place”) for the sanctuary as a whole—and he uses *the plural* for each apartment! He uses the plural “holies” (“holies places”) for the first apartment, and he uses the plural “holies of holies” for the second apartment.

Regardless of whether we can ascertain his reasons for doing so, we must obviously use the definitions that Paul provides us with. We cannot ignore what he tells us and invent our own.

Why did Paul do this?—Why did Paul use this strange system? We may never know until heaven why he chose that pattern, but here are several possibilities:

(1) Paul was thoroughly acquainted with the Old Testament writings. Everyone agrees with this. In fact, it is because of the comprehensiveness of his presentation in the book of Hebrews, that so many Biblical scholars believe Paul was the author of the book of Hebrews. (We, of course, have confirmation because he is identified as

the author eight times in *Great Controversy*, 413-421.)

Because of his knowledge, Paul knew that, in the Greek Septuagint of the Old Testament (widely used in Paul's time), "holy place" almost always refers to the first apartment; yet there was that one remarkable exception: when Moses wrote Leviticus 16, he consistently called the second apartment the "holy place." Here is an example: "the holy place, the one which is within the veil before the mercy seat, which is upon the ark" (Lev 16:2). Throughout that chapter, the second apartment was called the "holy place." To our knowledge, Moses never did this anywhere else—and none of the other Old Testament writers ever did either.

Paul, realizing that oddity, might have thought that, *if in the book of Hebrews he had used the term, "holy place," some of his readers might think that, in view of Leviticus 16, Paul was referring to the second apartment.* So he gave each apartment a unique name in 9:2-3, that there might be no doubt as to his message.

(2) Another oddity that Paul probably knew about was Numbers 18:10. *Hagion topon* ("holy place") was normally used in the Greek of the Old and New Testament to indicate the outer court. But in Numbers 18:10, something very different occurred: Although referring to the outer court, the Greek phrase lacks the *topon*, and instead has the phrasing for the second apartment. In the Greek, it has a double plural: "Holies of Holies (place)"—even though the outer court is referred to.

Paul wanted a consistent pattern in the book of Hebrews, which could not be misunderstood because of the oddities in the Old Testament.

(3) It was in 6:19, that Paul first started speaking about the place in heaven where Jesus was. Perhaps he wanted to disguise the identity of that location until he had better built his case for the priesthood of Christ

(which he did in chapters 7 and 8). It would not be until chapter 9 that he would be ready to give his definition of terms.

(4) There may be yet another reason why Paul used an abundance of plurality to describe the two apartments.

In Paul's visions of heaven he saw wondrous things (read AA 159:2). He may have seen within the heavenly Sanctuary. We know, from Scripture, that the earthly is an exact copy of this heavenly original (Ex 25:9, 40; Heb 9:9, 23; 8:5; 9:24); yet the heavenly is magnificently larger, more spacious, and dramatically beautiful! Another person who also saw the heavenly Sanctuary wrote about its vast, resplendent, and glorious beauty (*Great Controversy*, 414:1-2). We know that John, in vision, also saw that glorious structure (*Great Controversy*, 414:3-415:1).

Paul may have wanted to dramatically emphasize the spacious glory of each of its two apartments, by the use of the terms he used for them.

Paul's heart was in heaven and his thoughts were there as he wrote Hebrews; he was about to tell us, in 9:6-7, of the two distinctive services in each of the apartments of the earthly—that foreshadowed His work in the heavenly. As if already in that world of eternal light, he wrote in 9:2-3 of “holy places” and “Holiest of all,” as his thoughts impatiently crowded toward the Sanctuary of that better land.

Beloved Paul, who had seen his Saviour in glory, occupied his earthly days in turning men's eyes toward the radiance of the heavenly.

May our lives be as rich and full and devoted as was his. And may our view of our High Priest have as transforming an effect on our lives as Paul's view had on his.

(5) As mentioned earlier, Paul may also have been

concerned that another source of possible confusion for some of his readers might be his use of the word, “veil.” Paul well-knew that there were two of them in the earthly sanctuary; and the Greek language, which he used, did not have two different words for “sanctuary veil,” as did the Hebrew. So, in his list of definitions, he was careful to define the veil before the second apartment as the “second veil.”

The entire book of Hebrews reveals a carefully thought-out plan. Paul’s use of *hagia* was no exception.

Special note—Because the word, *hagia*, as applied to the first apartment in the book of Hebrews is so important, the following data is provided. It is heavily abbreviated from the present author’s *Biblical Sanctuary*. You may want to skip over it and go on to the next major study in this book.

Hagion and hagia in the English concordances—Several individuals have written to the present author, saying that they, or their pastors, cannot locate *hagia* in *Strong’s Exhaustive Concordance* or *Young’s Analytical Concordance*. Why is it not there?

In many foreign and ancient languages, words change their spelling in accordance with the way they are used in different sentences. Verbs are conjugated and nouns, pronouns, and adjectives are declined. These conjugations and declensions can be quite lengthy at times. The complete Hebrew verb conjugation would fill, in small print, one 11 x 17 inch page. Those who have studied ancient or foreign languages will readily understand what is involved here. So when we speak about *Koine Greek* words (the language used by New Testament writers), we find ourselves dealing with conjugated and declined words. *Hagion* is an example of this. Because it is a Greek adjective, it can have several different spellings, according to whether it might be singular or plural—

nominative, genitive, dative, or accusative, and so forth. A grammarian would say that it can be “declined.” But in the back of *Strong’s* and *Young’s Analytical Concordances*, you will only find *Hagion* (singular) listed. You are not going to find *Hagia* (plural) listed anywhere. This is because all Greek and Hebrew nouns and adjectives are only listed in these English concordances, in their nominative singular form; verbs are listed by their first person singular form.

Strong’s and *Young’s* will tell you that *hagion* means “sacred things” and *hagios* means “saints.” We are thankful for *Strong’s* and *Young’s Concordances*. But they are limited in the amount of information they can provide us with. Most of their space is allocated to translations of words given in the KJV, and nothing else.

Hagia in the Septuagint—Some modernists claim that the plural of *hagion* (*hagia*) is translated in the Septuagint as the second apartment. (The Septuagint, a Greek translation, is the oldest translation of the Hebrew Old Testament.) However, a careful study of the Septuagint reveals that the claim is untrue. *Hagia* is not translated as “most holy place” in the Old Testament.

Another claim is that *hagion*, the singular of *hagia*, is consistently used for the second apartment in the Septuagint. That also is untrue. The Greek phrase normally used for the second apartment in Moses’ writings is *hagion hagiOn*, which means “holy of holies.” The exception to this is the abbreviated pattern we have already mentioned, that Moses used in one chapter, Leviticus 16.

(The Septuagint was translated in a somewhat disconnected fashion by various Jews over a period of about 150 years; we have reason to believe it was completed about the year 100 B.C. In comparison, Malachi, the

last Old Testament writer, penned his book about the year 425-400 B.C. and Jesus was born in 4 B.C.)

Nearly always, in the Septuagint, *hagion* (“holy (place)”) is the word for the “first apartment” and *hagia* (holy (places))” is the word for “sanctuary.” An exception is Leviticus 16, mentioned earlier, which has *hagion* (“holy (place)”) for the second apartment!

A different phrase, *hagion topon* (“holy place”)—with the “place” written out—is used in Exodus 29:30-31; Leviticus 7:6; 10:13, 17-18; and 14:13, to indicate the outer court or an area of it, probably near the altar of burnt offering. Carefully read Lev 10:12-14, and you will see this. In every case, that we can locate, throughout the Greek Old Testament, in which *topos* is connected with *hagion* (with the exception of Numbers 18:10, mentioned earlier), the first or second apartment is not referred to. In the New Testament, the same phrase occurs for the outer court in Acts 21:28.

The Hebrew and Greek of *hagion* and *hagia* in the Pentateuch—The Pentateuch is the first five books of the Bible. *Qodesh* is the Hebrew root word for “sanctuary [the entire structure], “holy (place)” [first apartment], “holy of holies (places)” [second apartment], and “holy place” [the outer court; note that it includes “place”].

(It is important to remember that in the Old Testament the Hebrew is the original and the Greek is only a translation, and not always an accurate one at that. In the New Testament the Greek is the original and other language versions, such as the Latin and the English are but translations, and again not always accurate to the original.)

Hagion and its plural *hagia* are used in the Greek Septuagint, where the word, *qodesh*, is found in the original Hebrew. *Qodesh* is the Hebrew word for “holy,” with a root meaning of “apartness or sacredness,” and is used

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in the Old Testament to indicate the holiness of God, the sanctuary and all of its parts, the Sabbath, and certain other dedicated things.

Qodesh is first found in Exodus 3:5, which explains that it is the presence of God which makes something holy.

Exodus 26:33 is the first time in the Bible in which the first and second apartments are named; it introduces a standard name pattern for describing each of them. In nearly every instance, *qodesh* (“holy (place)”) is the Hebrew word for the “first apartment” and *qodesh haq-qodashim* (“holy of holies”) is the word for the “second apartment.”

OTHER WORDS FOR SANCTUARY IN HEBREWS

Hebrews 9:2. In the book of Hebrews, there is a Greek word for “sanctuary” and another for “tabernacle.”

9:2 “For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.”

We have already mentioned that Paul gives us *hagia* for the “first apartment.” This word is defined in Hebrews 9:2 and used in 8:2; 9:8, 12, 24, 25; 10:19; and 13:11. *Hagia hagion* is defined in 9:3 as the “holy of holies” or “most holy.” *Hagion* is Paul’s word for “sanctuary,” as in 9:1.

There is also another Greek word for “sanctuary” in Hebrews. It is *skene* (“tabernacle;” from the root word for “tent”), and is found in Hebrews 8:2, 5; 9:2, 6, 8, 11, 21; 11:9; and 13:10.

(The usual Hebrew word for “tabernacle” is *ohel*, which means “tent.” The Septuagint translates it by *skene* and *skenoma*, both meaning “tent,” or *oikos*, which means “house.”)

Two other words, *naos* and *hieron*, which do not appear in the book of Hebrews, are used elsewhere in the New Testament. Both words are variously used for the earthly Temple at Jerusalem, the body temple, the New Jerusalem Temple, and pagan temples.

THE DAY OF ATONEMENT IN HEBREWS

Hebrews 9:5. Is the day of atonement service ever mentioned in the book of Hebrews?

9:5 “And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.”

The critics tell us there are nine places in Hebrews where the day of atonement is mentioned, thus proving that Christ went directly to the second apartment at His ascension. Here are the nine to which they direct our attention:

Hebrews 5:3—This is said to be an allusion to the day of atonement service; for, on that day, the priest had to offer sacrifices for himself as well as for the people.

But, under the section dealing with the transfer of sin, mentioned earlier, detailed information was provided showing that, every day in the daily service, the priest not only offered individual sacrifices for the people but also for himself. This was due to the fact that the priest ate part of some of the sacrifices, thus transferring sin in type to himself. Before the sun went down, he had to offer a sacrifice for himself, to transfer that sin to the sanctuary.

Hebrews 7:26-27—This same argument is cited here (that the priest offered sacrifices both for himself and the people only on the day of atonement). But, in 7:27, it is specifically stated that this was done in the “daily” service. Paul is citing this as an example of something regularly done in the daily.

Hebrews 9:5—This is said to be a strong statement showing the day of atonement in Hebrews. But the verse is merely a description of the contents of the second apartment of the earthly tabernacle. Nothing is said about the day of atonement, or when, in the antitype, it would take place.

Hebrews 9:6-7—It is said that this verse proves that Hebrews is all about the day of atonement. But, in the ongoing description of both apartments, it is merely stating what occurs within it. There is no hint anywhere in Hebrews that Christ was actually in the second apartment when Paul wrote Hebrews.

Hebrews 9:8—It is said that the “first tabernacle,” mentioned here, is the one on earth; the “holiest” that took its place is the second apartment. But we have already learned that the word here, *ta hagia*, means “first apartment.”

Hebrews 9:13—It is said that this refers to the red heifer ceremony, and that Maimonides (a Jewish writer) said that a red heifer was offered twice during the seven days preceding the day of atonement. But there is no connection, anywhere in the Bible, between the red heifer ceremony and the day of atonement. It was just one of the sacrifices offered at various times throughout the year.

Hebrews 9:27-28—It is said that, because tradition says that the people anxiously awaited the return of the high priest from the most holy place on the day of atonement, therefore these verses are supposed to be talking about the day of atonement. But it is difficult to see any connection here.

Hebrews 10:1-4—It is said that this passage proves that Christ was in the second apartment, because of the phrase, “year after year.” But the verse is obviously referring to Paul’s repeated argument that the yearly cycle of

daily and yearly priestly ministry on earth could accomplish nothing.

Hebrews 13:10-11—It is said that, because the carcasses of the bullock and the Lord's goat were burned outside the camp on the day of atonement (Lev 16:27), therefore these verses refer to that day. But the procedure was also followed for some of the sin offerings, offered each day throughout the year (Ex 29:14; Lev 4:12; 8:17; 9:11).

It appears that desperation is the cause of these various attempts to find the day of atonement in the book of Hebrews. It is just not there.

IT IS NOT TIME NOW

Hebrews 9:5. The first century A.D. was not the time to explain the ministry within the most holy place.

9:5 “And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.”

“It is not time now” (*ouk estin nun*). The theme of Jesus as our High Priest “in the holiest of all” in heaven is a common one, for the KJV has been read for over 390 years. But as we are discovering, “holiest of all” is not in the Greek of any passage in the book of Hebrews. “Holiest of all” appears in 9:8, and “holiest” in 10:19 of the KJV. But, in the Greek of those passages, the phrases are not to be found. Instead, *hagia* is the Greek word which is used, and 9:2 explains that the word means the first apartment of the sanctuary.

Where is the second apartment?—So where do we find the most holy place in the book of Hebrews? Only in two passages:

(1) In Hebrews 9:2-5, the contents of the earthly sanctuary are discussed; and, in verses 3-5, the apartment

itself is called by the name, *hagia hagiOn*, which, by Paul's definition, means "holies of holies."

(2) In Hebrews 9:7, the services within the second apartment of the earthly tabernacle are discussed. In 9:8, Paul begins the next section of Hebrews, in which the ministry of Christ in the *hagia* (first apartment) is discussed.

Why are we not told more?—Why is not more told us about the most holy place in the book of Hebrews? The fact is that *nothing* is directly told us about the *heavenly* most holy place anywhere in the book of Hebrews! Hebrews 9:3-5 and 9:7 are only speaking about the typical services in the Old Testament tabernacle. God guided that those four verses were included; otherwise we would be at the mercy of those who today claim that *hagia* means "second apartment," "most holy place," "heaven and no sanctuary at all," or some other such application.

