



*"Watchman,
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,
the hour and the end!"*
Eze. 7:6 (Moffatt)

XXVII

8(94)

THEOLOGY OF THE SANCTUARY - VII

In comparing or in seeking to harmonize, "the judgment" scene of Daniel 7 and the ministry of the high priest on the Day of Atonement, there appears to be only contrasts. In the type, the high priest, and he alone, went into the Most Holy Place. In the prophetic antitype is pictured a ministry in which all the angelic host are in attendance. The type portrayed the Day of Atonement mediation as beginning in a small room - a ten cubit cube. The scene of judgment in Daniel 7 is carried forward in a massive hall wherein "thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." (v. 10)

We might first ask, why the angels? Traditionally, we respond: They are there to verify the accounts as each name comes up in judgment. Is their integrity to be thus questioned? Those who "abode not in the truth," left their first estate and are reserved "unto judgment" themselves. (John 8:44; Jude 6) The records were kept by those who remained in the truth, and are thus honest and accurate, and the summation final. There are, however, two all-important factors: 1) "Affliction shall not rise up the second time." (Nahum 1:9) And 2) Where sin began, the judgment on sin must also begin.

Sin arose in Heaven in the heart of a discontented angel positioned at the Throne of God. He wanted to be first. (Isa. 14:13) In the creation of man, God designed a being who momentarily was to be a little while inferior to angels. (Heb. 2:7 margin)¹ Thus, in the ultimate man would have been placed higher than Lucifer next to God. The first question then that must be settled is: Can God carry out His original designs and the angelic host be contented? It is the hour of God's judgment.

The picture at the time of judgment is vastly

different from the picture at the time when man was created. As man came forth from the hand of the Creator, he was perfect. Now the open books reveal a different picture. "There is none righteous, no not one." (Rom. 3:10)

The question - Can God take from this race of sinners a people and fulfill in them His original purpose to place them higher than the angels who have never fallen? It is a moment of heart searching for the angels. They are free moral agents. Thus the original issue of the great controversy arises again. A final answer must be given. Then Jesus, the great High Priest, steps forward, typified in Aaron who on the Day of Atonement offered his bullock for himself and his house (Lev. 16:6, 11). Revealing His nail pierced hands, He asks of the angelic host if He has given enough, so that the Father may fulfill His prayer, "I will that they also whom thou hast given me, be with me where I am." (John 17:24) The angels recall the vivid scenes of Gethsemane and Calvary. Heaven is hushed. God then speaks, "I gave Him" - "the Lord's goat" of the Day of Atonement - "did I give enough?"

The silence is broken and there is heard "the voice of many angels round about the throne... the number of them was ten thousand time ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive" His kingdom. (Rev. 5:11-12) The promise of Jesus is confirmed - "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment." (John 5:24 Gr.) The judgment turns on one thing for the race of sinners whose records are in the opened books - their relationship to Jesus Christ. Again the type speaks. The sin offering of the individual was eaten by the common priest, so we find our

peace in Christ who in Himself bore "our sins in His own body on the tree." (I Peter 2:24) Our record is cleared.

There is more to be accomplished. The people whose record is cleared must be cleansed. As for those who have died in Christ, it is nothing for God to cleanse their identity so that in the "new" body of the resurrection, they will live in harmony with Him to whom they gave their earthly allegiance. There is another group, however, who are to be translated without seeing death. This group too, will need to be cleansed, but in life. The good news - the everlasting gospel - of God's plans and purposes must be heralded to every nation, kindred, tongue and people. A new activity in the agenda of the antitypical Day of Atonement begins.

The same three steps of the movement of the high priest on the Day of Atonement are mirrored in the Three Angels' Message of Revelation 14. First, the activity in the Most Holy Place is reflected in the First Angel's Message that the hour of God's judgment had come. (The Greek aorist, or past tense is used) Second, the high priest moved to the first apartment where corporate confession had been recorded. The Second Angel's Message deals with nations, or corporate bodies, and how they have related to the "great words" which the "little horn" spoke, "the wine of the wrath of her fornication." The third move of the high priest was to the Altar in the Court whereon is the record of the individual confessions. The Third Angel's Message is directed to the individual, - "If any one" - and the verbs are in the Greek present tense. This parallel and the differing forces of the verb have not been given due consideration because of our traditional concepts.

