

THE PLAN OF SALVATION

[Insights about the Atonement Process]

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FOREWORD

By Sami Wilberforce

I will like to submit this treatise about the atonement process and its implications on us living in such times as this.

Many have professed to proclaim the gospel that would usher in the second coming of Jesus Christ, but haven't we taken long enough in this earth to be out of here! If yes is the answer, then we are faced with an inevitable question, why then hasn't Christ returned, what have we been doing amiss in our proclamation of the gospel? This is what has led me to writing a book am sure the reader will consider if these things are so. The gospel has to ripen the earth for harvest but if we don't get it right then the church will never be ready leave alone the world.

"The Plan of Salvation Book" seeks to explain the atonement process found in the merits of the blood of Jesus Christ alone and no other thing; which by accepting, makes you one in accord with heaven. It's by his blood that all our sins are washed away, we are accepted and called sons of God.

ACKNOWLEDGMENT

I acknowledge family and friends for their efforts of providing necessary relevant information for the success of compiling this essay.

DEDICATION

I dedicate this work to all who will find time to examine if these things are so.

DECLARATION

I declare that this is but a snippet of a well-researched work from others before me yet fresh with new insights. I also declare that this is one kind of it and never to have been submitted before for perusal of the study subject.

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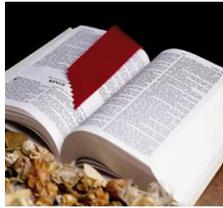
CHAPTER 1

1.0 INTRODUCTION

1.1 Why I wrote this book

Many Christians believe that the sacrificial atonement process ended at the cross but Paul, argues the believe in [1 Corinthians 15:17]

With such reasonings which obliterates the sanctuary message, I will like us to reason together through the Bible the atonement process, its stages and how it works



"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 1:3

2Timothy:2:15: Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

By saying, "And if Christ be not raised, your faith is vain; ye are yet in your sins. " The sacrificial atonement was not the end of the atonement process. There was something yet to be done which the Old Testament calls the Day of Atonement and Ellen White calls the final atonement. If we do not understand these concepts clearly, we can have no understanding of why the Seventh-day Adventist Church exists. The sacrificial atonement was in place and taught throughout the world for 1800 years before there ever was a Seventh-day Adventist. Adventism was called into existence because the final atonement was beginning, and this needed to be understood and taught throughout the world just as the sacrificial atonement had been. It is very tempting to join with the Christian world in focusing exclusively on the sacrificial atonement, while we lose sight of the final atonement. But without the final atonement, the sacrificial atonement cannot be brought to completion in dealing with sin and sinners. These two phases of the atonement of Christ are equally vital to the final removal of sin from the universe.

The final atonement is about the blotting out of all sins from the records of heaven. This is when sin and sins go out of existence. They must stay on record until something very important takes place during the final atonement. Once each year, during the Day of Atonement, Israel looked forward to the closing events of the great controversy between Christ and Satan, when the universe would be eternally purified from sin and sinners. We are now at that point 'in earth's history--the time for the final eradication of sin. *The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers. Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls.*

Christ's final intercessory work is called "*making atonement*," and it involves the final purification of the sanctuary from all sin. Note that our relation to this final atonement involves a cleansing work in our own souls.

All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. Up to this date our best efforts have not

been successful, so it might be well for us to take a good look at the "grand truth" of the final atonement, since that is the only way to success in finishing the great controversy. The purpose of this book is to explain the atonement process entirely.

1.2 What is the Gospel?

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. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. KJV Romans 1:16 - 17

1.2.1 The Role of the Gospel in the Plan of Salvation

In Romans 1, Paul addresses the Gentile believers at Rome and begins by explaining his mission, which was to preach the Gospel to everyone. He concludes his explanation by saying, "For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. For in the gospel the righteousness of God is revealed a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith'" (Romans 1:16-17 ; cf. Habakkuk 2:4). The gospel of Christ is the power of God unto salvation to everyone who believes, but the question is **the gospel of Christ brings salvation from what?**

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. KJV Matthew 1:21

The gospel of Christ is the power exercised by God to save those who believe from their sins. Paul testifying of the same thing said, [1 Timothy 1:15] "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

1.3 One Gospel

In [Galatians 1:6 - 8] Paul marvels at how the Galatians are quickly removed from Christ, to another gospel which he says "is not are another." The is only one gospel however they are some who troubled them by perverting the same gospel of Christ, and bring a gospel which separates people from Christ. He continues by saying "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Which gospel was preached by Paul? In [1 Corinthians 1:23] Paul says, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;" The gospel preached by Paul is the gospel of Christ and Him crucified, Therefore the gospel is about Christ and He crucified and this is the same gospel which was preached to the Israelites in types and forms. [See Hebrews 4:2]

Hanging on the cross Christ was the gospel, now we have a message, "Behold the Lamb of God, which taketh away the sins of the world. " For therein is the righteousness of God is revealed: as it is written, the Just shall live by faith." According to [Psalms 119:172] All the commandments of God are defined as Righteousness, Therefore those who are experiencing righteousness are those who are keeping all the commandments of God. So righteousness which is experienced through obedience to all the commandments of God is revealed in the gospel when those who are justified[declared righteous by God] exercise faith from faith.