Not time to tell them—But again, why are we not told about the most holy place of the heavenly Sanctuary in the book of Hebrews? The answer is simple enough: *It was not the time to tell God's people about it.* It was not present truth for that generation and that age. Long centuries must pass before Jesus would enter the antitypical most holy place; if you are a student of church history, you will know that God's faithful ones during those ages had enough to do to carry on through life till their too-frequent martyrdom ended it, without having to concern themselves about all the details of final events later on.

It was not time to tell them then. Only thirty years before, Christ had entered the first apartment of the heavenly Sanctuary, and He would continue His ministry there for nearly eighteen more centuries. The first apartment ministry of Christ was all the truth they

needed to understand in A.D. 65. That was the truth that Paul gave them in the book of Hebrews. Repeatedly, he directed their attention to the *hagia* where Jesus had entered ahead of them (9:12). Their sight was to be focused on the *hagia*, so they would have boldness to enter it (10:19). The way into it had not been made manifest before, but now through the Holy Spirit it was (9:8) evident. They must enter and draw near to Jesus for the sprinkling and washing of dedication (10:19-22).

Paul told them it was not time—Did you know that Paul actually told them it was not time to explain to them the deeper facts about the most holy place? Consider this:

After briefly mentioning the furnishings in the second apartment (9:3-5) and giving a passing reference to the work done within the most holy place in 9:7, then Paul halts this description with the words, *peri hon ouk estin nun legein kata meros*.

Translated, it reads thusly: “Concerning (*peri*) which (*hon*) it is not time (*ouk estin*) now (*nun*) to speak (*legein*) in detail (*kata meros*).” This passage can also be translated, “This is not the time now to speak about this in detail.”

Ouk estin means literally, “not it-is,” and is always written in this manner—with the “not” before the “it is.” “We know by the pattern of the Greek here that the word, ‘time,’ is to be understood. This is a Greek idiom. It was a frequent ellipsis-type of idiom (elliptical idiom) in the *Koine Greek* of the first century.

It was not time to tell them then. So, under the inspiration of the Holy Spirit, Paul closed his description of the wondrous things within the most holy place by commenting, “Concerning which, it is not time now to speak in detail.”

Does Paul ever say anymore about the second

apartment?—Consider 9:27-28. Paul has concluded the main part of his in-depth study, and he mentions in closing that there will be a later judgment, to be followed by the Second Advent of Christ.

HAS STANDING

Hebrews 9:8. Does this verse mean that Christ could not enter the heavenly Sanctuary until the earthly Temple was destroyed?

9:8 “The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.”

“While as yet the first tabernacle was yet standing” is given us in the KJV. This would indicate that the antitypical Sanctuary in heaven could not begin operation as long as the one on earth still stood. We know that the Temple at Jerusalem “stood” until 70 A.D., which was about thirty-nine years after the death of Christ and about three years after the death of Paul.

Explained by the original Greek—The original language of this passage clarifies the difficulty. ‘While the first tabernacle *having standing*’ (*echoustes stasin*) is what it says in the Greek (*eti tes protes skenes echoustes stasin*). It was not the existence of the earthly structure that mattered as far as God was concerned, it was its position or use. As long as the earthly sanctuary retained its standing or divinely appointed status in the view of Heaven, it continued to serve its intended role. But when the antitype came, the type no longer had significance in the eyes of the Watcher and the Holy One. In A.D. 31, when Christ died on Calvary, that time had come; and it was no longer God’s house. It was their house, and it was left unto them desolate.

GOOD THINGS TO COME

Hebrews 9:11. Good things came when Christ

entered the Sanctuary in heaven and began His Ministry on our behalf. More good things are yet to come.

9:11 “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.”

Christ’s appearance within the Sanctuary in heaven signals the beginning of “good things to come” (9:11). Some Greek manuscripts read “good things which have come,” but the generally preferred reading is the one that indicates a present and future fulfillment rather than a past one. The parallel verse in 10:1 has the present/future phrasing, “of good things to come”—without any variant Greek reading for “good things which have come.”

Blessings poured out—“Good things to come” as a consequence of His ever-present ministry result in enabling us to taste the good things of the Word of God (6:5), an encouragement to love and good works (10:24), a doing of good deeds (13:16) and a perfection in those good works (13:21), so that we shall have a good conscience (13:18).

The earthly type was but a shadow of good things to come (10:1), but the antitype is now bringing to us those good things to come (9:11).

Now available and more to come—When Christ entered the heavenly Sanctuary, “good things to come” became ours—the “good things” that we could receive within the first apartment Ministry. But just as Paul tells us, there are yet “good things to come.” Not all of these things are to be received now; some are yet to come. Jesus’ entry into the most holy place in 1844, as predicted long before by Daniel, will bring the fullness of good things to come. It will bring the cleansing of the Sanctuary and usher in an eternity with Jesus at His return. “God having some better thing for us, that they without us should

not be made perfect.” Hebrews 11:40.

ONE TIME

Hebrews 9:12. How “one time” and “once for all time” are used in Hebrews.

9:12 “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place.”

Contrary to what some suggest, the word, “once,” in Hebrews does not negate any aspect of our historic belief in regard to the Sanctuary message.

One time—*Hapax* means “one time,” and is used in 6:4; 9:26-28; 10:2; and 12:26-27.

Once for all—*Ephapax* means “once for all time,” and is used in 7:27; 9:12; and 10:18. *Ephapax* is an intensified or strengthened form of *hapax* and means a definite “once,” “once for all time,” “definitely just once,” or “one time only.”

By Christ’s one death (9:26, 28; 7:27), He was able to enter once into the first apartment of the heavenly Sanctuary (9:12). The judgment will come later (9:27); then Christ will return (9:28).

Some things have only happened once. But they are very important things. If they had not occurred at all, our present lives would be miserable, and all future life would be impossible.

HAVING FOUND REDEMPTION

Hebrews 9:12. What does “having obtained” mean in this verse.

9:12 “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.”

Eureka!—“By His own blood He entered in once into the *hagia*, having obtained eternal redemption for us.”

In the Greek, it is “having found eternal redemption for us.” *Heuramenos*, “having found,” comes from *heurisko*, “to find,” from which our word, “eureka,” (“I have found it!”) is derived,

Heurisko, “to find,” means “to find by inquiry, to discover, or to learn” in Luke 19:48, John 18:38; 19:4, 6; Acts 4:21; 13:28; Romans 7:10 and similar passages.

Did Christ find the redemption at His death? Or did He find it upon His entrance into the first apartment as He began His Ministry on our behalf? This text does not tell us. If He found it within the Sanctuary above, then there is no difficulty with other passages in Hebrews and elsewhere. If He found it at Calvary (which we believe is what happened), that does not mean He applied it there. To find something and to make use of it or apply it for the specified purpose are two different matters. It is one thing to find a dollar, but another to apply it to a bill that must be met. The two need not come at the same time.

Christ found it at Calvary and immediately entered the heavenly Sanctuary, to apply it on our behalf.

THE BLOOD OF BULLS AND GOATS

Hebrews 9:12-14. The “blood of bulls and goats” in 9:13 and 10:4 does not prove a second apartment work in Hebrews.

9:13-14 “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ.”

Because the “blood of bulls and goats” (*haima tauron kai tragon*) is mentioned in Hebrews 9:13 and 10:4, some say it refers to the service within the second apartment, because bull and goat blood was only shed on the day of atonement. *Is it true that the blood of those two*

animals was used in the Day of Atonement service—and not in the daily services?

Paul's use of the term—In 9:13 in the Greek, it is “blood of goats and bulls”; and, in 10:4, it is “blood of bulls and goats.” Another text the critics do not mention is Hebrews 9:19; it mentions the sprinkling of the people by Moses with “the blood of calves and of goats,” which occurred before the sanctuary was built.

Referring back to Exodus 24:5, we learn that it was only the blood of oxen that was used. But Paul, in speaking of it as calf and goat blood, may here be showing his intention of using the flat term, “blood of cattle and goats,” for the Old Testament typical offerings. We know that he repeatedly mentions their insufficiency, in comparison with the precious blood of Jesus. So “blood of bulls and goats” may just be a convenient phrase.

BULL AND GOAT BLOOD IN THE FIRST APARTMENT SERVICES

Hebrews 9:12-14. The “blood of bulls and goats,” mentioned in 9:13 and 10:4, refers to the sacrifices offered in the earthly first apartment ministry.

When was bull and goat blood used?—But the question remains: Was bull and goat blood only used in the yearly day of atonement services, but not in the daily services?

The blood of a bull was used in the day of atonement service. This blood was for the sins of Aaron himself, as the officiating high priest. Also this was standard procedure all year long.

However, it was also used in the daily service for the sin offering (Lev 4:3), which was the primary offering to remove sin from the people throughout the year. In addition, it was used for the consecration of the priests and the people (Lev 8 and 9).

In the day of atonement (second apartment) service, this offering on behalf of Aaron seems only to have included bull blood (Lev 16:3, 6, 11). The bull blood was a sin offering for Aaron himself (Lev 16:6, 11); but the ram, as a burnt offering, may have been for the people as well as himself (Lev 16:5; also compare 9:2).

In the yearly service, Leviticus 16 specifically mentions a bull, for a sin offering for the priest; a ram for the congregation, for a burnt offering; and two goats for a sin offering (Lev 16:3, 5). In the daily, the person could choose a bull or a goat for a burnt offering (Lev 1:2-3, 5, 10). For the daily sin offering, the sacrifice for the people as a whole was a bull and for individuals it was a kid of the goats (Lev 4:27-28).

Plural, not singular—It is thus clear that the mention of the “blood of bulls” does not prove a second apartment ministry of Christ in Hebrews 9. Blood of “bulls”—in the plural—is to be found in the daily service; but on the day of atonement only one (singular) such offering was made: “one bull and goat,” not plural “bulls and goats.”

The best way Paul could summarize the typical offerings in the earthly sanctuary was the “blood of bulls and goats,” in contrast with the blood of Christ that was taken into the heavenly. So “goat blood,” in Hebrews 9, does not prove a second apartment entrance of Christ in A.D. 31.

Conclusion—Critics say that “bull and goat blood,” in Hebrews 9:13 and 10:4, proves a completed second apartment ministry by Jesus in the Sanctuary in heaven at the time of His ascension to heaven in A.D. 31. But we have just observed that it was also the most frequent animal blood used in the daily service as well. Therefore, “bull and goat blood” in Hebrews 9:13 and 10:4 proves nothing.

**BULL AND GOAT BLOOD
IN THE INITIAL DEDICATION SERVICE**

Hebrews 9:12-13, 18; 10:20. *“Bull and goat blood” was also used in the initial dedication of the earthly tabernacle. In the antitype, Christ initially dedicated the heavenly Sanctuary with His own blood, not with the blood of bulls and goats.*

The blood used in the typical dedication service—Bull and goat blood was used in the initial dedication of the tabernacle (Leviticus 9:4, 18). In the antitype, Christ initially dedicated the heavenly Sanctuary before He began ministering in the first apartment. The blood of “bulls and goats” (plural) is mentioned in Hebrews 9:12-13, 19. The initial tabernacle dedication included not only the sacrifice of a bull and goat, but the follow-up dedication of the people included another bull and goat sacrifice. After that, the first apartment services began, which required more bull and goat blood.

Christ’s blood in the antitypical dedication—Instead of all that, Christ did all the work in the heavenly Sanctuary with His own blood. He “entered in,” not with bull and goat blood,” but with His own blood (9:12-13). He sprinkled blood in the Sanctuary and the people (9:18-23).

This subject is so important that two studies on this initial dedication are needed:

DEDICATE AND INAUGURATE

Hebrews 9:8; 10:20. *The Greek word for “inaugurate” is only used twice in the New Testament: the Old Testament type, in 9:8, and Christ’s antitypical inauguration of the heavenly Sanctuary in 10:20.*

Both in the type (9:19-21) and in the antitype (10:19-22), we are also to come that we may be dedicated into

its ministry on our behalf.

To set apart for its work—The Greek word, *enkainizo* is only found in 9:18 and 10:20. It has a specialized meaning, and signifies an act of dedication combined with an act of initiating or inaugurating something.

The covenant made by Moses with the people was dedicated and inaugurated with blood (9:18). In 9:21, we are told how this was done by sprinkling the people as well as the tabernacle, and all the vessels of the ministry with blood.

THE DEDICATION OF THE SANCTUARY

Hebrews 9:8; 10:20. The dedication of the heavenly Sanctuary was an important 10-day event, which has an abundance of Scriptural support.

The typical dedication—The Jewish historian, Flavius Josephus (born A.D. 37-38 and died near the end of the century), described the siege and destruction of Jerusalem in A.D. 70. He also wrote a commentary on the Old Testament. In it he mentioned that, at the dedication of the tabernacle, Moses sprinked blood on both the tabernacle and all the vessels. In Hebrews 9:21 Paul confirmed this fact. In the Old Testament we are only told of the anointing of the tabernacle with oil, to dedicate it for its ministry (Ex 40:9-11; 30:25-29; Lev 8:10-11).

The antitypical dedication—But the type finally met the antitype and then it vanished away (8:13). After fulfilling the outer court sacrificial system at Calvary (10:12), Jesus ascended to heaven (4:14) and to the antitypical Sanctuary (8:1-2), there to become our High Priest (7:25-26). But first must come a dedication.

Just as Moses “inaugurated” (*enkainizo*) the earthly sanctuary prior to the beginning of its services (9:18-21;

translated “dedicated”), so Christ must “inaugurate” (*enkainizo*) the heavenly Sanctuary prior to beginning His priesthood in the first apartment (10:20; translated “consecrated”). The first refers to the initial dedication of the earthly tabernacle; the second to the initial ceremony in the heavenly.

We are also to be dedicated—Those passages indicate that we too are to be dedicated (*cf.* 1 Peter 2:5, 9; Rev 5:10). Christ our Forerunner (*Prodromos*) has gone ahead of us into the Sanctuary (Heb 6:20); we are to follow as first fruits (Rev 14:4) and also be dedicated (*hagiazo*; Heb 2:12-13; 2:11) as He was before us (Heb 13:12-13; 2:11; 10:29; 10:10; 10:14). *Hagiazo* in 2:11 and 10:14 are in the present tense of the Greek.

Old Testament passages on the dedication—The divinely given pattern for the dedication of the earthly tabernacle will be found in Leviticus 8 and Exodus 29:1-37; 30:26-31. The actual dedication occurred in chapter 9. Exodus 40 tells more about the setting up of the tabernacle, just prior to the dedicatory service.