Into this overall picture of Daniel 7 and Leviticus 16, must come Ezekiel 9. There the last work of the Day of Atonement is described - the sealing. The One clothed in linen is at the brazen altar, and is given instruction by the "Ancient of Days," who moved "to the threshold of the house," to mark the sign of the Cross² in the foreheads of the concerned people of God. Here in this vision, the man in linen reports back that His mission is accomplished. This parallels the coming of the Son of man to the Ancient of Days to receive the kingdom. Again much more study needs to be given to this vision of Ezekiel in connection with the judgment, and the enlargement found in Ezekiel 10. One question to consider is - Do the "coals of fire" symbolize judgment, or do they correspond to the "live

coal" which brought cleansing to Isaiah? (6:6-7)³

Finally the picture of Daniel 7 envisions the "saints" possessing the kingdom with the One "like the Son of man." (vs. 27, 14-13)

Jesus' own prophecy in Luke 21:24 points us to where we are in the stream of time. The last act of the Final Atonement deals with "individuals." The Third Angel's Message is addressed to "individuals."⁴ Jesus' prophecy tells us that when Jerusalem is once more returned to Jewish control, the probationary time of "nations" or corporate entities is fulfilled. Thus since 1967, the final phase of the antitypical Day of Atonement is in progress.⁵ In these final hours, there is to be that seaching of heart described in the type as "soul affliction." (Lev. 23:27, 29)

Not only would the individual who failed to "afflict his soul" be "cut off from among his people," but the individual who "doeth **any** work in that same day" would be destroyed from among his people." (23:30) On the other annual feasts, only "servile" work ("customary" - NKJV) was prohibited. Food preparation and other required daily duties were permitted, while on the Day of Atonement, all work was forbidden. It was "the fast" day. (Acts 27:9) The same rule applied to this day as applied to the Sabbath of the Lord God - "In it thou shalt not do any work." (Ex. 20:10) The weekly Sabbaths were not fast days, but food preparation was to be done on the sixth day. (Ex. 16:23)

Again there is a fact which dare not be overlooked. At the same time that God raised up a people to proclaim a message in harmony with His final ministry in and from the Heavenly Sanctuary, He gave to that people the Sabbath truth. This Sabbath rest involves more than the mere cessation from physical labor. It also symbolizes the ultimate objective of salvation, the cessation from sin which comes from entering into "rest" with Jesus. (Matt. 11:28-30) He that has entered into this "rest, he also hath ceased from his own works as God did from His." (Heb. 4:10)

Inseparably, there is linked with the Third Angel's Message, the message of righteousness by faith. Man can worship his own works, placing his trust in human endeavor rather than worshiping God, placing his trust in the work of God for him. To rely on works, to trust in works, means only one thing, to be "cut off" in the time of judgment. When we understand the full aspect of Daniel 7, all of these factors which are interrelated with the "great words

which the horn spake" cast a significant meaning on the fact that the judgment does involve "the little horn." We either worship in experience "the little horn," that is, believe in a salvation-by-works theology, or we worship Him who created us with a design and objective in mind. We accept by faith that He is able to "present us faultless before the presence of His glory with exceeding joy." (Jude 24)

NOTES:

¹The cause of the disaffection in Heaven, and the design of God in the creation of man is amplified in the Writings. Note the following statements:

"The Lord has shown me that Satan was once an honored angel in heaven, next to Jesus Christ... And I saw that when God said to His Son, Let us make man in our image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man... He wished to be the highest in heaven, next to God, and receive the highest honors. Until this time all heaven was in order, harmony and perfect submission to the government of God." (SG, Vol. 1, p. 17)

"All heaven took a deep and joyful interest in the creation of this world and of man. Human beings were a new and distinct order." (R&H, Feb. 11, 1902)

"God created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature; of cooperating with his Creator and executing His plans." (R&H, April 21, 1885)

"Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God..." (R&H, June 18, 1895)

²The literal Hebrew of Ezekiel 9:4 reads - "Mark a mark on the foreheads of the men who are groaning and are mourning over all the abominations that are done in [Jerusalem's] midst." The second "mark" is the Hebrew tau, which indicates a mark or sign in the form of the cross. The question is asked in the Writings, "What is the seal of the living God, which is placed in the foreheads of His people?" The answer is given - "It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters." (Letter 126, 1898)