1.4 How do we experience this saving power of the gospel?

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. Romans 1:16

The gospel of Christ is the power excised by God to save only those who believes from their sins, therefore only those who believe can experience the saving power of the gospel. Paul testifying of the same thing said, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 4:2] The same gospel which was preached to the Israelites in the Old Testament is the same gospel which is preached to us today but the reason why the words spoken did not profit them is because they were not mixed by faith in them that heard it. The only way we can please God is by faith [Hebrews 11:6]

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. We cannot have a healthy Christian experience; we cannot obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul but what is this power that God uses to save those who believe from their sins.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. [2 Corinthians 12:9 - 10]

In 2 Corinthians 12:7-9 Paul speaks about the thorn which was in his flesh, Which he prayed three times that it may depart from him but God in His responds said unto him, "My grace is sufficient in thee my power is made perfect in weaknesses." The word grace and the word power are used interchangeably. Therefore the grace of God is the power of God. So in [Romans 1:16] we are told that the gospel is the power of God and this power according to [2 Corinthians 12:9] is His grace, Which He exercises to save those who believe from their sins. And what entitles us to this grace is the fact that we are weak, Thus the grace of God strengthens us in our weaknesses. Hence Paul says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me: Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: when i am weak then I am strong." So the power of God which is His grace rests upon those that are weak.

1.5 How does the grace of God bring salvation?

Speaking about the grace of God, In [Titus 2:11- 13] Paul says, "For the grace of God that bringeth salvation hath appeared to all men," This denotes the idea that no one has an excuse, The grace of God that brings salvation hath appear to everyone. But how does the grace of God bring slavation? He says in verse 12, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" The grace of God brings salvation to every men by empowering every men to live righteously in this present world. And Righteousness is experienced when we obey all the commandments of God, Which means, to live righteously is to live a life of complete obedience to the law of God. So the grace of God brings salvation to everyone by empowering everyone to live a life of complete obedience to the law of God

in this present world. But why does the grace of God bring salvation by empowering us to live righteously in this present world? He continues to say that [Titus2:13] "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" The reason why the grace of God brings salvation from sin by empowering us to live righteously in this present world is because we are looking for the blessed hope and the glorious appearing of our great God and our saviour Jesus Christ." Therefore the grace of God prepares us for the second coming of Jesus Christ by empowering us to live righteously in this present world.

1.6 Why when sin abounded, grace did abound much more?

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. [Romans 5:20 - 21]

In Romans 5:21 Paul gives us a reason why when sin abounded, grace abounded much more , He says, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" The reason why grace abounded more was so that grace can reign through righteousness unto internal life, the same way as sin reigned unto death. Hence in [Romans 6:1] Paul then asks a question, "What shall we say then, shall we continue in sin, so that grace can abound?" Because where sin abound, grace did much more about, that does mean we should continue in sin? The answer is that "God forbids." Those that are under sin they are not under the dominion of sin. Therefore the grace of God does not empower us to sin but empowers us to live righteously in this present word.

1.7 What happens to those that are saved by grace?

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. [Ephesians 2:8 - 10]

Those that at saved by grace, are created in Christ Jesus with a purpose of them bringing forth good works, Which God hat ordained in the past that they should work in them. And those that are in Christ are a new creation. The things they use to do, they do them no more. Therefore it is not enough to claim that we are saved by grace, our woks or life's must testify to that fact.

CHAPTER 2

2.0 THE PURPOSE OF THE PLAN OF SALVATION**2.1 Before the fall**

And God said; Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. KJV Genesis 1:26

When Men came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. "God created man in His own image" (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image and before his fall he was in harmony with God.

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. - SC 17.1

2.2 After the fall

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. KJV Genesis 3:8

In Genesis 3:8 we see Adam and Eve, after their fall, hiding themselves from the presence of God, after they heard His voice while He was walking in the garden in the cool of the day. This indicates that after their fall they were no longer in harmony with God.

In his sinless state, man held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge." Colossians 2:3. But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. - SC 17.2

2.3 The plan of salvation

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. KJV Genesis 3:15

In Genesis 3:15 God established the plan of salvation by putting enmity between Satan and the man. This enmity between Satan and man is created by the grace of God implanted in the soul. [GC 506.2] "It is the grace that Christ implants in the soul which creates in man enmity against Satan." And the reason God intervened by putting enmity between Satan and man was to reconcile man to Himself. Therefore the purpose of the plan of salvation is to reconcile man with God.

God declares: "I will put enmity." This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man

would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan; the whole human family would have been united in opposition to God. – Great Controversy pg. 505

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. KJV 2 Corinthians 5:18 - 19

The purpose of the plan of salvation is to reconcile men with God. God was in Christ reconciling the world unto Himself. However there cannot be any reconciliation if there was no separation and there can not be separation without a cause, so then the question is what separated men from God?

"But your iniquity have separated between you and your God, and your sins have hid His face that He will not hear" Isaiah 59:2

In Isaiah we are told that it is Sin that has separated men with God, Therefore for man to reconcile with God it means God must take away sin. But what is sin?

"Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law." 1 John 3:4

Sin is the transgression of the law of God [Ten Commandments. Romans 7:7, Exodus 20]

The first step in reconciliation to God is the conviction of sin. "Sin is the transgression of the law." "By the law is the knowledge of sin." [1 John 3:4; Romans 3:20.] In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own.

2.4 How is man reconciled with God?

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life" Romans 5:10

In Romans 5:10 we are told that when we were enemies with God we were reconciled to God by the death of His Son, Which means it was necessary for Him to die so that we can be reconciled to God through His death. Thus, through the crucifixion of Christ, human beings are reconciled to God.

2.5 Why was it necessary for Christ to die?

"The wages of sin is death but the gift of God is eternal life through our Lord Jesus" Romans 6:23

In Romans 6:23 the bible explains that "the wages of sin is death." And the bible indicates that "all have sinned"... [Romans 3:20] Which means all of us we are worthy of death but Christ became our substitute and died on our behalf so that through Him, we can receive the Gift of eternal life. Thus It was necessary for Christ to die so that He can pay the penalty of our sin.