A similar dedication took place for Solomon’s Temple (2 Chron 5:7 to 6:3; 7:1-3, 9). A third dedication service occurred when the temple was rebuilt after its destruction by Nebuchadnezzar (Ezra 3:8-13; 6:14-22).

Daniel 9:24 predicted when the heavenly Sanctuary would be anointed and dedicated to its work. (“Most holy” in that verse can refer to the dedication of the holy building and its articles of furniture.)

The anointing of Christ for His ministry within the Sanctuary was predicted in Psalm 45:6-7. Paul recognized this fact, by quoting the prediction at the beginning of the book of Hebrews (1:8-9).

Hebrews 9 and the dedication—Significantly, Paul in chapter 9 stated that, when this dedication was completed, the priests could begin doing their work within

the tabernacle (9:6). After mentioning that, he once again reiterated the point that the earthly tabernacle was a figure of what was to be done in the heavenly (9:8-12, 20; cf. 8:5; 10:1-20).

In accordance with the prophecy, the earthly sacrifices ceased at the death of Christ—so the heavenly services could begin (Dan 9:27). While still on earth, Christ “ate the flesh,” by partaking of our fallen nature. He received a baptism of blood for His ministry within the Sanctuary. He was thus prepared to be our great High Priest.

It is significant that so much information is given in Scripture about this initial dedication, prior to the usage of the first apartment. As in the type, so in the antitype, is the message of Hebrews 9.

The chapter is not talking about a ministry by Christ in the second apartment. Indeed, nowhere in Hebrews is Christ’s ministry within the second apartment mentioned; for it had not yet begun.

Hebrews 9 speaks about the dedication of the heavenly Sanctuary in A.D. 31. That dedication would of necessity involve a dedication of the entire heavenly Sanctuary—including both the first and second apartments.

The antitypical fulfillment—In the type, the congregation waited for the priest to come out (Lev 9:23) at the conclusion of the dedication and bless the people (cf. Ex 24:3-8). So in the antitypical fulfillment, Christ went in for the 10-day dedication, while the disciples waited and prayed in the upper room. They had been told to “wait for the promise of the Father” (Acts 1:4) when they would “receive power” for witnessing (Acts 1:8). When Christ came out from the dedication service, He gave the promised blessing to the waiting ones. In type, it was done in Leviticus 9:22-24; 2 Chronicles 5:11 to 6:3; 7:1-3. In the antitype, in Acts 2:1-3 and onward.

Carefully read *Acts of the Apostles*, pp. 38:3-39:1.

During that 10-day wait, the disciples were to make that dedication a personal experience of their own. Hebrews 10:19-20 specifically talks about making that dedication our own. Heaven wants us to receive a dedication akin to the one Christ received:

“Thou lovest righteousness (right doing) and hated lawlessness, therefore God, the God of Thee, hath with oil of gladness anointed Thee above Thy fellows.”—*Hebrews 1:9, Greek*.

For additional information on this, do a word study on the Greek and Hebrew words for “anoint” (sometimes translated “unction” in the New Testament).

In conclusion, the “blood of bulls and goats” in Hebrews 9 does not prove that Christ began the second apartment ministry in A.D. 31.

THE BLOOD OF SPRINKLING

Hebrews 9:13. The sprinkling of blood took place at the initial dedication of the people and the priests, in the daily service and also in the yearly service. So “the sprinkling of blood” does not prove that Christ went to the second apartment in A.D. 31.

9:13 “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh.”

In the book of Hebrews, Paul mentions the sprinkling (*hrantizousa*) of blood (9:13, 19, 21; 10:22; 11:28; 12:24). The only other passage in the New Testament mentioning this is 1 Peter 1:2. There are those who teach that this sprinkled blood applies solely to the day of atonement.

Was there any sprinkling of blood in connection with the daily services? Did it, in type, care for the sin problem in the daily life of the individual?

Sprinkling in both the daily and yearly services—

Yes, there was much sprinkling of blood in the daily service; and the Bible tells us that it was given specifically to deal with the daily sin problem.

A sprinkling of blood regularly occurred throughout the daily service. The blood of many of the sacrifices was sprinkled by the door of the sanctuary, in the outer court, or was taken into the first apartment and there sprinkled on the golden altar of incense and before the second veil.

Such a sprinkling occurred in the burnt offering (Lev 1:5, 11), sin offering (Lev 4:6, 17), trespass offering (Lev 5:9; 7:2), the dedication of Aaron (Ex 29:16, 20-21; Lev 7:2; 8:11, 19, 24, 30), and his sin offering (Lev 9:12, 18).

There was also a sprinkling of the people of God as they were dedicated, when the covenant was ratified (Ex 24:6-8). This sprinkling is referred to in Hebrews 9:18-21.

Finally, there was the day of atonement sprinkling (Lev 16:14-15, 19).

Thus it would be incorrect to say that there was no daily sprinkling of the blood, no daily application of the blood of Christ to the lives of His people.

PURGE YOUR CONSCIENCE

Hebrews 9:14. “Purge” in 9:14 is in the present and not in the past tense. It is now that we must put away sin from our lives and receive the purging of sin.

9:14 “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?”

What the verse actually says—The word for “purge”

in Hebrews 9:14 is *katharizo*, which means “to purge, purify, or clean out.” In the Greek of 9:14, it is in the present, not past, tense. Here is the Greek of this verse: “How much more the blood of Christ (who through the Spirit offered [past tense] Himself [at Calvary] unblemished to God), will [now] clean out [present tense] our conscience from dead doings, so that we may serve the Living God.”

In this verse a contrast is made between the past sacrificial offering at the cross and the present application of the blood from that sacrifice available to us now. Hebrews 9:14 does not teach that our sins were removed from us at Calvary.

Indeed, such a concept would violently disagree with Paul’s repeated warnings in Hebrews, that we must now put away our sins through the help of Christ—and continue to patiently resist them throughout the remainder of our lives. Read chapters 2, 6, and 10:23-13:21.

Here in 9:14, “purge / purify” is spoken of as in the present tense. In 1:3, the same Greek word is also used. Also see the study of “purge” in 1:3 in this book.

GOOD WORKS AND DEAD WORKS

Hebrews 9:14. Good works in Jesus is the solution to bad works by ourselves. There are two kinds of works mentioned in the book of Hebrews. There are good works and there are dead works. Not all “works” are bad works. There are two kinds.

9:14 “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?”

If we will not do good works (*kalon ergon*; Heb 10:24), erelong we shall be deeply involved in dead works (*nekron ergon*; 9:14).

The solution is living in Christ—Our works are sinful works; but the acts done in Christ’s strength, in obedience to His Word, are good works. We are to cease from our works (4:10) and labor to enter into His way of life (4:11). In this way, we shall find rest, godly rest (4:10-11).

Of ourselves, we can do nothing right—Our own works are dead works. They are not covered by the righteousness of Christ. They are part of our walk toward an eternal death. Such works need to be repented of (6:1) and forsaken. Recall the powerful story of the man who was like a house swept clean—and seven more devils entered (Matt 12:43-45; Luke 11:21-26). We must not just repent of self-centered works, unbelieving works, and the evil works; we must do godly works and clean-living kindly acts (13:21).

Part of the cleansing process in cleaning up the house must be to purge the conscience from dead works (9:14), but it must also include a provoking unto love and good works (10:24).

REMOVING THE DEFILEMENT

Hebrews 9:23. What is it that defiles the Sanctuary, blood or sin? What must be removed from the Sanctuary in order to cleanse it?

9:23 “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.”

Critics say that blood defiles but does not cleanse. But that view ignores the principles of the transfer of sin, sin-bearing, and the effect that it has upon the sanctuary.

Sin defiles—The Bible tells us that sin defiles (Matt 15:19-20). In fact, sin defiles everything it touches. Mur-

der defiles the land (Num 35:33). Adultery defiles people and the sanctuary as well (Eze 23:37-38). Uncleanness had a defiling effect on the tabernacle (Lev 15:31; 16:16). Sabbath breaking defiles both the Sabbath and the sanctuary (Eze 23:38). The worship of idols by the people of the sanctuary defiles it (Lev 20:35). Those who refused ceremonial cleanness defiled the tabernacle (Num 19:13, 20). In all of these cases it is sin that defiles. It defiles the human heart.

The transfer of sin, from the sinner to the victim and thence through the priest to the sanctuary, transferred that defilement through the blood to the sanctuary. That defilement must later be finally removed.

Sin is transferred to the sanctuary through blood. This is solidly Biblical. It is not the blood that defiles, but the sin that it transfers. Day by day, sin is transferred to the sanctuary. In the yearly service it is cleansed. The daily transferral of sin is by blood, and the yearly cleansing is by blood.

The power of the blood—It is the blood of Christ alone that can cleanse. “The blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7).

The blood of Christ, offered on our behalf at Calvary, in the daily service provides us individually with forgiveness and enabling grace. The blood from that one sacrifice will also be sufficient to ultimately cleanse the Sanctuary in the yearly service.

Hebrews 9:23 is telling us that better blood, from a “better sacrifice,” has been provided to accomplish all those things.

After the Sanctuary has been cleansed, human probation ends and the priestly ministry of Christ has forever ceased; nothing more “that defileth” (*pan koinon*) will ever again enter heaven (Rev 21:27).

For more on this, see the study on the transferral of

sin.

CLEANSING IN HEBREWS

Hebrews 9:23. What is the meaning of “cleansing” in Hebrews 9:23?

9:23 “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.”

“By these to be cleansed” (*toutois katharizesthai*). The sanctuary service teaches a daily cleansing and a yearly cleansing, as explained in Leviticus and Hebrews.

The daily cleansing—The daily cleansing occurs, in our hearts as, in sincere repentance, we plead for forgiveness and strength to obey; Christ, by His blood transfers our sin to the heavenly Sanctuary. We receive the forgiveness we have sought, are made right with God, and are strengthened by the grace of Christ to obey His written Word. Sin is transferred from us to the Sanctuary. This transaction does not cleanse the Sanctuary; it adds to its defilement.

The yearly cleansing—There is also a yearly cleansing. In the last days, following October 22, 1844, the investigative judgment is in session and the records of all who have ever professed faith in Christ are examined. It is found that some have not lived in accordance with their profession. Although they asked for forgiveness and help to overcome, they returned to their sins, prayed less, and left Christ. Others, it will be found, remained true.

A very careful, detailed explanation of the procedure is given in *Great Controversy*, chapter 28 (pp. 479-491).

As a result of this examination of the records, some will have their names permanently entered into the Book

of Life while the names of others will be removed from it. The sins of some will be rolled back on them. This is explained in Matthew 18:21-35 (Especially note *Christ's Object Lessons*, 243-251; with special attention to 251:2.)

This investigative judgment cleanses the heavenly Sanctuary from the records of sin. It is the antitypical "cleansing of the Sanctuary" (Dan 8:14).

More on the cleansing—The Greek word *katharizo* means "to purge, purify, or cleanse" and is found several times in Hebrews (9:14; 9:22; 9:23; 10:2). Hebrews 9:14 tells us that on the basis of the death of Christ, we may now receive a purifying of heart. Hebrews 10:2 describes the inadequacy of the typical cleansing services. They were not able to remove sin as the heavenly services could (10:1-4). But this purifying of our hearts must be renewed daily, as we come to Jesus anew, plead for forgiveness and His enabling grace, and walk by His side.

INTO HEAVEN ITSELF

Hebrews 9:24. Christ has gone, not into an earthly sanctuary, but into heaven; there to minister as our High Priest.

9:24 "For Christ is not entered into the holy places [*hagia*] made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Not "into made-by-hand entered *hagia* (*eis cheiropoieta eis elthen hagia*)." Paul's emphasis here is on the fact that Christ is ministering for us in heaven rather than on earth. Some say this proves He is not in a Sanctuary in heaven. It is not necessary in writing to say everything in a sentence. Paul has already abundantly established that Christ is our High Priest in His own Sanctuary, which is in heaven (8:1-5; 9:11).

What does 9:24 actually say? Christ has gone to heaven and cannot be found in the first apartment of an earthly sanctuary. Why, in this passage, did Paul say “first” apartment [*hagia*] instead of earthly sanctuary? Because his emphasis from 6:19 through 10:19 is on the first apartment, never on the second.

THROUGHOUT THE YEAR

Hebrews 9:25. This verse should be translated “throughout the year,” not “every year.”

9:25 “Nor yet that He should offer Himself often, as the high priest entereth into the holy place [*hagia*] every year with blood of others.”

What does “every year” mean?—In Hebrews 9:25, we are told in the KJV: “Nor yet that He should offer Himself often, as the high priest entereth into the holy place (*eis ta hagia*; “into the first apartment”) every year with blood of others.” What does “every year” mean? How can we reconcile Paul’s usage of *hagia* as “first apartment” with this phrase, “every year?” Would not “every year” refer to the second apartment Day of Atonement service? Consider the following facts:

Paul gives the answer—The first apartment service was conducted throughout the year while the second apartment service was done at the end of the year. The Greek word used here can mean either “during the year” or sometimes “yearly.” *Kat eniauton* is the phrase that is used, and it can mean “once a year” or “throughout the year.”

In contrast, when Paul speaks specifically in 9:7 about the yearly service in the second apartment, he uses an entirely different phrase: *hapax tou eniautou*. *Hapax* means “once.” In that passage, without doubt, he is saying, “once a year.”

But elsewhere in the book of Hebrews, when speak-

ing about the first apartment (*hagia*), Paul never uses *hapax*. Instead he uses *kat eniautov* in 9:25 and 10:1, 3.

Therefore 9:25 should be translated “throughout the year,” 10:1 should be “year after year,” and 10:3 should properly be “every year.”

After having completed the yearly cycle of sacrifices for a year, throughout the next year the people were continually reminded—day by day throughout it—that their sacrifices were not adequate for what needed to be done.

Additional evidence—*Kat* is a shortened form of *Kata* (just as we say “don’t” instead of “do not”). *Kat eniautov* (“throughout the year”) is the phrase used in 9:25 and 10:1, 3. Moulton and Milligan (*Vocabulary of the Greek Testament*) tell us that the meaning may be “during” or “about,” when *kata* is used with reference to time; this is a common occurrence. *Kata* can also mean “throughout.” Liddell and Scott (*Greek-English Lexicon*), in discussing *eniautos* (the nominative singular of *eniauton*, the accusative singular), tell us it can mean the lapse of a year, any long period of time, or a cycle, or period of yearly time. A yearly cycle is what the daily service within the first apartment was.