³Ezekiel 9 is but one part of several visions given to Ezekiel which could be designated, "the visions of God." (8:3) These representations are recorded in chapters 8-11. Chapter 10 continues the instruction given to "the man clothed in linen." He is commanded to enter into the most holy place and there obtain "coals of fire" to

"scatter over the city." (v. 2) That these cannot be interpreted as destructive in nature is the fact that "the man clothed in linen" carried only a "writer's inkhorn by his side." The other six men who accompanied him possessed the "destroying weapons." To these were commissioned the work of executing judgment. They were to slay "utterly." (9:5-7) As the vision of Ezekiel 9 closed, "the man clothed in linen" returns reporting, "I have done as thou has commanded me." (9:11) One is left with the assumption that the command to take coals from off the altar and "scatter" them over the city, parallels and enlarges the concept of the nature of the sealing work as described in the vision of Ezekiel 9. If this be so, then the "tongues of fire" which marked the first Pentecost, bringing spiritual enlightenment and power for witnessing will also mark the final witness of those "sealed" with the Holy Spirit. (Mark 13:9-11; see also TM, p. 507 for a perception of "scatter.")

⁴Our traditional perception of the ministry of Jesus Christ in the antitypical Day of Atonement has blurred the demand of the type. If typology is to be used as a valid hermeneutic, then the antitype perceived must conform to the revelation of the type. The typical services on the Day of Atonement revealed a three-fold activity on the part of the High Priest, first in the Most Holy Place, then the Holy Place, and finally at the Altar of the Court. (Lev. 16:20) Into the Most Holy Place were brought both the blood of the bullock, and the blood of the Lord's goat, and there atonement was made. This was necessitated because of the uncleanness of the children of Israel, and because of their transgressions in all their sins. (16:16) But the record of corporate confession was marked on the Altar of Incense in the Holy Place, and the record of the confession of the individual sinner had been placed on the horns of the Altar in the Court. (See Lev. 4) Atonement was likewise made at these two points. (Ex. 30:10; Lev. 16:18) This same threefold progression marks the Three Angels' Messages of Revelation 14. Proclaiming first, the hour of God's judgment, followed by a warning to the nations, the Third Angel addresses the individual - "If any man worship the beast and his image." From corporate to individual is a principle of Scripture. The close of the corporate probation of Israel in A.D. 34 was followed by the proclamation of the gospel to the individual Jew in the synagogues of the Diaspora. Then came the literal destruction of the Temple itself in A.D. 70. This same principle at work, can be observed in the message to Laodicea. It is given first to "corporate" Laodicea; its failure to respond is followed by the invitation to the individual, "If any man hear my voice." (Rev. 3:20)

⁵Jesus prophecy in Luke 21:24 concerned the nations - corporate bodies. He declared that Jerusalem would be trodden down of the Gentiles or nations - same word in the Greek - until the times of the nations be fulfilled. The restoration of Jerusalem to Jewish control occurred in 1967. This signaled the end of probationary time for the

Corporate bodies of earth. If type and antitype have any meaning, and constitute a valid interpretive tool to understand the meaning of the Heavenly ministry of the Great High Priest, then in the fulfilled prophecy of Jesus, we have been given ample warning that His final ministry of the Heavenly Sanctuary has now passed to the final phase of the agenda pictured in Leviticus 16, the cleansing and sealing of the individual.

‡

POSTSCRIPT

The positions set forth in these studies on the Theology of the Sanctuary, are based on certain fundamental premises revealed in the Scriptures:

1) The omniscience of God. "There is no searching of His understanding." (Isa. 40:28) "All things are naked and opened unto the eyes of Him with Whom we have to do." (Heb. 4:13) "A thousand years in [His] sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90:4)

2) The integrity of the angels who kept their first estate. The "keepers" of the Heavenly Archives did not follow the rebel Lucifer but continued to abide in the truth. The accuracy of their entries need not be reviewed.