God from the beginning never created man to die however by disobeying God, men brought death upon Himself but because God loved men He gave His only begotten Son so that through His death He can give man an opportunity again of living forever. For us to have access to this eternal life we must believe in Jesus Christ. [John3:16]

2.6 Which death is the wages of sin?

"In Adam we all die." 1 Corinthians 15:22

The death referred to as the payment of sin is not the first death. Paul says "In Adam we all die" whether good or evil, this death is the result of sin.

The bible indicates clearly that they will be two resurrections of the dead, "They that have done good will resurrect unto eternal life and they that have done evil, unto the resurrection of damnation". [Matthew 5:28, 29]. Therefore in Adam all of us we die, whether good or evil and all of us will resurrect, whether good or evil, however those that have done evil will resurrect to die the second death and those that have done good will resurrect to everlasting life. Therefore the wages of sin is death, which is the second death. [Revelation 20:6]

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: KJV Romans 5:1

For us to be at peace with God, we must be justified by faith. To justify is to be declared righteous by God.

CHAPTER 3

3.0 JUSTIFICATION BY FAITH

In this study we are going to look how we are made right with God. **It helps to understand the meaning of the following words:**

- **RIGHTEOUSNESS:** *Rightness, as applied to man: a right relationship between God and man.*
- **FAITH:** *Complete trust in God*
- **GRACE:** *Favor or kindness. (With sinful man it is unmerited favor).*
- **JUSTIFICATION:** *The divine act (i.e. Christ's sacrifice) by which God declares the penitent sinner righteous. (Declared Righteousness)*

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4:10

God has made the first move. He loved us even when we were sinners; (though He hated the sin). When we understand Gods love toward us it generates a desire to serve Him and to respond in love. Love is the motivating principle of action which awakens in us the desire to be righteous. 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: -

1. *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. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.*
2. *The second one is that that Christ releases man from obedience to His law because man is saved by faith alone.*

It is true that we are saved by faith in Christ, but it is false to think God saves man in his sin. Sin is breaking Gods law. 1 John 3:4. Christ came to save us from our sins, not in them. Obedience is the sign of true discipleship. 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. Obedience then, is the fruit of faith. 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.

3.1 How is man Justified?

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Galatians 2:16

It is impossible for man to be right with God because of his good works, or by keeping Gods law. The fact is man cannot keep Gods law in his own strength. His nature is depraved and predisposed to evil. As man accepts Jesus Christ, his faith lays hold of divine power, and he becomes one with Christ. The converted sinner is declared righteous. It is not faith that saves; it is Jesus Christ: but faith is the medium by which we take hold of Jesus.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.⁵ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Romans 4:3, 5

Abraham was not justified by his good works, but because he believed: in other words, he had faith in God. His good works came as result of his faith. If we have faith in God, we are accounted righteous in His sight.

And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Romans 4:22 – 24

Abraham's righteousness was imputed to him (i.e. credited to him). So, if we believe in Jesus, His righteousness will be credited to us. Jesus is perfect, and because we have faith in Him, He gives us His righteousness; thus we become righteous by faith.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Romans 5:8 – 10

We are saved from the penalty of our sins because Jesus blood covers them all we are justified by His blood. Our justification was made possible when Jesus died and was raised again almost 2,000 years ago. When we believe, and by faith accept our justification we are declared righteous in the sight of God. Not our own righteousness, but His righteousness, hence we are reconciled to God. He has accepted His Sons sacrifice, and because we have accepted His Son, we too are accepted.

Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Romans 3:24 - 26

Our justification is given freely by Gods favor and kindness. All sins are accounted for. Those who believe in Jesus are justified. Accounted righteous just as if they had never sinned.

CHAPTER 4

4.0 SANCTIFICATION BY FAITH

As used in the New Testament, the words justification and sanctification are essentially equivalent terms. To be justified has often been regarded as the result of conversion. When one accepts Christ, he is justified in a moment. This is true, but justification does not end there. We continually need justification, which was made available at the cross, because of the fact that we are sinners. Sin remains in us until we are changed at the resurrection, but it will not reign in the one who trusts in Jesus. Because of Jesus sacrifice, the Christian is saved from the penalty of sin. Because of the indwelling Christ in the life, the Christian is saved from the power of sin. Because of the Christians faithfulness unto death, he will ultimately be saved from the presence of sin. Therefore in this chapter we are going to discuss bible sanctification.

4.1 Bible Sanctification

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matthew 7: 21 - 23

Those who will enter the Kingdom of heaven are not merely those who call Jesus their Lord but are those who does the will of His Father which is in Heaven, hence [Luke 6] Jesus said" Why call me Lord and do not the things which I tell you?

When Jesus was teaching his disciples how to pray, He taught them to pray for the will of the Father to be done in earth as It Is in Heaven. [Matthew 6:9-10]

Therefore those that will enter into the Kingdom of God must do his will here on earth, the same way it is done in Heaven.

For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: KJV [1 Thessalonians 4:2 - 3]

The apostle Paul, in his letter to the Thessalonian church, declares, "This is the will of God, even your sanctification." And he prays, "The very God of peace sanctify you wholly." [1 Thessalonians 4:3; 5:23 The Bible clearly teaches what sanctification is, and how it is to be attained. The Saviour prayed for his disciples, "Sanctify them through thy truth; thy Word is truth." [John 17:17, 19.] And Paul teaches that believers are to be "sanctified by the Holy Ghost." [Romans 15:16.]

4.2 What is the work of the Holy Spirit?

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. KJV John 16:13

In John 16:13, Jesus told his disciples, "When he, the Spirit of truth, is come, he will guide you into all truth." [John 16:13.] And the psalmist says, "Thy law is the truth." By the Word and the Spirit of God are opened to men the great principles of righteousness embodied in his law. And since the law of God is "holy, and just, and good," a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy.

Christ is a perfect example of such a character. He says, "I have kept my Father's commandments." "I do always those things that please him." [John 15:10; 8:29] The followers of Christ are to become like him,—by the grace of God, to form characters in harmony with the principles of his holy law.