Elsewhere in the New Testament, *eniautos* can be used of a particular time-event, as in Luke 4:19; Gal 4:10; Rev 9:15. But it also can be used to mark a length of time: John 11:49, 51; 18:13 (“throughout that year”); Acts 11:26; 18:11 (“during a whole year”); James 4:13 (“continue there for all of a year”); and 5:17 (“space of a three year period”).

In summary—The phrase, *Hapax tou eniautou*, which has the very definite meaning of “once” or “definitely once” (rather than “repeatedly”) is used on only one occasion in the book of Hebrews: This is 9:7—the only passage in the entire book which describes the ser-

vices carried on within the most holy place: “But into the second went the high priest alone once [“only one time”] every year.”

The phrase, *kat eniauton*, which means “throughout the year” can also be translated as “all year long.” It is found three times in the book of Hebrews: (1) “Nor yet that He should offer Himself often, as the high priest entereth into the holy place [‘Hagia’—first apartment] every year [‘throughout the year,’ ‘all year long’] with the blood of others.” Hebrews 9:25. (2) “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 [‘throughout the year,’ ‘all year long’] continually make the comers thereunto perfect.” Hebrews 10:1. (3) “But in those sacrifices there is a remembrance again made of sins every year [‘throughout the year,’ ‘all year long’]. Hebrews 10:3.

Kat eniauton in 9:25 and 10:1, 3 means “throughout the year” or “all year long.” *Hapax tou eniautou* in 9:1 means “definitely once.”

ONCE IN THE END OF THE WORLD

9:26. What is the meaning of Paul’s phrase “in the end of the world,” in this verse?

9:26 “Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.”

“The end of the world.”—Paul recognized that the pivotal event of history had taken place about 30 years earlier, when Christ died on Golgotha. That event was the death knell of Satan (*Great Controversy*, 503) and rendered forever certain that he would be destroyed, and, with him, all who chose to cling to sin.

When Christ declared “It is finished” (John 19:30), it was Satan’s kingdom, among other things, which was finished. From that point onward, the devil (in despera-

tion) could only try to take as many down as possibly to final destruction with him. Even Satan knew that he had “but a short time” (Rev 12:12).

In the death of Christ, the end of this present evil world had arrived, in the sense that the final end was rendered certain. It was for this reason that Paul and Peter could write:

1 Corinthians 7:31 “And they that use this world, as not abusing it: for the fashion of this world passeth away.”

1 Peter 4:7 “But the end of all things is at hand: be ye therefore sober, and watch unto prayer.”

1 Corinthians 10:11 “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”

Surely, they thought, now that Calvary was past, the Second Advent would not be far behind. Golgotha had fixed the end for Satan’s kingdom (Luke 10:18; Rev 12:12).

It would not be until after the other apostles died that John would pen the Revelation, and tell about the seven churches of history and the terrors of Revelation 12 and 13.

But, in light of the ages of eternity stretching beyond, when Paul wrote Hebrews the years still allotted to the wicked in this world were brief indeed. Only a few decades of centuries and it would all be over.

THE COMING JUDGMENT

Hebrews 9:27. The book of Hebrews portrays a future judgment. The rest of Scripture is in full agreement.

9:27 “And as it is appointed unto men once to die, but after this the judgment.”

“After this the judgment” (*meta de touto krisis*). Critics declare that the judgment (*krisis*) occurred at Calvary, so there cannot be an end-time judgment. But Paul and the other Bible writers have a different message.

In Paul’s day, the judgment was future—We have here Paul’s message about the judgment in the book of Hebrews. Paul tells his readers that at that time, in the first century A.D., the judgment came after a person died (9:27). Thus, in his time, it was yet future. Therefore, judgment had not been completed at Calvary as some today teach; for, if it had, it would already be past when Paul wrote this letter to the Hebrews.

He also tells us in Hebrews that the judgment will have lasting or eternal effects (6:2). He says that, in A.D. 65 when he wrote this book, if his readers sin they will have nothing but fear for this future judgment (10:26-27).

The judging would occur in the future—Twice the verb, “judge” (*krino*), is given in Hebrews; both times it is shown to be a future event. He says, “The Lord shall judge His people” (10:30). The verb, “will judge,” is in the future tense. In 13:4 we are told, “Whoremongers and adulterers God will judge.” “Will judge” is also in the future tense here.

Actually, this teaching of a future rather than a past judgment is mentioned so many times in Scripture that it is quite beyond the limits of our present study to analyze it. But let us consider a few facets of this matter:

There is a final definite event in which God will settle all accounts (Matt 25:31-46; John 5:27-29; Acts 24:25; Rom 2:5-11; Heb 9:27; 10:27; 2 Peter 3:7). “He [God] hath appointed a day in which He will judge the world.” Acts 17:31-32. “We must all appear before the judgment seat of Christ.” 2 Cor 5:10.

Three aspects to the final judgment—First, there is an *investigative judgment*, in which the records of all who have ever professed faith in Christ are investigated (Dan 7:9-10, 22, 26). This judgment takes place prior to Christ's Second Advent. It began on October 22, 1844 (Dan 8:14 with 9:24-27); will end at the general close of human probation (Rev 22:11); and determines who will be saved and who will be forever lost. This pre-advent Judgment is also predicted in Revelation 14:6-12.

In this judgment, names will be retained in the Book of Life and names will be blotted out (Rev 3:5; compare Matt 10:32-33, Mark 8:38). At its close, the cases of all will have been decided; then Jesus will return (Rev 22:11-12).

Second, there is a *sentencing judgment*, when the redeemed will examine the lives of all who have ever lived, and the fallen angels as well (1 Cor 6:2-3). This judgment occurs during the millennium (Rev 20:4). It will consider why everyone who is lost has been lost; so no questions will remain after sin and sinners are blotted out in the final judgment. This sentencing judgment will also determine the amount of punishment each should receive. (For more on this, see GC 660-661.)

Third, there is the *executive judgment*, when the wicked review their own lives, receive their sentence, recognize it is just, and then eternally die (Rev 20:11-15).

The investigative judgment occurs prior to Christ's Second Advent; for, at that time, He comes with the rewards—of eternal life for some and death for others (Matt 16:27; Rev 22:11-12).

BEAR UP ON HIGH

Hebrews 9:28. A new insight into 9:28. After having offered up a sacrifice at Calvary, Jesus bore our sins on up to heaven.

9:28 “So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.”

A new discovery—In the process of preparing the *Biblical Sanctuary* (the much larger predecessor of this present book) and checking the Greek of 9:28, the present author discovered an insight on that verse. Later, that summer of 1981 while researching the library at Andrews University for data on the Evangelical Conferences, he spoke with a former classmate, at that time a Greek teacher at Andrews (who earlier had attended the Seminary with him in the 1950s while he was completing his Bachelor of Divinity degree), who confirmed that the insight was correct.

What 9:28 actually says—Here is the Greek of 9:28: *Houtos* (So) *kai* (also) *Ho* (the) *Christos* (Christ), *hapax* (once) *prosenechtheis* (having-been-offered) *eis* (for-the-purpose-of) *to* (the) *pollon* (of-many) *anenegkein* (to-bear-up-on-high) *hamartias* (sins).

Do not be distraught at the jumble of some of these words. Because every noun, pronoun, and adjective in the Greek is declined and every verb is conjugated, Hellenists could scramble their words a little—or quite a bit—and a fellow citizen could easily decipher what they had said or written. In our English language, the above would have been placed in a different word order:

“So also (the) Christ, once having been offered as a sacrifice at Calvary for-the purpose-of to-bear-up-on-high the sins of-many.”

Deciphering the words—In this passage we find a coupling of (1) *prosphero* (“to offer up”); (2) *eis* with the accusative (which changes “to” into “for the purpose of”); (3) *anaphero* (“to bear on up,” “to bear, or carry up on high”). We thus have here a doubling of a meaning: “To offer up [a sacrifice] with a second word, “to bear up or

take on up to a higher place.” This insight was totally unexpected, but appears sound. In presenting this to one of our leading Biblical languages scholars of over 20 years’ experience, the present writer essentially received this reply:

“*Anaphero* in its literal sense means ‘to bear on up,’ or ‘to bear up on high.’ In its metaphoric sense, it means ‘to remove or take away.’ In the past, Hebrews 9:28 has been interpreted with *anaphero* in its metaphoric or symbolic sense. But your usage of it in its literal sense is perfectly acceptable with the construction and grammar of the Greek text of Hebrews 9:28.”

What we learn from this new insight—It is usually thought that this verse means that Christ bore our sins on the cross and then rose to heaven. The correct analysis of Hebrews 9:28 would provide us with an additional doctrinal support for our belief that Christ not only bore our sins at Calvary, but He did so for the purpose of transferring them to the Sanctuary in heaven. This is a truth we already believed, because it is clearly shown in the earthly sanctuary types. But this new interpretation buttresses it even more.

This literal transferral of sin is an important basis for our belief, that not only was an antitypical fulfillment of the outer court sacrifice needed but a literal Sanctuary in heaven, with both a first and second apartment service, was equally necessary.

At the heart of this matter is this issue: Was the atonement completed at the cross? Or must it require the entire first and then the second apartment ministry in heaven in order to complete that atonement?

This new view of Hebrews 9:28 may provide additional strength for the Biblical truth of the transfer of sin, the heavenly blood ministry of Christ, and an incomplete atonement at the cross. But it should be un-

derstood that these concepts do not need this new Hebrews 9:28 reading for their proof. They are solid Biblical truths and have already been abundantly shown to be correct from many other Old and New Testament passages, as we have seen elsewhere in our study of the book of Hebrews.

THE NATURE OF THE ATONEMENT

Hebrews 9:28. The meaning of the atonement as given in the Bible.

9:28 “So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.”

It would appear that Hebrews 9:28 tells us that “Christ was once offered up in order to bear on up to a higher place the sins of many.” This passage is speaking about an important aspect of the atonement.

The atonement involves the transaction by which our sins are “laid upon” Christ (Isa 53:6, 12; John 1:29; 2 Cor 5:21; Gal 3:13; Heb 9:28; 1 Peter 2:24). Our sins are imputed to Christ, that His righteousness may thereby be imputed to us. “Sin is the transgression of the law” (1 John 3:4). Christ bore this sin on our behalf at Calvary and transferred it to the Sanctuary above, that He may, from the Sanctuary, dispense forgiveness and enabling strength (grace) for us to obey that law now. The entire atonement is a work by which Christ stops the sinning within us. He does not merely forgive sin within us; He stops it within us, if we will cooperate.

But, if we will not live out our days as little children, yielding continually to His plan for our lives, the sins written against our account in the books of heaven will some day be rolled back on us and we will have to die the second death for those sins ourselves.

We are no longer to yield ourselves to sin; in the en-

abling strength of Christ, we are to conquer it (Rom 6:11-13).

It was prophesied of Christ, “She shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins” (Matt 1:21). That prediction, carried to its final conclusion in our lives, is the atonement.

— **HEBREWS TEN** —

A BODY HAST THOU PREPARED FOR ME

Hebrews 10:5. Why was Christ given a human body?

10:5 “Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.”

“A body Thou didst prepare for Me” (*soma de katertisw moi*). In Hebrews, Paul tells us that Jesus was given a human body so that, within it, He could give us a perfect example in the overcoming of temptation and the exhibiting of a perfect obedience to the law of God.

Our bodies are to be prepared also—We are told that, in our bodies, we too must yield a similar pattern of overcoming and obedience. By faith, through the living of Christ’s life anew each day in our bodies, we may every day be victorious. “Christ in you, the hope of glory” (Col 1:27).

An earthly body was the habitation of Christ here below (10:5), and He has carried it to the highest heaven (5:15; 7:24-26). He who was fully God (1:3-12) became fully man (2:6-16), so that He could fully minister to us in our temptations and needs (2:17-18). He can do this because He has suffered just as we have, yet without ever committing sin (2:10-11; 4:15; 7:26), so that we

today may come to Him in the Sanctuary above (6:19-20; 8:1-2) and receive all the help that we need for our daily encounters (4:14-16; 7:25). In resisting temptation He suffered. And, by suffering, He learned obedience and was made perfect (5:7-9); so that we too may perfectly obey the law of God (8:2, 6-10) just as He did.

Christ wants to duplicate His life in us—Paul tells us in Hebrews 10:4-8 that Heaven desired obedient living and, in Christ, this was given. He also tells us in a surprising number of chapters throughout the rest of the book that, through Christ, we too may overcome sin (3-4; 10-13).

In an earthly body, Jesus lived an obedient life (2:10; 5:8-9; 7:26). It was done in a body prepared from the nature of the descendants of Abraham (Heb 2:17; Gal 3:16) and David (Rom 1:3), a body like yours and mine. Therefore He is not ashamed to call us brethren (2:11); for we are all of one and the same flesh.

This is the will of God for you—It is the will of our heavenly Father that we also, in our degenerate body of flesh, cooperate with Christ in working out the principles of obedience in our lives as well (3:7-17). We must come to Jesus in the Sanctuary (10:19-22); and then, after coming, we must have patience in walking and working and living with our Saviour day by day, through all the trials, griefs, problems, and joys of life (10:23-39). Remember that you have not yet had to resist temptation and sin to the shedding of blood (12:4) as Christ did.

In His human body, it was the work of Christ to offer a sacrifice of obedience to God (10:5-8) and praise (2:12). We also are to offer a sacrifice of obedience and praise (13:15-16). His life is to be ours.

DEDICATION AND SANCTIFICATION

Hebrews 10:10. The dedication and sanctifica-

tion we are to have today was made possible at Calvary—but is imparted individually, day by day.

10:10 “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”

The meaning of the word—*Hagiazo* can mean both “dedication” as well as “sanctification.” Our lives must be dedicated just as His was dedicated. “Dedication” is the initial consecration of Christian living; “sanctification” is the continuation or renewal of that initial act of dedication—on through the years to follow.

Sanctification can only occur day by day, as we grow in grace and in the knowledge of, and obedience to, our Lord and Saviour.

Christ took upon Him a body like unto ours (2:14-18); and, in it, He chose to live a life of perfect obedience to the will of God (10:5-8). He was thus able to provide the basis for the dedication of our lives to God and to the same way of life (10:10).

Both past and present—*Hegiasmenoi* is the word used here, and has the meaning of “sanctify” and also of “dedicate.” It is in the past tense, because the basis of that experience for us was provided at the cross.

But, in 10:14, the same Greek word is used and is placed in the present tense: “are being sanctified” or “dedicated.” It is now that we can daily receive what Christ has for us. Provision was fully made at Calvary, but is received during the lifetime of those who are willing to accept it.