3) The book of Daniel reveals that though Sovereign (4:24), God takes into council "the watchers" and "the holy ones" in determining judgment on human beings. (4:17)

4) The "watchers" and "holy ones" - the angels - are free moral agents. They had to make a decision before man was faced with a choice of where his loyalty would be placed. That first choice involved the objective of God in the creation of man. It will have to be made again inasmuch as God intends to carry out His original plan. The final decision will be under far different circumstances. Man has sinned. The records kept reveal the depravity.

5) With God, there is no "variableness, neither shadow of turning." (James 1:17) He is "the same, yesterday, and today, and forever." (Heb. 1:8) He declares of Himself, "I am the Lord, I change not." (Mal. 3:6) That which He purposed, He plans to ultimately execute.

In the Writings is found the expression, "the exaltation of the redeemed." (DA, p. 26) The Scriptures reveal that though created "a little while inferior to" the angels (Heb. 2:7, margin), man was to be exalted above them in Christ

Jesus. The same text in Hebrews revealed that Jesus likewise was "made a little while inferior to the angels for the suffering of death." Yet He was to be highly exalted, "crowned with glory and honor" (Heb. 2:9), and "given a name which is above every name." (Phil. 2:9) Paul tells us that by grace, He "hath raised us up together and made us to sit together in heavenly places in Christ Jesus: that in the ages to come He might show us the exceeding riches of His grace in His kindness toward us through Jesus Christ." (Eph. 2:6-7) The price paid to manifest that grace toward man enters the judgment process. In the type, the ritual of the Day of Atonement required that the blood of both the bullock and the blood of the Lord's goat be brought into the Most Holy Place.

Jesus in His parable teaching revealed the purpose and objective of God. The prodigal who had asked his father for his share of the inheritance, was upon his return given the signet ring by which he could spend that which was not his by right. (Luke 15:11-24) And this was after he had "wasted his substance in riotous living."

6) The judgment on sin must begin where sin began, and end on him with whom sin began. This is clearly set forth in the ritual of the typical Day of Atonement. The work of atonement began in the Most Holy Place, and after the reconciling of the Most Holy, the Holy, and the Altar, Azazel was brought into the ritual, and consigned to "the wilderness." (Lev. 16: 20-21)

7) "Affliction shall not rise up the second time." (Nahum 1:9) For the Lord to make an "utter end" so that the sin problem will never again enter the universe, and the free moral agency of all created beings be preserved, the angels must first make a decision. This is the prophetic picture connected with the revelation of the judgment being set in the book of Daniel. (7:9-10)

The angels in making their decision have a right to be assured of God that He will require of those to be exalted, the same recognition and acceptance He asked of them: Was His sacrifice in Jesus Christ "adequate" and "sufficient"? Not even an angel, though he should be willing, could provide the redemption price, how much less for man in sin to think that he can contribute to his salvation. He, too, must bow before the "adequacy" and "sufficiency" of the "redemption that is in Christ Jesus." Here is where the issue of 1888 enters the Adventist consciousness. In these final hours of the final atonement, the

intensity of the enemy can be seen in the attacks that are being made on the righteousness which is by faith, seeking in its place to exalt a righteousness-by-works theology.

Further, the angels have a right to expect that those exalted will have faced in their life the same issue they faced and make the same decision they made in regard to truth. The angels chose to abide in truth, and that truth was "pure and unadulterated." Likewise such a decision has to be made in the life of every individual. The mixture of truth and error, the facade of "historic" Adventism to cover "tradition" must be swept away, and only "an advancing truth" with its "increasing light" must be the acceptable criterion by which to live. What revelations of "increasing light" were opened to the angels as they beheld the unfolding of the redemption in Christ Jesus as they observed His earthly life from Bethlehem to Calvary? And, we think that we can enter heaven and associate with angels while having on earth not borne our testimony to truth, being content to mumble traditional concepts which cannot be sustained by the Word of God. For God to admit such to Heaven would place in jeopardy the whole universe all over again. "Only those who have been diligent students of the Scriptures, and who have received the love of the truth," will find entrance there.