"Erroneous theories of sanctification, also, springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine, and dangerous in practical results; and the fact that they are so generally finding favor renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point." - Great Controversy pg. 468

The sanctification set forth in the scriptures embraces the entire being: -

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. [1 Thessalonians 5:23]

The sanctification set forth in the Scriptures embraces the entire being,—spirit, soul, and body. Paul prayed for the Thessalonians, that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. KJV Romans 12:1

In [Romans 12:1] Paul writes to believers, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." [Romans 12:1.] In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be "without blemish." So Christians are bidden to present their bodies, "a living sacrifice, and holy, acceptable unto God." In order to do this, all their powers must be preserved in the best possible condition.

Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ, "Thou shalt love the Lord thy God with all thy heart." Those who do love God with all the heart, will desire to give him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do his will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father.

"Abstain from fleshly lusts, which war against the soul." [1 Peter 2:11.]

Peter, urges us to "Abstain from fleshly lusts, which war against the soul." Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions, and the Word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 Corinthians 7:1.] And with the fruits of the Spirit love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, he classes temperance.

4.3 How does sanctification work?

After being justified and receiving pardon from passed acknowledged, confessed, and forsaken sins (Proverbs 28:13, 1 John 1:9) that righteousness works into

transformation of character, and is not given or retained while transgressing God's law (James 2:24). It is not "once justified (saved) always justified (saved)!"

What is Sanctification? Sanctification is the continual growing in grace by daily studying God's word (1 Corinthians 6:11, 1 Timothy 4:5, John 17:19) and daily dying to self by conforming to God's will. We must keep God's law to attain and maintain sanctification. Thus it means perfect love, perfect obedience, perfect conformity to God's will (Isaiah 5:16, 1 Thessalonians 4:3-4, 2 Thessalonians 2:13).

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. [2 Peter 3:18]

The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to "go on unto perfection;" to grow up "unto the measure of the stature of the fullness of Christ." Says the apostle Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

[Philippians 3:13, 14.] And Peter sets before us the steps by which Bible sanctification is to be attained: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.... If ye do these things, ye shall never fall."

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to cry earnestly to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained. Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

4.4 Sanctification Declared

1 Corinthians 6:11 tells us something about sanctification that is not often considered. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." The person who is washed from sin, who has been cleansed by the blood of Jesus, who stands justified and pardoned in the sight of God, is also sanctified in that very act. One of the meanings of the word "sanctify" is to set someone or something apart for a holy use. When we are justified and washed, we are set apart for use by God. God looked at us, not in our filthy garments of sin, but now clothed with the pure righteousness of Christ. We are declared to be sanctified, or set apart for holiness, just as we are declared to be justified, or pardoned from our sins. In this way the thief on the cross was both justified and sanctified, because he had been set apart for holiness.

In Acts 26:18, Jesus speaks to Paul on the road to Damascus. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." The mission God gave Paul was to bring the Gentiles to forgiveness of sins and salvation. If the Gentiles would turn from Satan to God, they would be called sanctified by faith in Christ.

Just as justification is declared by God at the moment of conversion, so sanctification is declared by God at the same moment. We are set apart for holiness, and God views us through the holy character of Jesus Christ. In this way we can have complete assurance of salvation. It is often said that this gospel deprives us of assurance, but this is totally false. When the heart is surrendered and we wear the robe of Christ's righteousness, we have perfect peace and assurance, as we continue to grow in Christ.

4.5 Sanctification Experienced

A more familiar aspect of sanctification is found in 1 Thessalonians 4:1, 3. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and... For this is the will of God, even your sanctification." Sanctification is also a growing experience, in which we understand more and more of God's will, and our character grows correspondingly.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Corinthians 3:18) As we spend time with God, we see more and more of His glory, and we become more and more like Him in character. Our lives reflect more of His holiness as we spend more time in His presence.

Just as there are two parts to justification, being declared forgiven and being transformed, there are two parts to sanctification, being declared holy and growing in holiness. The first part is declaration; the second part is experience. It is incorrect to say that justification is the all-important part of salvation because that is when God declares me to be righteous, while sanctification is secondary because is my work.

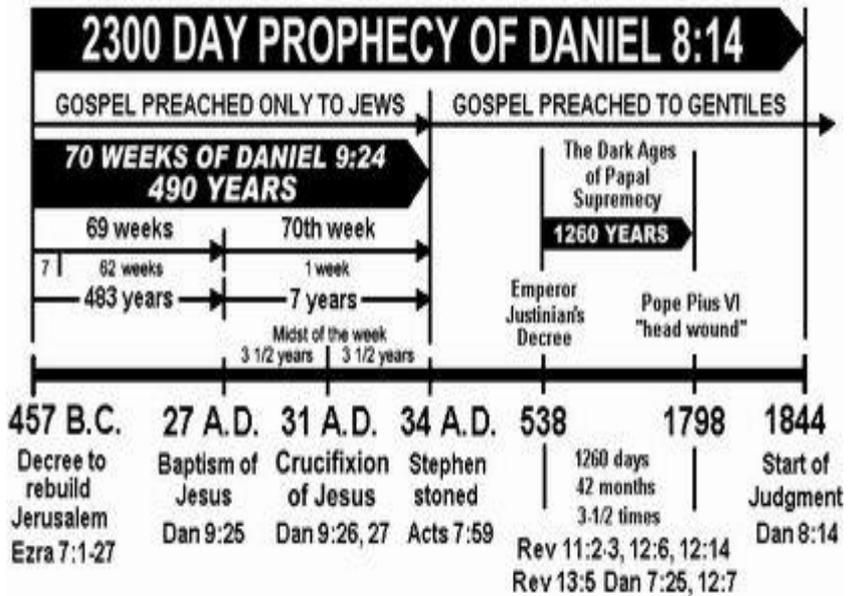
In justification, our part is to believe God, to choose to serve Him, to surrender everything to His control, and to confess our sins. It is God's part to forgive us, to count us righteous, to cleanse us from the filthy garments which we have accumulated over the years, and to create a new person with completely different values and desires from the "old man." In sanctification, our part is to choose to obey God's commands, to surrender our weak fallen natures to Him daily, and to carry out whatever God makes possible in our lives. It is God's part to count us holy, to dwell within us constantly, to empower our wills to carry out what we have chosen, and to give us the ability and strength to obey Him in all of the areas in which He requires obedience. What God commands, He always enables. The bottom line is: Sanctification is by faith alone, just as justification, not by faith plus works.