GOING ON UNTO PERFECTION

Hebrews 10:14. “Perfection” in the book of Hebrews and elsewhere in the New Testament.

10:14 “For by one offering He hath perfected forever them that are sanctified.”

What does “perfect” and “perfection” mean?—

There is much controversy over the meaning of this. There are four nouns for “perfection” and two verbs. Look up the references and see what you discover:

Katartisis and *Katartismos* mean something fit in an ethical sense. Both imply a process leading to completion (Eph 4:12; Luke 6:40; 1 Thess 3:10; Heb 13:21; 1 Peter 5:10).

Teleiosis and *teleiotes* denote “total fulfillment, completion, perfection, an accomplished end” (7:11).

Telesphoreo, a verb, means “to bring to completion,” or “perfection, as the goal” (2 Cor 7:1).

Teleioo, a verb, means “to complete, perfect” (1 John 2:5; 4:12; 1 John 4:17; John 17:23; Heb 2:10; 5:9; James 2:22).

The power of the one sacrifice—What does this verse mean? “By one offering He hath perfected forever them that are sanctified.” It is referring to the terrific power of that one sacrifice made on Calvary’s hill! The entire redemption process, from start to finish, of every soul who will finally be redeemed and taken to heaven—is founded on what Christ accomplished at Calvary.

When is perfection received?—When does that character perfection enter our lives? It did not enter in our past. The error is that we received it at the cross, 2,000 years before we were born. Calvary laid the powerful foundation by which we could receive it. It is received now—in our present living and overcoming of temptation and sin on earth now.

We are now with the help of God to be perfect in every good work: that we do (13:21). We are to go onward unto perfection (6:1). Before our time, men have by faith overcome and reached the goal set before them—and we are to do the same today (12:1-2). In the final review of the investigative judgment, both their cases and ours are to come up before God, so “they without us

should not be made perfect" (11:40).

Just as the earthly priests presented their offerings, so Jesus also had to present an offering, a sacrifice (8:3). As we come to receive what He has done for us (10:22), we receive remission—forgiveness (9:22) and grace to help in time of need (4:14-16). By His overcoming grace, sin can be put away (12:1-2) and perfection of character can become an objective that may be achieved.

The final eradication of sin from the records will soon take place, as the great investigative judgment in heaven nears its close. Pages in the books are being turned, lives are being closely examined. We are to be prepared. It is now that, by faith in Christ's enabling strength, we are to live good, clean, obedient lives. Never underestimate the power of what Heaven can do in your life. If you are in Christ (*en Christos*; 2 Cor 1:21, cf. Col 1:27), as His submissive child, led by Him all through your days, you are safe.

Perfection in the book of Hebrews—We cannot say that perfection is a final, finished bestowal upon us at the cross—simply because such an idea does not agree with other passages of Scripture.

Here is Paul's message about perfection in the book of Hebrews: The earthly services could not bring perfection (7:19), for they could not make the priests perfect (9:9) and they could not make the worshipers perfect (10:1). If perfection of character could have been obtained through the earthly types, the heavenly would not have been needed (7:11). But by one offering on Christ's part it may become ours, for the provision for it was made at Golgotha (10:14).

By His sufferings, Christ was made perfect (12:10); and, as a result of those sufferings, He learned obedience and thus became the Author of perfection for all willing to receive it (5:9).

Hebrews 7:28 is translated “consecrated” in the KJV, but should be translated as “perfected”; the same Greek word for it is found in the other “perfected” passages in the book of Hebrews.

Perfection in the New Testament—We are to be perfect in our sphere even as God is perfect in His (Matt 5:48). “The Lord will perfect that which concerneth me” (Ps 138:8). We are to “perfect holiness in the fear of God” (2 Cor 7:1), as we “work out” our “salvation with fear and trembling” (Phil 2:12). Not only our faith is to be perfected (1 Thess 3:10), but also our works (3:21).

Just as Jesus suffered in resisting temptation (5:7-8) and thus was made perfect through suffering (5:8-9), so, through the enabling power of Christ in the midst of our sufferings, we are to be made perfect (1 Peter 5:10). In our trials, needs, and weaknesses, His strength is made perfect (2 Cor 12:9). Do not imagine that you were perfected in the past or at Calvary. Paul was not (Phil 3:12).

God dwelleth in us and His love is to be perfected in us (1 John 2:5); our love is to be perfected as our kindness and regard for the best interests of one another deepens (1 John 4:17).

Love “is the bond of perfectness” (Col 3:14). The “perfection of the saints” is God’s primary objective for the lives of His earthly children (Eph 4:12). We must beware lest the sins of life choke out the precious graces, so that they cannot come to perfection within us (Luke 8:14). Perfection of character is Heaven’s objective for our lives (2 Cor 13:9).

BOLDNESS TO ENTER

10:19-20. What does this passage actually mean?

10:19 “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and

living way, which He hath consecrated for us, through the veil, that is to say, His flesh.”

Boldness in speech—Nearly all aspects of these two verses have earlier been discussed.

We understand “boldness” (*parresias*) as “boldness in speech.” We may come to where Jesus mediates for us and presents our needs—talk to Him—and He will hear and provide help.

“The holiest” is *ta hagia*, the first apartment of the heavenly Sanctuary.

“The way,” not the old way of animal sacrifice, but a “new and living way” to the throne of God—through Christ our High Priest.

Paul declared that a way had been opened for his readers to boldly present their needs to Jesus in the first apartment.

What is the veil?—What is the meaning of “veil” in this particular passage? Earlier, we found that “veil”—when it is not written “second veil”—refers to the veil of access to the first apartment. Since 1844, of course, we would come to Christ within the second veil.

A figurative veil—However, the “veil,” in this phrase in 10:20 as given in the KJV, is not a literal veil. It is metaphoric: the “veil of His flesh.” In coming, by faith, to Christ through the literal veil into the first apartment, there to plead our cause, be accepted, and sit with Him in heavenly places—we have actually united with Christ! “Christ in you, the hope of glory” (Col 1:27) is the message we are given. Jesus does more than help us from the outside. By His Spirit He dwells within us. In coming to Christ, we “enter through the veil of His flesh.” We retain this experience only by a humble, obedient, submissive, childlike relationship to God.

A literal veil—There is an alternate reading of the Greek in this verse. It is possible for the term, “His flesh,”

to stand in apposition to either “veil” or “way.” The KJV uses the first approach: “through the veil, that is to say, His flesh.”

The second would phrase it this way: “a new, living way which He has opened for us through the veil, the way of His flesh.” Either possibility is grammatically acceptable from the Greek of the passage. The advantage of the second would be that the veil would be literal instead of figurative. However, the KJV translation appears less complicated. Paul was not averse to using figures of speech. A powerful one is in 13:13.

HEBREWS AND THE NEW THEOLOGY

Hebrews 10:22-24. Thirteen problems for our modernist intellectuals in the book of Hebrews.

10:22-24 “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised. And let us consider one another to provoke unto love and to good works.”

“Within the veil,” in 6:19, means inside the most holy place.—But 6:19 does not say so. A doctrine cannot be proven from what is not there. Nowhere in Hebrews are we told that Jesus entered the most holy place, that He was there in Paul’s time, or that Paul urged his readers to go there. Instead, we are told in 9:3 that the veil into the most holy place is the “second veil”—and that is not the veil named in 6:19.

“Jesus took the sinless nature of Adam, according to 7:26.”—It does not say that. And it does not say such a thing anywhere else in the book of Hebrews. In 7:26, we are told that Christ never sinned. In 2:16, we are told that He took the nature of Abraham’s descen-

dants, not the nature of his ancestors. We agree with Scripture.

“Jesus was only a high priest for a day, according to 9:26.”—But Hebrews constantly tells us that Jesus is our High Priest *now* (2:18; 3:1; 4:14-16; 5:5-10; 6:19-20; 7:15, 17, 20-21, 24-28; 8:1-6; 9:11; 10:11-12, 19-22). Paul’s message in 9:26 is that Jesus only entered the heavenly Sanctuary once; He did not have to go into it repeatedly with continually new, reslain sacrifices as did the earthly priests (9:25-26; compare 7:27).

“The ‘rest’ of Hebrews 3 is a cessation from acts of putting away sin.”—Exactly the opposite is true. The ‘rest’ of Hebrews 3 and 4 is the cessation of our own trying to retain sin (3:7-14, 15, 17).

“Jesus was a priest on earth, not in heaven; for His priesthood began and ended at Calvary.”—“If Jesus were on earth He would not be a priest” (8:4) is the testimony of Scripture. The fact that His priesthood is in heaven is frequently stated in the book of Hebrews (4:14; 7:25-26; 8:1-2; 9:11-12; 9:22-24; 10:12-22).

“There is no sanctuary in heaven; 9:24 proves it.”—There is indeed a heavenly Sanctuary, for Paul tells us so (8:1-2; 5-6).

“If there be a sanctuary in heaven, it is an empty one, merely a model for the one on earth.”—Every mention of the heavenly Sanctuary in the book of Hebrews is accompanied by a remark that now Jesus ministers within it (8:1-2; 8:5-6).

“There are no apartments in the Sanctuary in heaven.”—Paul categorically tells us the Greek names for each of the two apartments of the earthly sanctuary in Hebrews 9:2-3; then four times he tells us that Jesus was in the first apartment of the heavenly Sanctuary in His day (8:2; 9:8; 9:12; 10:19). Twice Paul contrasts the earthly first apartment ministry with that of Christ in

the heavenly (9:24-25).

“The earthly was the reality; the heavenly was only a figure and not an actual structure.”—The earthly types were but the shadows, examples, signs, figures, types, and copies of the Reality which is the pattern—which is the more perfect Tabernacle, the heavenly Sanctuary, and the true Tabernacle not made with human hands (8:1, 5; 9:5-11, 23-24; 10:1).

“Our purging and sanctification and perfection were completed at Calvary, according to 10:14.”—Only the basis for these were completed at Calvary; they are being applied to us individually today, through Christ’s intercession in heaven. This is shown by the fact that we are now to receive the purging (9:14), we are now to receive the sanctification (10:14; “being sanctified” in the Greek), and we are now to move toward perfection of character (6:1; 13:21; 12:1-2). A comparison of all the passages which speak of these matters shows that the only solution to any apparent conflict within them is that the groundwork for these things was laid at the cross and now during our lifetime becomes possible.

“The judgment was completed at the cross.”—Hebrews tells it differently. In the first century A.D., the judgment came after a person died (9:27). It will be a future judgment (10:26-27). The verb, “will judge,” in 10:30 is in the future tense. “Will judge” in 13:4 is another future tense verb. And we are told that this judgment will have lasting, or eternal, effects (6:2). We are still on earth and in need of Christ’s intercession; therefore we can know that the judgment is not yet completed. We have not yet received the final effects of the judgment.

“Jesus does not need to mediate for us today; for all that was finished at the cross.”—We are told about Jesus, our Mediator, three times in the book of Hebrews: He mediates today a better covenant by which He

will write His law in our hearts (8:8-10). He became our Mediator in order to work out this heart change and purify our lives, so that our conscience might be clear (9:14-15). We now may receive better things because of His mediation (12:24). A present Mediator in a real Sanctuary in an actual heaven is the theme of these chapters.

“The earthly sanctuary ministry was inadequate, and so would be a heavenly ministry.”—The great message of Paul to the Hebrews is that the earthly sanctuary services were, indeed, inadequate (chapters 5, 7, 9, and 10); but the heavenly Sanctuary ministry of Christ is not only adequate, but perfect (chapters 1 to 10). His ministry not only can enable us to adequately control sin, it can empower us to a perfect elimination of it.

MYSTERIES IN HEBREWS

Hebrews 10:19-20. There are eight most difficult mysteries in the book of Hebrews. And there is only one way in which they may be resolved—by accepting the gospel message given all through the Bible—the historic truths bequeathed to Seventh-day Adventists.

10:19-20 “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh.”

One who loves to read the Word of God is a lover of the beautiful. And as we have seen, there are most beautiful things in the book of Hebrews. But for the “new theologian” who has the difficult task of somehow matching Scripture with his various theories, there are unexplained mysteries within its pages.

Mystery Number One: The Highlights in Hebrews—There are definite climax points in this book. They are obvious and they are real. Here are the majority of them:

Hebrews 2:17-3:1; 4:14-16; 6:18-20; 7:25-26; 8:1-6; 9:11-14; 9:22-24; 10:19-23; 12:24-25; 13:11-13; 13:20-21.

In nearly every case, the high points of Hebrews are concerned with Jesus Christ as our High Priest in the Sanctuary in heaven, and not with the crucifixion that took place earlier on earth. The exception here would be 13:11-13; perhaps both His crucifixion and His heavenly ministration are implied in this passage, since the theme is to “follow Him” wherever He goes.

Paul’s concern is with Jesus and with His continuous ministry in the Sanctuary in heaven. His statements about a sacrifice on earth are made that we might the more easily traverse the path into His presence as He pleads for us before the Father.

Mystery Number Two: The Directionality of Hebrews—There is a marked polarity of direction in this book, and it is always toward the heavenly Tabernacle, not toward the crucifixion on earth. We are always directed toward the Sanctuary. We are always directed into the Sanctuary. We are directed to go there and remain there. And interestingly enough, we are never directed to leave it after having arrived there.

Mystery Number Three: The Priest on High in Hebrews—What is a priest? A priest brings us to God. If all were done at Calvary, no priest in heaven would be needed. But the importance of a continuing Priest—right now—is the emphasis. The priest is in front of us in heaven, not behind us on earth. Modern theologians teach that the priestly work of Christ was completed at Calvary with what they call “a finale”; which, they say, was a few days thereafter in heaven that totally and forever completed the atonement. If that were true, all would be ended a full thirty or more years before Hebrews was written. But a present Priest and not a past Priest is the mes-

sage of Hebrews, written decades later.

Mystery Number Four: The Objective of Hebrews—What is the ultimate purpose that we find in this book?—It is to get us to stop sinning. This message comes across clearly if one thoughtfully reads the entire book. Yet if this had already been done at Calvary, why would we be asked, encouraged, commanded, and warned—to do it now? Or, on the other hand, if the removal of sin from our lives were not done till the Second Advent, why were we not merely told to wait till a later date for its eradication from our hearts? According to Paul in Hebrews, the putting away of sin is not a future work or a past work—it is a now work.

Mystery Number Five: The Identity with Old Testament Godliness—Everything in Hebrews is “better.” That is what the scholars say is the message of Hebrews. But this is not entirely true. Some things in Hebrews are not better; they are just the same as always: the standards of Christian living that we are now to live by in our daily lives. These have not changed since Old Testament times. Men may change, but the Moral Law—never. The kind of religion in the Book of Hebrews is old-fashioned religion. It is basic Bible religion.