Finally, the angels have a right to expect that those to be exalted will have exemplified in their lives the "example" of the One who gave so much for their redemption. Here the critical question of Jesus as our "example" enters the picture. What was the "example" given by Jesus that we should follow? Peter tells us that "Hereunto were [we] called: because Christ also suffered for us, leaving us an example, that [we] should follow His steps." It is the suffering Christ who is our example. (I Peter 2:21) Every step in the path set for Him which ultimately led to Calvary was marked by suffering. He "learned obedience by the things which He suffered." (Heb. 5:8) He "became obedient unto death, even the death of the cross." (Phil. 2:8)

It is this mind-set that is our example. This mind is to be in us as it was in Christ Jesus. He "emptied Himself." (Phil. 2:5, 7 ARV) The angelic host have engaged in a selfless ministry to bring man into a closer relationship to God than they themselves can know. They have every right to expect that those redeemed will exemplify in their lives the same surrender to the will of God that was exhibited in the One who died for them.

This threefold expectation on the part of the angels are the very criteria for victory over the "dragon." The victors overcome the prince of evil "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." (Rev. 12:11)

It is the blood of the Lamb which provides salvation. To this sacrifice we can add nothing, but we can mar the clarity of this provision by the interposition of our "righteousnesses." The final victors of earth who, as their Lord, are highly exalted, wash their robes and make them white in the blood of the Lamb. (Rev. 7:14) Because they have been washed, forgiven, they can bear testimony, not only of their experience, but they can speak truth without fear or favor, with a boldness that reveals that they have been with Jesus. (Acts 4:13)

The last criterion - "loved not their lives unto death" - is the most difficult. Human nature craves acceptance. The "example" of Jesus is a lonely walk marked more by rejection than acceptance. Truth appears ever to be on the scaffold. To proclaim truth is to invite crucifixion. However, to mingle truth with error or tradition is to make it more palatable. Few human beings are willing to consign themselves to "death row." "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14)

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"Our Lord and Saviour laid aside His dominion, His riches and glory, and sought after us, that He might save us from misery and make us like Himself. He humbled Himself and took our nature that we might be able to learn of Him and, imitating His life of benevolence and self-denial, follow Him step by step to heaven. You cannot equal the copy, but you can resemble it, and according to your ability do likewise." (2T:170)

"As we have clearer views of Christ's spotless and infinite purity, we feel as did Daniel, when he beheld the glory of the Lord and said, My comeliness is turned in me to corruption. We cannot say, I am sinless, till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ, robed in His righteousness and perfection." (ST, March 23, 1888)

"Perfection through our own good works we can never attain. The soul who sees Jesus by faith, repudiates his own righteousness. He sees himself as incomplete, his righteousness insufficient, his strongest faith but feebleness, his most costly sacrifice as meager, and he sinks in humility at the foot of the cross. But a voice speaks to him from the oracles of God's word. In amazement he hears the message, 'Ye are complete in Him.' Now all is at rest in his soul. No longer must he strive to find some worthiness in himself, some meritorious deed by which to gain the favor of God." (ST, July 4, 1892)

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now offers to take our sins and give us His righteousness. If you give yourself to Him and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." (Steps to Christ, p. 62)

"Should faith and works purchase the gift of salvation for anyone, then Christ the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything that he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any good works, merit salvation, then it must be wholly grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all of this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him." (Ms. 36, 1890)

"The more closely they [believers] contemplate the life and character of Jesus, the more deeply will they feel their own sinfulness, and the less will they be disposed to claim holiness of heart or to **boast of their sanctification.**" (SL, p. 79)

LET'S TALK IT OVER

Since the message of "Justification by Faith" is so closely allied with the final atonement, one being the earthly aspect of the final work of God for man, while the other includes Heavenly issues, we need to review a few sentences which Ellen White wrote in Manuscript 36, 1890. One paragraph from this manuscript was quoted in Column 1 of this page. The final sentence of the "Quote" needs to be carefully considered. "All of this controversy" - and she was referring to the controversy which had enveloped the 1888 General Conference both before and after the session - "is ended, as soon as the matter is settled that the merits of fallen man **in his good works** can never procure eternal life for him." Tragically that controversy did not end, and it has not ended even now. This is the very heart of the controversy which has engulfed the church and some of the "independents" over the book, Beyond Belief.

It is not that the book is free from error. This we have pointed out in a special issue of WWN. However, the publication of this book has again placed the controversy of 1888 on "the front burner." And as Ellen White so ably noted in this same paragraph, Catholic teaching is involved in the position taken by those who oppose the true message of Justification or Righteousness by Faith.