CHAPTER 5

5.0 THE BLOTTING OUT OF SIN: PART 1

5.1 Time Prophecy

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? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13 - 14



Two saints are speaking; the other one is asking how long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host a trodden foot? The answer given was unto two thousand and three hundred days; then the sanctuary shall be cleansed. Therefore we are given a period of Two thousand and three days. (2300 days).

Note: According to Prophecy a day equals to a year, which means we are given 2300 years until the sanctuary is cleansed

Seventy weeks are determined 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. KJV Daniel 9:23 - 27 (2300- 490=1810)

The word here translated “determined” literally signifies “cut off.” Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together.

5.2 When do we start counting?

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.

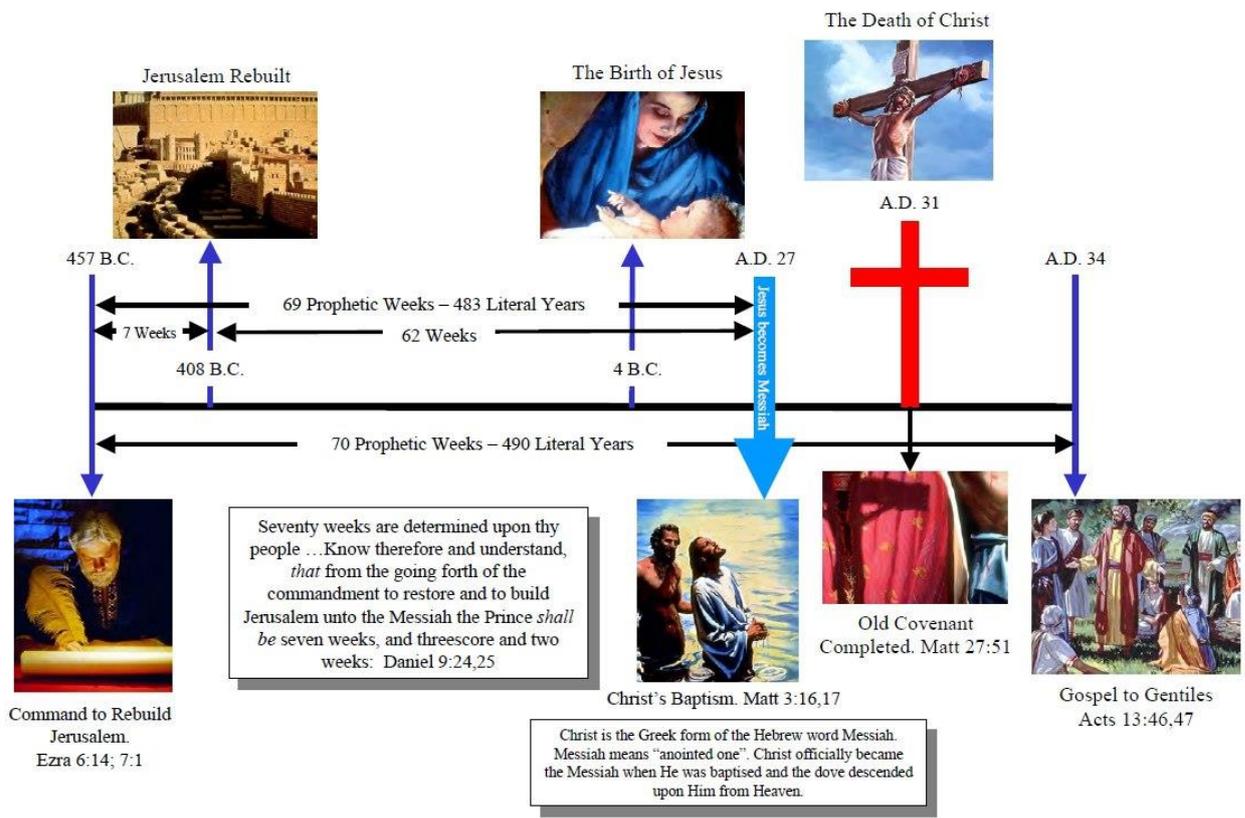
We must start counting from the going forth of the commandment to restore and rebuild Jerusalem. Therefore the question is when was the commandment given to restore and rebuild Jerusalem?

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. KJV Ezra 7:11 - 13

In the seventh chapter of Ezra the decree is found. Verses 12-26 In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built “according to the commandment [“decree,” margin] of Cyrus, and Darius, and Artaxerxes king of Persia.” These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled. 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”—namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. (457 BC -483= 27 AD)

5.2.1 What happened in AD 27?

The Predicted Coming of the Messiah



That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed

Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. KJV Acts 10:37 - 38

The word “Messiah” signifies “the Anointed One.” In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that “God anointed Jesus of Nazareth with the Holy Ghost and with power.” Acts 10:38

Now after that John was put in prison, 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. KJV Mark 1:14 - 15

After His baptism Christ went into Galilee, “preaching the gospel of the kingdom of God, and saying, The time is fulfilled, when He said the time is fulfilled He was referring to 69 days prophecy. But what happened after He was anointed?