It is this: Keep the commandments of the Father by faith in the Son. “Trust and obey; for there’s no other way to be happy in Jesus, but to trust and obey”—is one of the most accurate statements of fact I have ever found outside of the Inspired Word.

Old-fashioned religion is what we need today. It is what we need in our schools and in our churches and in our colleges. It is what our workers, our teachers, our leaders, and our members need to live by and stand by, both in the church and before the world. All through Hebrews we have a better Priest; but, all through Hebrews, we still have the same standard of living and over-

coming of sin that was held up before the Israelites of old—a life of resisting temptation and conquering evil. Read Hebrews 3 if you question the fact. “Patient endurance in right living” would be the correct definition of the last third of the book, from Hebrews 10:23 all the way through to 13:21.

Mystery Number Six: The “Now Living” in Hebrews—Not past living at Calvary or future living at the Second Coming. It is “Now Living” with Jesus by faith, in the Sanctuary above. “While it is today” is the call. Harden not your hearts while it is today. Please, right now, God helping us; let us stop sinning!

Mystery Number Seven: No Antitypical Most Holy Place in Hebrews—We find first apartment living in the book of Hebrews, not second apartment living. The most holy place *in heaven* is not mentioned once—anywhere—in this book. The antitypical second apartment is as absent from Hebrews as is Sunday sacredness in the New Testament.

Paul’s message, in A.D. 65, was not that Jesus was in the most holy place. That was not present truth for his generation. Paul spoke of actual conditions on earth and in heaven at that time.

Daniel’s work, on the other hand, was quite different. It was predictive, not declarative. Daniel prophesied future events in relation to final events within the Sanctuary. He told about the cleansing in the second apartment that would conclude it.

Consider for a moment: What in Scripture has been more controverted than various aspects of the atonement (the nature of Christ, the nature of man, the nature of sin, the nature of salvation, the nature of Christ’s priesthood, the nature of His Sanctuary, and the time prophecy [Dan 8:14] of that Sanctuary)?

Well-aware of the attack that would be made on it,

the Holy Spirit, in advance, guided that the antitypical second apartment ministry in heaven should receive a more exact dating than any other extremely distant event mentioned in the Bible. Daniel's majestic 2300-year prophecy, linked with that of the 70 weeks, reveals that the special work within the most holy place would not begin for 180 decades after the Messiah's death had taken place. Because of that prophecy, there could be no antitypical second apartment ministry when Hebrews was written.

Mystery Number Eight: The Duality of Hebrews—

In Hebrews, Jesus' part and our part is always held up before us. Not merely Jesus' part, but our part also. We are told of Christ's sufferings through resistance to sin in chapters 2 and 5. We are told of our sufferings, through a like resistance, in chapters ten through twelve. We are told of the importance of Christ's obedience in chapters 2, 5, and 10. We are told of the importance of our obedience in chapters 3, 4, 6, and 10 through 13. Other examples could be cited.

"Free from the law and obedience to it; Oh, blissful thought, as we view it." It is a hallmark of modern Protestantism. It is a mark of the antichrist power they feel obligated to remain with; for they are able to pacify the questionings of parishioners who inquire about the Bible Sabbath only by eliminating God's sacred law. Ignoring the clear statements of Scripture, men are determined to cling to the "child of the papacy," its mark of authority: Sunday sacredness.

Paul tells us in Hebrews that, just as Jesus resisted sin and temptation and obeyed the moral law of God, so we are to do today. As Jesus offered to God a sacrifice of obedience, we are to do likewise today. He entered the Sanctuary above in reality; so, by faith, we are to enter it also. As He mediates there on our behalf, we are to re-

spond and come to Him that we may be dedicated to His work on our behalf and cooperate fully with it. As He has established the new covenant in order to write genuine obedience into our hearts, so we are to submit to that patient work through the remaining years of our earthly sojourn.

Thank God for our historic beliefs! They are the foundation of our faith. If our church forsakes them, it will have destroyed itself. We dare not do this. We must defend them to the end.

Strengthen the confidence of fellow believers in those precious truths. Unite with the flying angels and tell the world the wonderful news about the judgment; obedience by faith (Rev 14:6-12); the open door (Rev 11:19) to Christ their Mediator; and His law, which He will help them obey.

THE SANCTUARY SERVICE: FOR FURTHER STUDY

This entire book has consisted of a Biblical study of the sanctuary service. For those who would like to expand their understanding of this wonderful topic still further, here is a list the author has compiled of all the topics related to the sanctuary service, on earth and in heaven, which he could find in the three-volumes of the *E.G. White Index*.

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Appendix

Obedience

by Faith

*“Whereby are given unto us
exceeding great and precious promises:
that by these ye might be partakers of the divine nature,
having escaped the corruption
that is in the world through lust.”*
—2 Peter 1:4

APPENDIX

JUSTIFICATION AND OBEDIENCE BY FAITH

INTRODUCTION

We were raised up as a people to defend the truth that, *through the empowering grace of Jesus Christ, mankind can and must obey the law of God.* The Bible predicted that this message would be given by a special group of people, just before the Second Advent of Christ. You and I are part of that group.

Revelation 12:17 “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, **which keep the commandments of God**, and have the testimony of Jesus Christ.”

Revelation 14:12, 14 “Here is the patience of the saints: **here are they that keep the commandments of God, and the faith of Jesus** . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.”

Because this monumental truth—obedience to the law of God through the enabling grace of Jesus Christ—is the foundation of our faith, and because the God of heaven called

us into existence to defend and proclaim this truth, it is urgent that we have a clear understanding of it.

For that reason, this section is included at the end of this book.

As we will discover below, ever since he was thrown out of heaven, it has been Satan's special work to get people to accept his lie that either God's law cannot be obeyed or that it need not be obeyed.

It is a tragedy that, in these last days, Satan has succeeded in leading some of our own people to belittle the importance of obedience to God's will. Of all the mistakes of our people in this end time, this is the most serious.

Because this is an extremely important subject, please read the following brief compilation carefully. Our salvation depends on our decisions in this controversy between Christ and Satan over obedience to the law of God.

JUSTIFICATION BY FAITH

Historically, we have always believed—and still do—in the glorious truth that when a person confesses his sins to God, he is forgiven. That is justification by faith.

“Being justified by faith, we have peace with God through our Lord Jesus Christ.”—Romans 5:1.

“The grace of Christ is freely to justify the sinner without merit or claim on his part. **Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace.”—6 Bible Commentary, 1071.**

“As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. **This is justification by faith. Every believing soul is to conform his will entirely to God’s will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer** and advancing from strength to strength, from glory to glory.

“Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because **Christ receives him as His child** by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety.

“The Lord speaks to His heavenly Father, saying: ‘This is My child. I reprieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.’ **Thus man, pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless before God.**”—*6 Bible Commentary, 1070.*

JUSTIFICATION FOLLOWED BY OBEDIENCE

No one in the world believes in forgiving grace any more than do our people. We are all agreed on the importance of confession of sin, forgiveness, and justification.

But, in addition, we have always believed in enabling grace, overcoming grace—which is power from God to live good, clean lives in harmony with the Ten

Commandments.

As is done throughout the rest of this book, it is the disputed point increasingly ignored, denied, or rejected among our people, that is the focus of this brief study. Justification immediately leads to empowered obedience.

“But while God can be just, and yet justify the sinner through the merits of Christ, **no man can cover his soul with the garments of Christ’s righteousness while practicing known sins, or neglecting known duties.** God requires the entire surrender of the heart, before justification can take place; and **in order for man to retain justification, there must be continual obedience, through active, living faith** that works by love and purifies the soul.”—*1 Selected Messages, 366.*

“**There is no safety nor repose nor justification in transgression of the law.** Man cannot hope to stand innocent before God, and at peace with Him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true.”—*1 Selected Messages, 213.*

“**Justification by faith in Christ will be made manifest in transformation of character.** This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the Word. A living testimony goes forth to the world in consistent Christian action.”—*6 Bible Commentary, 1071.*

ENABLED OBEDIENCE: THE MESSAGE OF THE BIBLE

Think not that this great truth is only in the Spirit of Prophecy. It is all through the Bible: on every page and nearly in every verse.

From the days of Eve’s journey to the forbidden

tree in Genesis 3, down to the appearance of the great white throne when the wicked receive final judgment in Revelation 20, obedience has always been the basic issue. But whatever God asks—contains a blessing we may claim, as, in His strength, we do it. All His commands are enablings. We are never harmed when we obey God.

“Every man that hath this hope in him purifieth himself, even as He [Christ] is pure.”—1 John 3:3.

“Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”—1 Corinthians 15:57.

“Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin . . . If the Son therefore shall make you free, ye shall be free indeed.”—John 8:34, 36.

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—2 Corinthians 5:17.

“Thou shalt call His name Jesus, for He shall save His people from their sins.”—Matthew 1:21.

“Whosoever is born of God doth not commit sin.”—1 John 3:9.

“Ye will not come to Me, that ye might have life.”—John 5:40.

“Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”—2 Peter 1:4.

“Sin shall not have dominion over you.”—Romans 6:14.

“As He which hath called you is holy, so be ye holy in all manner of conversation [“conduct,” *Greek*], because it is written, Be ye holy; for I am holy.”—1 Peter 1:15-16.

“Know ye not, that to whom ye yield yourselves ser-

vants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that **ye were the servants of sin, but ye have obeyed** from the heart that form of doctrine which was delivered you. **Being then made free from sin**, ye became the servants of righteousness. . . But now being made free from sin, and become servants to God, **ye have your fruit unto holiness, and the end everlasting life**. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”—*Romans 6:16-18, 22-23*.

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**”—*Romans 8:3-4*.

“Now thanks be unto **God, which always causeth us to triumph in Christ.**”—*2 Corinthians 2:14*.

“By this we know that we love the children of God, when **we love God and keep His commandments. For this is the love of God, that we keep His commandments**: and His commandments are not grievous. For **whatsoever is born of God overcometh the world**: and this is the victory that overcometh the world, even our faith. **Who is he that overcometh the world**, but he that believeth that Jesus is the Son of God?”—*1 John 5:2-5*.

“What shall we say then? **Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?** . . . Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, **that henceforth we should not serve sin**. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we

shall also live with Him.”—*Romans 6:1-2, 6-8.*

“He that saith I know Him, and keepeth not His commandments, is a liar and the truth is not in him. But whoso keepeth His Word, in Him verily is the love of God perfected; hereby know we that we are in Him.”—*1 John 2:4-5.*

“Ye are My friends, if ye do whatsoever I command you.”—*John 15:14.*

“This is love, that we walk after His commandments.”—*2 John 6.*

“Wherefore, my beloved, **as ye have always obeyed,** not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling. For it is God which worketh in you** both to will and to do of His good pleasure.”—*Philippians 2:12-13.*

“O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy **for them that love Him and observe His commandments.**”—*Nehemiah 1:5.*

“And the dragon was wroth with the woman, and went to make war with **the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.**”—*Revelation 12:17.*

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.”—*Revelation 14:12, 14.*

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—*Revelation 22:14.*

Here are additional Bible passages, all of them as clear and forceful as those you have just read: Ex

19:5; 20:6; Ps 25:10; 103:17-18; 111:10; 112:1; Ps 119 (especially verses 6, 9, 11, 18, 35, 44-45, 63, 80, 86, 89, 97-98, 105, 133, 165; and the ominously prophetic 136, 53, and 126-127); Prov 19:16; Eccl 12:13; Isa 30:8-13; Jer 26:13; 38:20; Eze 33:14-16; Matt 5:19-20; Matt 6:24; 12:50; 19:17; Luke 1:6; 11:12, 28; John 10:17; 13:17; 14:15, 23, 31; 15:10, 14, 16; Acts 5:29; Rom 6:17; Eph 2:10; Phil 2:12; James 2:10-12; 1 Peter 1:12, 14; James 1:22-25; 1 John 2:3-6, 17; 3:22, 24; 5:2-3; 2 John 9.

YOU CAN OVERCOME

You CAN resist temptation and overcome sin! And here is how it can be done. Here are promises, precious promises from God, written just to you:

“By His perfect obedience He [Christ] has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. **This is what it means to be clothed with the garment of His righteousness.**”—*Christ’s Object Lessons, 312.*

“He came to make us partakers of the divine nature. **So long as we are united to Him by faith, sin has no more dominion over us.** God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

“And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the Word of God. Only by the Word could He resist temptation. ‘It is written,’ He said. And unto us are given ‘exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.’ 2 Peter 1:4. **Every promise in God’s Word is ours.**

'By every word that proceedeth out of the mouth of God' are we to live. **When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours.** 'Thy Word,' says the psalmist, 'have I hid in mine heart, that I might not sin against Thee.' 'By the word of Thy lips I have kept me from the paths of the destroyer.' Ps. 119:11; 17:4."—*Desire of Ages*, 123.

"Christ is our tower of strength, and **Satan can have no power over the soul that walks with God in humility of mind.** The promise, 'Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.' **In Christ there is perfect and complete help for every tempted soul.** Dangers beset every path, but the whole universe of heaven is standing on guard, that none may be tempted above that which he is able to bear. Some have strong traits of character, that will need to be constantly repressed. If kept under the control of the Spirit of God, these traits will be a blessing; but if not, they will prove a curse . . . If we will give ourselves unselfishly to the work, never swerving in the least from principle, the Lord will throw about us the everlasting arms, and will prove a mighty helper. **If we will look to Jesus as the One in whom we may trust, He will never fail us in any emergency.**"—*My Life Today*, 316.

"It is not necessary that anyone should yield to the temptations of Satan and thus violate his conscience and grieve the Holy Spirit. **Every provision has been made in the Word of God whereby all may have divine help** in their endeavors to overcome."—*5 Testimonies*, 574.

"The enemy cannot overcome the humble learner of Christ, the one who walks prayerfully before the Lord. **Christ interposes Himself as a shelter, a retreat, from**

the assaults of the wicked one. The promise is given, ‘When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him’ . . .

“There is no power in the whole satanic force that can disable the soul that trusts, in simple confidence, in the wisdom that comes from God.”—*My Life Today*, 316.

“ ‘The prince of this world cometh,’ said Jesus, ‘and hath nothing in Me.’ John 14:30. There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. **Not even by a thought did He yield to temptation. So it may be with us.** Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. **So long as we are united to Him by faith, sin has no more dominion over us.** God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.”—*Desire of Ages*, 122.