Manuscript 36, 1890 can be found in The Ellen G. White 1888 Materials, Vol. 2, pp. 810-820, and captioned - "Danger of False Ideas on Justification by Faith." The danger that was present in 1890 is again present in 1994. The Spear-Standish axis is not willing to teach what Ellen G. White declared as a priority - "There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. **Salvation** is through **faith** in Jesus Christ alone." (Emphasis as in MS.) How much longer are God's concerned people going to let themselves be deceived by these "voices" who are teaching a form of Roman Catholic "penance," though they would strenuously deny that they are doing so?

The charge is leveled against those who teach "Righteousness by Faith" in harmony with the precious light which came in 1888 that they are ignoring "sanctification." The opposite is true. Only those who proclaim salvation "alone" through

faith in Jesus Christ lay the groundwork for true sanctification. Sanctification is realized through the word of Truth. (John 17:17) If I am not willing to accept the truth that declares - "For by grace are ye saved through faith; and that not of yourselves: it is the **gift** of God: **not of works**, lest any man should boast" - I am in no position to correctly understand - "For we are **His** workmanship created **in** Christ Jesus unto good works." (Eph. 2:8-10) Unless constrained by the love of Christ the motivation for works is the projection of self. This presumed "sanctification" is being touted as the essential step toward perfection, when but one look at the infinite purity of Christ would cause our comeliness, as it did Daniel's, to turn to corruption. We would cry out, "Lord save me, lest I perish."

With this issue of WWN, we have concluded the series of studies on a "Theology of the Sanctuary." We have not answered all the questions that can be asked on this subject; in fact, we have suggested areas for further study and contemplation. However, in this study we have not presented an omniscient God poring over human biography decade after decade and still not having completed His work. We have accepted the simple statement of Jesus that the Father "hath committed **all** judgment unto the Son" because "He is the Son of man." (John 5:22, 27) This enables us to understand why the dying Christ could say to the believing thief, "I say to you today, thou shalt be with Me in paradise" - and this, centuries before the books were opened, and the judgment set. This also causes no confusion of concept in regard to Enoch, Moses and Elijah, and those "saints" which arose when Christ died on Calvary. (See Matt. 27:52-53)

We have endeavored to apply the type as it is given, and draw the deductions correctly. In each application of the type from the individual confession, and the eating of a part of that sacrifice by the common priest, to the fact that the high priest alone obtained the final atonement, we have sought to present Jesus Christ as the sole source of salvation, recognizing with Peter that there is hope in none other. We recognize that there are criteria by which the decision will be made by Jesus Christ as who will fellowship with Him in eternity - "His house." (Heb. 3:6) We must believe in Him. We overcome by the blood of the Lamb. We must confess Him. (Rom. 10:9) The word of our testimony is essential; we must stand up and be counted. We cease to love self; we are crucified in Christ. (Gal. 2:20) We love not our lives unto

death. (Rev. 12:11)

As you have studied this "Theology of the Sanctuary," you may have questions, even objections. We hope the studies have stimulated your thinking. Your response, either positive or negative will be read carefully, if not too long or involved.

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THE LOUD CRY OF THE THIRD ANGEL

This compilation from the Bible and harmonizing references from the Writings is a must for all who want the truth in regard to righteousness by faith. It cuts a straight path between the excesses of Beyond Belief, and the papal teachings of the Spear-Standish axis. Compiled by Vern Edward Manthe, this 14 pp. brochure is available for \$2.00 postpaid. Write directly to Brother Manthe - 423 Delano St., Elverta, CA 95626. "You shall know the truth, and the truth shall make you free." (John 8:32, NKJV)

"**Eternal life** is an infinite **gift**. This places it outside the possibility of our earning it, because it is infinite." (Ms. 36, 1890)

"Watchman, What of the Night?" is published monthly by the Adventist Laymen's Foundation of Mississippi, Inc., P. O. Box 69, Ozone, AR 72854, USA.

In Canada, write - The Adventist Laymen's Foundation of Canada, P. O. Box 117, Thorne, ON P0H 2J0.

In Australia, write - The Adventist Laymen's Foundation, P. O. Box 846, Belmont, Victoria 3216.

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