5.2.2 More date evidence for Daniels’ 70 Weeks

We are also given other pertinent information in scripture that helps confirm the date evidence. For example, Luke describes the preaching of John the Baptist at the time Jesus was baptized.

Luke 3:1

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,”

This information also gives us an excellent historical time clue. It is remarkable that we know from very reliable secular records that Tiberius Caesar began his sole reign in 14 A.D. His fifteenth year would therefore be 28 A.D. This date however, is one year out using 457 B.C. and would mean the date of the decree would have to have been 456 B.C. For this reason only some have used this date but 456 B.C. is definitely wrong. The dates that most scholars agree on are either 457 B.C. or 458 B.C. but neither can be reconciled with 456 B.C. This means we cannot reconcile the dates and appear to have a one year error. Tiberius Julius Caesar is said to have reigned from 14 A.D. to 37 A.D. but this is his sole reign. After his adoption in 4 A.D., Tiberius was given proconsular (military) and tribunician (legislative) power and in 13 A.D., he was given powers equal to that of Augustus effectively making him ruling co-emperor. So when Augustus died in 14 A.D., the question of succession was a non issue as Tiberius already had the powers of emperor. The fifteenth year of the reign of Tiberius Caesar using the date of his sole reign would make the baptism of Jesus 28 A.D. Many forget to use inclusive years and so erroneously get 29 A.D. The correct calculation is 14 A.D. + 15 – 1 years = 28 A.D. But this as we just noted still cannot be reconciled with the decree date to rebuild Jerusalem. But when you allow for the joint rule with Augustus for one year prior to 14 A.D., then the baptism of Jesus is of course one year earlier in 27 A.D. The calculation becomes 13 A.D. + 15 – 1 = 27 A.D. This now aligns with the other evidence we have for the starting date of 457 B.C. to rebuild Jerusalem. Observe the following two encyclopaedias for further verification.

- a. **Augustus.** Encyclopaedia Britannica. 2009. Encyclopaedia Britannica Online. 16 Jun. 2009
- b. (<http://www.britannica.com/EBchecked/topic/43047/Augustus/24835/>)

*Although Augustus was now feeling his age, these years in association with Tiberius were marked by administrative innovations: ... and the conversion of the hitherto occasional appointment of prefect of the city (praefectus urbi) into a permanent office (AD 13). When, in the same year, the powers of Augustus were renewed for 10 years—such renewals had been granted at intervals throughout the reign—Tiberius was made his equal in every constitutional respect. Read more **Tiberius**: <http://en.wikipedia.org/wiki/Tiberius>*

The death of Gaius in AD 4 initiated a flurry of activity in the household of Augustus. Tiberius was adopted as full son and heir and in turn, he was required to adopt Augustus' nephew, Germanicus, the son of his brother Drusus and Augustus' niece Antonia Minor. Along with his adoption, Tiberius received tribunician power as well as a share of Augustus's maius imperium, something that even Marcus Agrippa may never have had. In AD 7, Agrippa Postumus was disowned by Augustus and banned to the island of Planasia, to live in solitary confinement. Thus, when in AD 13, the powers held by Tiberius were made equal, rather than second, to Augustus's own powers, he was for all intents and purposes a "co-princeps" with Augustus, and in the event of the latter's passing, would simply continue to rule without an interregnum or possible upheaval. Augustus died in AD 14, at the age of 76.

5.3 The Messiah shall be cut off

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. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The “week” here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. In the midst of the week He shall cause the sacrifice and the oblation to cease.” In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. This is properly illustrated in the feast of the Passover for Christ is our Passover Lamb [1Corinthians 5:7]. Let us look at it briefly.

5.3.1 Feast of Passover (Erev Pesah or Ta'anit Bechorim)

- *Fulfilled anti-typically in Christ on Nisan 14--Death on cross*
- *The 14th day of the 1st month (Abib / Nisan)*
- *Exo 12, Exo 13:6-8, Lev 23:5, Deut 16:3-8, Num 28:16*
- *Note: this was not a convocation day (no public gatherings)*

The Jews consider this day to be the day before Passover (Pesah), which to them is the same as the Feast of Unleavened Bread. The type was the Passover in Egypt, with the blood of the lamb being smeared on the door posts. Jesus and the disciples ate the Passover meal (Matt 26:18-20, Mark 14:12-16) of unleavened bread and wine in the early hours of this day (Exo 12:18), which would have been our Thursday evening (the biblical day begins and ends at sunset). Jesus was crucified, and died the afternoon of the 14th (Friday), at the time the Paschal lambs were being slain (Exo 12:6), at the

ninth hour (3 pm.). Passover is a shadow or type of the sacrifice of Jesus (the antitype), the lamb of God, at the cross (1 Cor 5:7).

(Ta'anit Bechorim is a fast observed only by the first born. It is to commemorate being spared from the last plague to fall on Egypt- the death of the first born.).

5.3.2 Everything happened according to the Sanctuary Plan

Ex 12:5, 6:

*"Your lamb shall be **without blemish**, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall **kill it in the evening**"*

In the evening] "between the two evenings" The Jews divided the day into morning and evening: till the sun passed the meridian all was morning or fore-noon; after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued till night, i.e., during the whole time of twilight; between twelve o'clock, therefore, and the termination of twilight, the Passover was to be offered.