“By faith you became Christ’s, and by faith you are to grow up in Him—by giving and taking. **You are to give all**—your heart, your will, your service—**give yourself to Him to obey all His requirements;** and **you must take all—Christ**, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—**to give you power to obey.**”—*Steps to Christ*, 70.

“Christ changes the heart. He abides in your heart by faith. **You are to maintain this connection with Christ by faith and the continual surrender of your will to Him.**”—*Steps to Christ*, 62.

“Christ prepared the way for the ransom of man by His own life of suffering, self-denial, and self-sacrifice, and by His humiliation and final death. **He brought help to man that he might, by following Christ’s example, overcome on his own account, as Christ has overcome**

for him.”—3 *Testimonies*, 372.

“It is His purpose to bring them into so close connection with Himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek His aid, strength to correct their errors. **Whatever may be man’s besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel’s Helper.** The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. **It is one of Satan’s most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences,** little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But these little sins eat out the life of godliness in the soul. . . **We must learn to distrust self and to rely wholly upon God for guidance and support,** for a knowledge of His will, and for strength to perform it.”—2 *Bible Commentary*, 1017.

“We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. ‘Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.’ 1 John 3:5, 6. Here is the true test. **If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law.**”—*Steps to Christ*, 61.

“The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God.

“One says, ‘I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper.’ Another says, ‘I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance.’ **The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence,** and say that they will do but little harm, while others are of greater magnitude and will do much harm.

“A chain is no stronger than is its weakest link . . . **The work of overcoming is to be the study of every soul who enters the kingdom of God.**”—*Messages to Young People, 91.*

“It should be made plain that the government of God knows no compromise with evil . . . **We should beware of treating sin as a light thing.**”—*Education, 290-291.*

“Let none now tamper with sin, the source of every misery in our world. No longer remain in lethargy and stupid indifference. **Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord’s side . . .** If you neglect or treat with indifference the warnings that God has given, **if you cherish or excuse sin, you are sealing your soul’s destiny . . .** While mercy lingers, while the Saviour is making intercession, **let us make thorough work for eternity.**”—*6 Testimonies, 404-405.*

“Christ has power from His Father to give His divine grace and strength to man, making it possible for him through His name to overcome . . . All are personally exposed to the temptations that Christ overcame,

but **strength is provided for them in the all-powerful name of the great Conqueror.** And all must, for themselves, individually overcome.”—*My Life Today*, 317.

“At every advanced point the heart is tested and tried a little closer . . . Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. **Individuals are tested and proved a length of time to see if they will sacrifice their idols** and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: ‘They are joined to their idols, let them alone,’ and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. **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.**”—*1 Testimonies*, 187.

“God’s ideal for His children is higher than the highest human thought can reach. ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’ This command is a promise. **The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin.** He came to destroy the works of the devil, and **He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.**

“The tempter’s agency is not to be accounted an

excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. **It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God.**

“The ideal of Christian character is Christlikeness. **As the Son of man was perfect in His life, so His followers are to be perfect in their life . . . The Lord says of those who believe in Him, ‘I will dwell in them, and walk in them; and I will be their God, and they shall be My people.’** 2 Cor. 6:16.

“**Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome.** Made ‘in the likeness of sinful flesh’ (Rom. 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. **He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect,** even as our ‘Father which is in heaven is perfect.’”—*Desire of Ages, 311-312.*

“**God’s Word is the spiritual food by which the Christian must grow strong** in spirit and in intellect, that he may do battle for truth and righteousness. The Bible teaches that **every besetting sin must be put away, that the warfare against evil must be waged until every wrong is overcome . . . As he accepts the grace freely offered him, the presence of the Saviour in the thoughts and in the heart will give him decision of purpose** to lay aside every weight, that the heart may be filled with all the fullness of God . . . The true followers of Christ will serve God not only when it is in accordance with their inclinations, but also when it involves self-denial and cross-bearing. **Besetting sins must be battled with and overcome.** Objectionable traits of character,

whether hereditary or cultivated, must be compared with the great rule of righteousness, and then **conquered in the strength of Christ**. Day by day, hour by hour, a vigorous work of self-denial and of sanctification must go on within; then the works will bear witness that Jesus is abiding in the heart by faith.”—*Counsels to Parents and Teachers*, 448-449.

“Real piety begins when all compromise with sin is at an end . . . Yielding to temptation begins in permitting the mind to waver, to be inconstant in your trust in God.”—*Mount of Blessing*, 91-92.

“We must overcome our besetting sins. **We should individually seek to obtain new victory every day**. We must learn to stand alone and depend wholly upon God. The sooner we learn this the better. **Let each one find out where he fails, and then faithfully watch that his sins do not overcome him**, but that he gets the victory over them.”—*Early Writings*, 105.

“Keep off from Satan’s enchanted ground and not allow your minds to be swayed from allegiance to God. **Through Christ you may and should be happy and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God** and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. **If the thoughts are wrong the feelings will be wrong, and the thoughts and feelings combined make up the moral character**. When you decide that as Christians you are not required to restrain your thoughts and feelings you are brought under the influence of evil angels and invite their presence and their control.”—*5 Testimonies*, 310.

“The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen

heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them. **He has a use for them, and He is well pleased when they make the very highest demands upon Him, that they may glorify His name.** They may expect large things if they have faith in His promises.

“But to pray in Christ’s name means much. It means that we are to accept His character, manifest His spirit, and work His works. **The Saviour’s promise is given on condition.** ‘If ye love Me,’ He says, ‘keep My commandments.’ **He saves men, not in sin, but from sin; and those who love Him will show their love by obedience.**

“All true obedience comes from the heart. It was heart work with Christ. And **if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses.** The will, refined and sanctified, will find its highest delight in doing His service. **When we know God as it is our privilege to know Him, our life will be a life of continual obedience.** Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.”—*Desire of Ages*, 668.

“The example of Christ shows us that **our only hope of victory is in continual resistance of Satan’s attacks.** He who triumphed over the adversary of souls in the conflict of temptations understands Satan’s power over the race, and has conquered him in our behalf. **As an overcomer, He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan we may unite our weakness to His strength,** our worthlessness to His merits. And sustained by His enduring might under the strength of temptation, **we may**

resist in His all-powerful name, and overcome as He overcame.”—*Messages to Young People*, 50.

“In order to gain the victory over every besetment of the enemy, **we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility** . . . As those who hope to receive the overcomer’s reward, we must press forward in the Christian warfare, though at every advance we meet with opposition . . . **As overcomers, we are to reign with Christ in the heavenly courts, and we are to overcome through the blood of the Lamb and the word of our testimony.** ‘Him that overcometh will I make a pillar in the temple of my God.’”—*Sons and Daughters of God*, 370.

“You lose much by not studying with greater earnestness and care the life of Christ. There you . . . may see the victories which you have to gain . . . that you may win the precious white robe of a spotless character, and stand at last without fault before the throne of God.”—*Sons and Daughters of God*, 371.

“Christ . . . endured the test where Adam had failed, and by this act placed man on a vantage ground, in favor with God, **where he might overcome on his own account through the merits of Jesus. In His name, through His grace, man may be an overcomer**, even as Christ was an overcomer. In Christ divinity and humanity were united, and **the only way in which man may be an overcomer is through becoming a partaker of the divine nature** . . . Divinity and humanity are blended in him who has the spirit of Christ.”—*Sons and Daughters of God*, 24.

“Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of

themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to His image, and the less will they see of purity or holiness in themselves . . . **We should never be content with a sinful life.** It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that **every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter** to tempt and destroy them . . . We are to exert every energy of the soul in the work of overcoming, and to **look to Jesus for strength to do what we cannot do of ourselves.** No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. **By repentance and faith we are enabled to render obedience to all the commandments of God,** and are found without blame before Him."—*5 Testimonies*, 471-472.

"Do not put off the work of forsaking your sins and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred to their eternal loss . . . **There is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is.** Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. **What we do not overcome, will overcome us and work out our destruction . . .** Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God."—*Steps to Christ*, 32-34.

"God has made ample provision for His people; and if they rely upon His strength, they will never become the sport of circumstances. **The strongest temptation can-**

not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weak points, but we need not be overcome. **However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer.**—*Patriarchs and Prophets*, 421.

“All who will can be overcomers. Let us strive earnestly to reach the standard set before us. Christ knows our weakness, and **to Him we can go daily for help.** It is not necessary for us to gain strength a month ahead. **We are to conquer from day to day.**”—*7 Bible Commentary*, 974.

“Patience, faith, and love for duty are the lessons we must learn. Subduing self and looking to Jesus is an everyday work. **The Lord will never forsake the soul that trusts in Him and seeks His aid. The crown of life is placed only upon the brow of the overcomer . . .** If we move forward where Jesus leads the way we shall see His triumph, we shall share His joy. **We must share the conflicts if we wear the crown of victory.** Like Jesus, we must be made perfect through suffering . . . We can walk safely in the darkest path if we have the Light of the world for our guide.”—*5 Testimonies*, 70-71.

“All are personally exposed to the temptations that Christ overcame, but **strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome.**”—*My Life Today*, 317.

“Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example and to make known to us that **we may be partakers of the divine nature.** How?—By having es-

caped the corruptions that are in the world through lust . . . Christ, by His own example, made it evident that man may stand in integrity. **Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame.** Divinity and humanity may be combined in them.”—*5 Bible Commentary*, 1082.

“When we know God as it is our privilege to know Him, our life will be a life of continual obedience.”—*Review*, July 14, 1910.

“It is **obedience to the Word** of the living God that brings man into close relationship with Christ.”—*Review*, April 17, 1900.

“Earnest faith and loving obedience will bring us into as close relationship as was the loving and beloved John.”—*Signs*, January 8, 1885.

“The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God.”—*Sanctified Life*, 66.

“Bible sanctification . . . is truth received in the heart and practically carried out in the life.”—*My Life Today*, 249.

“It was only by faith in Christ that they could secure pardon of sin and receive strength to obey God’s law.”—*Patriarchs and Prophets*, 524.

“The religion that comes from God is the only religion that will lead to God. **In order to serve Him aright, we must be born of the divine Spirit.** This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. **It will give us a willing obedience to all His requirements.** This is true worship.”—*Desire of Ages*, 189.

“How can you educate your children in the things of God unless you first know yourselves what is right and

what is wrong, unless you realize that **obedience means eternal life**, and disobedience eternal death.”—*Child Guidance*, 65.

“Abandon the idea that temporal or spiritual advantages will win for you salvation. **God calls for your willing obedience. He asks you to give up your sins.** ‘To him that overcometh,’ Christ declares, ‘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.”—*Christ’s Object Lessons*, 117.

“Our only safe course is to render obedience to all His requirements, at whatever cost. All are founded in infinite love and wisdom.”—*5 Testimonies*, 365.

“God never compels the obedience of man. He leaves all free to choose whom they will serve.”—*Prophets and Kings*, 511.

“Christ saves none against their choice; He compels none to obedience. **He made the infinite sacrifice that they might overcome in His name** and His righteousness be imputed unto them.”—*3 Testimonies*, 457.

“He [Christ] sinned not, but presented to God a perfect obedience that was entirely satisfactory. By this He removed forever every semblance of excuse for disobedience. **He came to show man how to obey, how to keep all the commandments. He laid hold of divine power, and this is the sinner’s only hope.** He gave his life that man might be a partaker of the divine nature, having escaped the corruption that is in the world through lust.”—*Messages to Young People*, 165.

Obedience is, in Christ’s strength, doing our best—“Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. **When we do our best, He becomes our righteousness.** It takes every ray of light

that God sends to us to make us the light of the world.”—*I Selected Messages*, 368.

“When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man’s best service, and He makes up for the deficiency with His own divine merit. **But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father’s commandment.** We hear a great deal about faith, but we need to hear a great deal more about works. **Many are deceiving their own souls by living an easygoing, accommodating, crossless religion.** But Jesus says, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.”—*I Selected Messages*, 382.

“Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected, but **all that such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does, but by the spirit in which the work is performed.**

“When He sees men lifting the burdens, trying to carry them in lowliness of mind, with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner’s defects are covered by the perfection and fullness of the Lord our Righteousness. **Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God, are looked upon by the Father with pitying, tender love; He regards such as obedient children,** and the righteousness of Christ is imputed unto them.”—*In Heavenly Places*, 23.

“Those who decide to do nothing in any line that will displease God, will know, after presenting their case

before Him, just what course to pursue. And **they will receive not only wisdom, but strength. Power for obedience**, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ—the ‘all things’ to supply the need of fallen men—was given to Him as the head and representative of humanity. And **‘whatsoever we ask, we receive of Him**, because we keep His commandments, and do those things that are pleasing in His sight.’ 1 John 3:22.”—*Desire of Ages*, 668.

ERRORS ABOUT OBEDIENCE

We must beware lest we slip into one of the errors about obedience.

“Before there could be any permanent reformation the people must be led to feel their utter inability in themselves to render obedience to God. They had broken His law, it condemned them as transgressors, and it provided no way of escape. **While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins;** they could not meet the claims of God’s perfect law, and it was in vain that they pledged themselves to serve God. **It was only by faith in Christ that they could secure pardon of sin and receive strength to obey God’s law.**”—*Patriarchs and Prophets*, 524.

“There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. **He who is trying to become holy by his own works in keeping the law, is attempting an impossibility . . . The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God;** that since by faith alone we become

partakers of the grace of Christ, our works have nothing to do with our redemption. But notice here that **obedience is not a mere outward compliance, but the service of love.**—*Steps to Christ*, 59-60.

“The condition of eternal life is now just what it always has been—just what it was in Paradise before the Fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled.”—*Steps to Christ*, 62.

“Men are trying to make an easier way to heaven than that which the Lord has provided.”—*Review*, November 29, 1887.

“We are not only to say, ‘I believe,’ but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience.”—*6 Testimonies*, 92.

“He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him entrance into the kingdom of God.”—*Review*, March 3, 1904.

“God has given us the rule of conduct which every one of His servants must follow. It is obedience to His law, not merely a legal obedience, but **an obedience which enters into the life, and is exemplified in the character . . . Nothing short of obedience can be accepted.** Self-surrender is the substance of the teachings of Christ.”—*Desire of Ages*, 523.

“That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. ‘By grace are ye saved

through faith.' But 'faith, if it hath not works, is dead.' Ephesians 2:8; James 2:17. Jesus said of Himself before He came to earth, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' Psalm 40:8. And just before He ascended again to heaven He declared, 'I have kept My Father's commandments, and abide in His love.' John 15:10. The Scripture says, '**Hereby we do know that we know Him, if we keep His commandments . . . He that saith he abideth in Him ought himself also so to walk even as He walked.**' 1 John 2:3-6. 'Because Christ also suffered for us, leaving us an example, that ye should follow His steps.' 1 Peter 2:21."—*Steps to Christ*, 61-62.

"The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. **True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer.** This will lead us to do right because it is right—because right doing is pleasing to God."—*Christ's Object Lessons*, 97-98.

"Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. **The part of the Christian is to persevere in overcoming every fault.** Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. **He has not the wisdom or the strength to overcome; these belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for help.**"—*Acts of the Apostles*,

532.

“There is no such thing as following Christ unless you refuse to gratify inclination and determine to obey God. It is not your feelings, your emotions, that make you a child of God, but the doing of God’s will. **A life of usefulness is before you if your will becomes God’s will.** Then you may stand in your God-given manhood, an example of good works. You will then help to maintain rules of discipline instead of helping to break them down.”—*5 Testimonies*, 515.

OTHER TRUTHS ABOUT OBEDIENCE

The wonderful truth about obedience by faith is precious indeed. Here are additional facts about this experience:

1 - Obedience and grace—“The grace of God in Christ is the foundation of the Christian’s hope, and **that grace will be manifested in obedience.**”—*Great Controversy*, 256.

“But **God does not use this grace to make His law of none effect or to take the place of His law.** ‘The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.’ His law is truth . . . **God’s grace and the law of His kingdom are in perfect harmony;** they walk hand in hand. His grace makes it possible for us to draw nigh to Him by faith. **By receiving it, and letting it work in our lives, we testify to the validity of the law;** we exalt the law and make it honorable by carrying out its living principles,”—*My Life Today*, 100.

“Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner’s substitute and surety. But while

he is justified because of the merit of Christ, **he is not free to work unrighteousness**. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. **Where faith is, good works appear.**—*1 Selected Messages, 398.*

“I saw how this grace could be obtained. Go to your closet, and there alone plead with God . . . Do not leave your closet until you feel strong in God; then watch, and just as long as you watch and pray you can keep these evil besetments under, and the grace of God can and will appear in you.”—*1 Testimonies, 158.*

“You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. **Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness.**”—*Steps to Christ, 69.*

“Men need to learn that the blessings of obedience, in their fullness, can be theirs only as they receive the grace of Christ. It is His grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path.”—*Ministry of Healing, 115.*

“The influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind and he fully understands the requirements of God and realizes the extent of his transgressions, **he will reform his ways, become loyal to God through the strength obtained from his Saviour,** and lead a new and purer life.”—*4 Testimonies, 295.*

“His grace alone can enable us to resist and subdue the tendencies of our fallen nature.”—*Ministry of*

Healing, 428.

“The victory can be gained; for nothing is impossible with God. **By His assisting grace, all evil temper, all human depravity, may be overcome.**”—*4 Testimonies, 349.*

“**The perfection of Christian character depends wholly upon the grace and strength found alone in God.** Without the power of grace upon the heart, assisting our efforts and sanctifying our labors, we shall fail of saving our own souls and of saving the souls of others.”—*3 Testimonies, 188.*

2 - Obedience and faith—“Instead of releasing man from obedience, **it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.**”—*Steps to Christ, 60-61.*

“In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and **it is by obedience that faith itself is made perfect.**”—*1 Selected Messages, 366.*

“**By obedience the people were to give evidence of their faith.**”—*Patriarchs and Prophets, 279.*

“**There are many who fail to understand the relation of faith and works.** They say, ‘Only believe in Christ, and you are safe. You have nothing to do with keeping the law.’ But **genuine faith will be manifest in obedience.**”—*Patriarchs and Prophets, 153-154.*

“This is the love of God, that we keep His commandments.’ ‘He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.’ 1 John 5:3; 2:4. **Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.**”—*Steps to Christ, 60-61.*

3 - Obedience and justification—“There is no

safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with Him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true.”—*1 Selected Messages, 213* [*When a person is not obedient, the justification he has received is lost; cf. 1SM 360*].

“But while God can be just, and yet justify the sinner through the merits of Christ, **no man can cover his soul with the garments of Christ’s righteousness while practicing known sins** or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and **in order for man to retain justification, there must be continual obedience, through active, living faith** that works by love and purifies the soul.”—*1 Selected Messages, 366*.

“Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that **we are practicing the Word.** A living testimony goes forth to the world in consistent Christian action.”—*6 Bible Commentary, 1071*. [*The entire page reveals the several aspects of justification.*]

“In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect.”—*1 Selected Messages, 366*.

4 - Obedience and sanctification—“Sanctification is the result of lifelong obedience.”—*Acts of the Apostles, 561*.

“True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect

conversation, by revealing in every act the meekness of Christ.”—*7 Bible Commentary*, 908.

“True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. **He is sanctified through obedience.**”—*6 Testimonies*, 350.

“Those who dishonor God by transgressing His law may talk sanctification, but it is of that value and just as acceptable, as was the offering of Cain. **Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy.**”—*7 Bible Commentary*, 908.

5 - Obedience and righteousness—“**He who becomes a partaker of the divine nature will be in harmony with God’s great standard of righteousness, His holy law.** This is the rule by which God measures the actions of men. This will be the test of character in the judgment.”—*Christ’s Object Lessons*, 314.

“‘Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.’ 1 John 3:7. **Righteousness is defined by the standard of God’s holy law**, as expressed in the ten precepts given on Sinai.”—*Steps to Christ*, 61.

6 - The standard of obedience—“**The law of God unmixed with human tradition was presented by Christ as the great standard of obedience.**”—*Christ’s Object Lessons*, 304.

“He only serves who acts up to the highest standard of obedience. All who would be sons and daughters of God must prove themselves co-workers with God and Christ and the heavenly angels. **This is the test for**

every soul. Of those who faithfully serve Him the Lord says, 'They shall be Mine . . . in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.' Mal. 3:17."—*Christ's Object Lessons*, 283.

"It is as true now as when the words were spoken to Israel of obedience to His commandments: 'This is your wisdom and your understanding in the sight of the nations.' Deuteronomy 4:6. **Here is the only safeguard for individual integrity,** for the purity of the home, the well-being of society, or the stability of the nation. **Amidst all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says.** 'The statutes of the Lord are right,' and 'he that doeth these things shall never be moved.' Psalms 19:8; 15:5."—*Prophets and Kings*, 83.

7 - Obedience and love for God—"**Perfect obedience to His commandments is the evidence that we love God,** and are not hardened in sin."—*6 Bible Commentary*, 1079.

"Love is manifested in obedience. The line of demarcation will be plain and distinct between those who love God and keep His commandments, and those who love Him not and disregard His precepts."—*6 Testimonies*, 92.

"To pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works. **The Saviour's promise is given on condition.** 'If ye love Me,' He says, 'keep My commandments.' He saves men, not in sin, but from sin; and **those who love Him will show their love by obedience.**"—*Desire of Ages*, 668.

8 - Obedience and reverence—"**True reverence is shown by obedience.** God has commanded nothing that

is unessential, and **there is no other way of manifesting reverence so pleasing to Him as obedience to that which He has spoken.**—*Education, 244.*

9 - Obedience and the cross—“Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, like the Jews of old, knew not the time of their visitation.”—*Great Controversy, 316. [Obedience is the cross!]*

“It is never difficult to do what we love to do; but **to take a course directly against our inclinations is lifting a cross.**”—*5 Testimonies 94.*

10 - Conclusion—“We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord’s, to be consecrated to His service. **When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us.** We obtain the pearl of great price.”—*Christ’s Object Lessons, 116.*

“We cannot overestimate the value of simple faith and unquestioning obedience. It is by following in the path of obedience in simple faith that the character obtains perfection.”—*Sons and Daughters of God, 71.*

THE FINAL CRISIS OVER THE LAW OF GOD

You and I are involved in the conflict of the ages, a warfare over the law of God: whether or not it is just, whether or not it can be kept, and whether or not it should be kept.

“In the opening of the great controversy, Satan had declared that the law of God could not be obeyed.”—*Desire of Ages, 761.*

“The Lord desires through His people to answer Satan’s charges by showing the results of obedience to right principles.”—*Christ’s Object Lessons*, 296.

“The heavenly councils pleaded with Lucifer. **The Son of God presented before him** the greatness, the goodness, and the justice of the Creator, and **the sacred, unchanging nature of His law**. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself.”—*Great Controversy*, 494-495.

“Concealing his real purpose under an appearance of reverence for God, **he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint**. Since their natures were holy, he urged that the angels should obey the dictates of their own will.”—*Great Controversy*, 495.

“In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. **He had sought to falsify the word of God and had misrepresented His plan of government** before the angels, **claiming that God was not just in laying laws and rules upon the inhabitants of heaven**; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. **Therefore it must be demonstrated before the inhabitants of heaven, as well as of all the worlds, that God’s government was just, His law perfect.**”—*Great Controversy*, 498.

“From the beginning, it has been the special doctrine of the adversary of God and man, that the law of God was faulty and objectionable. He has ever represented the royal law of liberty as oppressive and unendurable. **He has denoted it as ‘a yoke of bondage.’** He has declared that it was impossible for man to keep the

precepts of Jehovah. **This has been, and still is, the work of Satan.**”—2 *Review Articles*, 233.

“The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah.”—*Great Controversy*, 498.

“Satan’s rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan’s rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that **with the existence of God’s government and His law is bound up the well-being of all the creatures He has made.**”—*Great Controversy*, 499.

“On this earth Satan sought to carry forward the work that he began in heaven. He declared that man could not obey the law of God.”—4 *Signs Articles*, 252.

“Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences, that it was an impossibility to keep the law of God.”—4 *Review Articles*, 331.

“The plan of Satan was by lying philosophies to widen the breach that existed between God and man. **He argued that man could not keep the law of God.**”—3 *Signs Articles*, 188.

“Satan had represented God to man as arbitrary, stern, and unforgiving. All the misery and suffering he had brought upon man, he charged to God. **He declared that man could not keep the law, and that God was arbitrary and cruel in demanding of him something that he could not do.**”—*Youth’s Instructor Articles*, 446.

“Satan had pointed to Adam’s sin as proof that

God's law was unjust, and could not be obeyed.—*Desire of Ages*, 117.

“Declaring that no human being can keep the law of God's kindom, he [Satan] claims all men as his subjects.”—*4 Signs Articles*, 293.

“The holy life of Abel testified against **Satan's claim that it is impossible for man to keep God's law.**”—*Patriarchs and Prophets*, 77.

“True faith, which relies wholly upon Christ, will be manifested by obedience to all the requirements of God. From Adam's day to the present time **the great controversy has been concerning obedience to God's law.** In all ages there have been those who claimed a right to the favor of God even while they were disregarding some of His commands. But the Scriptures declare that by works is ‘faith made perfect’ and that, without the works of obedience, faith is ‘dead.’ James 2:22, 17. He that professes to know God, ‘and keepeth not His commandments, is a liar, and the truth is not in him.’ 1 John 2:4.”—*Patriarchs and Prophets*, 73.

“Christ does not lessen the claims of the law. In unmistakable language **He presents obedience to it as the condition of eternal life**—the same condition that was required of Adam before his Fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. **The requirement under the covenant of grace is just as broad as the requirement made in Eden**—harmony with God's law, which is holy, just, and good.”—*Christ's Object Lessons*, 391.

“Satan had made the boast that he would gather the world under his banner of rebellion. **He declared that man could not keep the law of God. Christ came to prove this assertion false.**”—*Signs Articles*, 398.

“Christ came to give moral power to man; to el-

evate, ennoble, and strengthen him. He came to prove the falsity of Satan's charge that God had made a law which man could not keep."—*4 Signs Articles*, 239.

"Since 'the law of the Lord is perfect,' every variation from it must be evil. **Those who disobey the commandments of God, and teach others to do so, are condemned by Christ.** The Saviour's life of obedience maintained the claims of the law; it proved that **the law could be kept in humanity**, and showed the excellence of character that obedience would develop. All who obey as He did are likewise declaring that the law is 'holy, and just, and good.' Rom. 7:12.

"On the other hand, **all who break God's commandments are sustaining Satan's claim that the law is unjust and cannot be obeyed.** Thus they second the deceptions of the great adversary, and cast dishonor upon God. They are the children of the wicked one, who was the first rebel against God's law."—*Desire of Ages*, 308-309.

"**If those who hide and excuse their faults could see how Satan exults over them,** how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. **Through defects in the character, Satan works to gain control of the whole mind,** and he knows that if these defects are cherished, he will succeed. Therefore **he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome.**"—*Great Controversy*, 489.

"Another deception was now to be brought forward. **Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law.** Had it been possible for the law to be changed or abrogated, then Christ need not have died. But **to abrogate the law would be to immortalize transgression** and place the world

under Satan's control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. Yet the very means by which Christ established the law Satan represented as destroying it. **Here will come the last conflict of the great controversy between Christ and Satan.**"—*Desire of Ages*, 762-763.

"The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. **Obedience or disobedience is the question to be decided by the whole world.** All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and **all will show whether they have chosen the side of loyalty or that of rebellion.** Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off."—*Desire of Ages*, 763.

"That the law which was spoken by God's own voice is faulty, that some specification has been set aside, **is the claim which Satan now puts forward. It is the last great deception that he will bring upon the world.** He needs not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained."—*Desire of Ages*, 763.

"The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history."—*Great Controversy*, 144.

"But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to 'magnify the law' and to 'make it honorable.' Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to

demonstrate to all the worlds of the universe that **God's law is unchangeable**. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. **The death of Christ proves it immutable**. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that **justice and mercy are the foundation of the law and government of God.**—*Great Controversy*, 503.

“From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same warfare upon the earth. **To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued.** Whether this be accomplished by casting aside the law altogether or by rejecting one of its precepts, the result will be ultimately the same. He that offends ‘in one point’ manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes ‘guilty of all.’ James 2:10.

“In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. **The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering**—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.”—*Great Controversy*, 582.

“In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, ‘Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?’ the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.”—*Great Controversy*, 503.

“The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the Word of God: ‘Affliction shall not rise up the second time.’ Nahum 1:9. **The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty.** A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.”—*Great Controversy*, 504.

Part Four

Indexes

*“Make it plain upon tables,
that he may run that readeth it.”*

—Habakkuk 2:2

**HEBREW/GREEK INDEX
TO THE BOOK OF DANIEL**

This index includes every Hebrew, Greek, and Latin word mentioned in Part One of this book (on Daniel, and portions of Leviticus and Revelation), with the exception of the definite article ("the" in the English) which is not included. Words ending with an "--G" are Greek words; words ending with "--L" are Latin. All the rest are Hebrew.

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