The day among the Jews had twelve hours, Joh 11:9. Their first hour was about six o'clock in the morning with us. Their sixth hour was our noon. Their ninth hour answered to our three o'clock in the afternoon. By this we may understand that the time in which Christ was crucified began at the third hour, that is, at nine o'clock in the morning, the ordinary time for the daily morning sacrifice, and ended at the ninth hour, that is, three o'clock in the afternoon, the time of the evening sacrifice, Mr 15:25,33,34,37. Wherefore their ninth hour was their hour of prayer, when they used to go into the temple at the daily evening sacrifice, Ac 3:1; and this was the ordinary time for the Passover. It is worthy of remark that God sets no particular hour for the killing of the Passover: any time between the two evenings, i.e., between twelve o'clock in the day and the termination of twilight, was lawful. The daily sacrifice (see Ex 29:38,39) was killed at half past the eighth hour, that is, half an hour BEFORE three in the afternoon; and it was offered up at half past the ninth hour, that is, half an hour AFTER three. In the evening of the Passover it was killed at half past the seventh hour, and offered at half past the eighth, that is, half an hour BEFORE three: and if the evening of the Passover fell on the evening of the Sabbath, it was killed at half past the SIXTH hour, and offered at half past the SEVENTH, that is, half an hour BEFORE two in the afternoon. The reason of this was, they were first obliged to kill the daily sacrifice, and then to kill and roast the paschal lamb, and also to rest the evening before the Passover. Agreeably to this Maimonides says 'the killing of the Passover is after mid-day, and if they kill it before it is not lawful; and they do not kill it till after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps they begin to kill the paschal lambs until the end of the day.' By this time of the day God foreshowed the sufferings of Christ in the evening of times or in the last days, Heb 1:2; 1Pe 1:19,20: and about the same time of the day, when the paschal lamb ordinarily died, HE died also, viz., at the ninth hour; Mt 27:46-50." See Ainsworth.

Now just creation took 6 days and on the 7th God rested, so Jesus on His work of redemption finished His on Friday the 6th day of the week, He rested on the 7th in the tomb to coincide with the creation week and obedience to the Sabbath.

We have already intimated that the paschal lamb was an illustrious type of Christ John 1:29; and we shall find that every thing in this account is typical or representative. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness. Satan reigns over both

body and soul, bringing the whole into subjection to the law of sin and death; while various evil tempers, passions, lusts, and irregular appetites, act as subordinate tormentors, making the lives of the vassals of sin bitter, because of the rigour by which they are obliged to serve. The mercy of God projects the redemption of man from this cruel bondage and oppression; and a sacrifice is appointed for the occasion by God himself, to be offered with particular and significant rites and ceremonies, all of which represent the passion and death of our blessed Lord, and the great end for which he became a sacrifice, viz., the redemption of a lost world from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark:

1. *That the anniversary or annual commemoration of the Passover was strictly and religiously kept by the Jews on the day, and hour of the day, on which the original transaction took place, throughout all their succeeding generations.*
2. *That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world.*
3. *That after the destruction of Jerusalem the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the Passover, but without any sacrifice, notwithstanding their deep-rooted, inveterate antipathy against the author and grace of the Gospel.*
4. *That the sacrament of the Lord's Supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day.*
5. *That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the Passover, commanded his disciples, saying, Take, eat, THIS is my body, which is given for you; do this in remembrance of ME.*

In the communion service of the Church of England, the spirit and design both of the type and antitype are most expressly condensed into one point of view, in the address to the communicant: "Take and eat this in remembrance that Christ died for THEE; and FEED upon HIM, in thy heart, by FAITH with THANKSGIVING. Thus God continues the memorial of that grand transaction which he has said should be an ordinance for ever; evidently meaning thereby, that the paschal lamb should be the signifier till the passion and death of Christ; and that afterwards bread and wine taken in commemoration of his crucifixion, should be the continual representatives of that sacrifice till the end of the world. Thus the Passover in itself, and in its reference, is an ordinance for ever; and thus the words of the Lord are literally fulfilled:

1. *That if thou art not rescued from the thralldom of sin, thou must perish for ever.*
2. *That nothing less than the power and mercy of God can set thee free.*
3. *That God will save thee in no other way than by bringing thee out of thy sinful state, and from thy wicked practices and companions.*
4. *That in order to thy redemption it was absolutely necessary that the Son of God should take thy nature upon him, and die in thy stead.*
5. *That unless the blood of this sacrifice be sprinkled, in its atoning efficacy and merits, on thy heart and conscience, the guilt and power of thy sin cannot be taken away.*
6. *That as the blood of the paschal lamb must be sprinkled on every house, in order to the preservation of its inhabitants, so there must be a personal application of the blood of the cross to thy conscience, to take away thy sins.*
7. *As it was not enough that the Passover was instituted, but the blood must be sprinkled on the lintels and door posts of every house to make the rite effectual to the salvation of each individual, so it is not enough that Christ should have taken human nature upon him, and died for the sin of the world; for no man who has the*

opportunity of hearing the Gospel is saved by that death, who does not, by faith, get a personal application of it to his own heart.

8. *That those who wish for an application of the atoning blood, must receive this spiritual Passover with a perfect readiness to depart from the land of their captivity, and travel to the rest that remains for the people of God; it being impossible, not only to a gross sinner, continuing such, to be finally saved, (however he may presume upon the mercy of God,) but also to a worldly-minded man to get to the kingdom of God; for Christ died to save us from the present evil world, according to the will of God.*
9. *That in order to commemorate aright, in the sacrament of the Lord's Supper, the great atonement made for the sin of the world, all leaven of malice, bitterness, and insincerity, must be put away; as God will have no man to partake of this mystery who does not fully enter into its spirit and meaning.*

5.4 Close of probation for the Jews

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Acts 7:51-60

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ.

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

Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, “the sanctuary shall be cleansed.” Thus the time of the cleansing of the sanctuary—which was almost universally believed to take place at the Second Advent—was definitely pointed out.

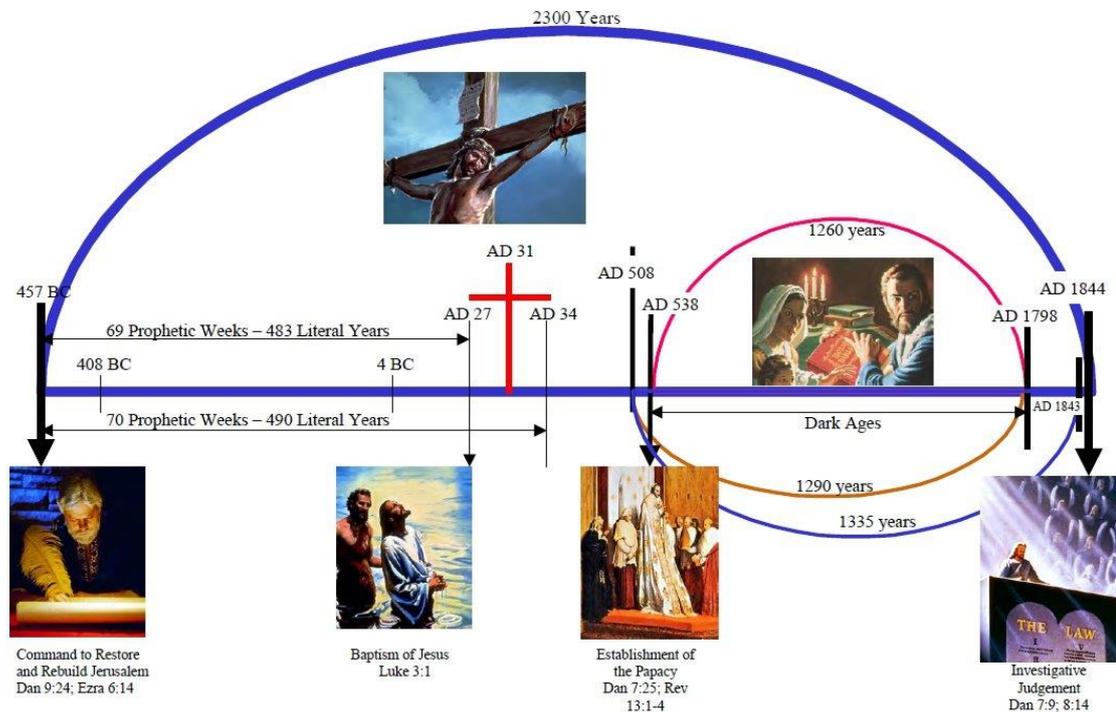
CHAPTER 6

6.0 THE BLOTTING OUT OF SIN: PART 2

6.1 What Happened in 1844?

The Date of the Judgment

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6.1.1 Day of Atonement (Yom Kippur)

- Presently being fulfilled since 1844---the Antitypical Day of Atonement, or Antitypical Yom Kippur. This is the year when Christ moved from the Holy Place (First Apartment) of the Heavenly Sanctuary, to the Most Holy Place (Second Apartment) of the Heavenly Sanctuary, as He went in and came before the Ancient of Days, when the judgment was set, and books were opened and the cleansing and restoration of the sanctuary began--the last and final phase of Christ's ministration in heaven before the Second Advent. See Dan. 7:9,10,13,14; 8:14.
- The 10th day of the 7th month (Ethanim / Tishri)
- Lev 23:27, Num 29:7, Lev 16
- A convocation / sabbath day. No work to be done.
- Not called a feast day, but a day to "afflict your soul" which involved fasting that day (Joel 1:14-15, Acts 27:9).

This was the holiest day of the year and signified a cleansing of sins and reconciliation with God (Judgment day). The people were to afflict their souls and fast. On this day only the High Priest entered the Holy of Holies to atone for the sins of the people (Lev 16). This was a shadow or type of Jesus carrying out his role as our High Priest (Heb 9) and entering the Holy of Holies in the heavenly sanctuary when he began the investigative judgment at the end of the 2300 days / years of Dan 8:14 on October 22, 1844. This was the beginning of the antitype or fulfillment of the Day of Atonement, which is still underway in heaven today. This judgment begins with the righteous dead and will end with the righteous living. At the end of this period of judgment, probation for humanity will have closed, and the 7 plagues of God will then fall on the wicked.

Soon after will be the second coming, to gather the righteous to join the kingdom of God in heaven for 1000 years.

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. 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. Daniel 7:9, 10

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.

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. 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. KJV Daniel 7:10, 13, 14

The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.

6.2 Why in 1844?

The query may here arise how the days can be extended to the autumn of 1844 if they began in 457 B.C., as it requires only 1843 years, in addition to the 457, to make the whole number 2300. Attention to one fact will clear this point of all difficulty: It takes 457 full years before Christ, and 1843 full years after, to make 2300; so that if the period began with the very first day of 457, it would not terminate till the very last day of 1843. Now it will be evident to all that if any part of the year 457 passed away before the 2300 days began, just so much of the year 1844 must pass away before they would end. We therefore inquire, From what point in the year 457 are we to begin to reckon? From the fact that the first forty-nine years were allotted to the building of the street and wall, we learn that the period is to be dated not from the starting of Ezra from Babylon, but the actual beginning of the work at Jerusalem. This beginning could hardly be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem until the fifth month of that year. (Ezra 7:9.) The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.

The momentous declaration made by the angel to Daniel, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed," is now explained. In our search for the meaning of the sanctuary and its cleansing, and the application of the

time, we have found only that this subject can be easily understood, but lo, the event is even now in process of accomplishment. Here we pause a brief moment to reflect upon the solemn position into which we are brought. We have seen that the sanctuary of the Christian Era is the tabernacle of God in heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God and His Son Jesus Christ the "counsel of peace" prevails in the work of salvation for perishing men. (Zec 6:13; Psa 85:10.) We have seen that the cleansing of the sanctuary consists in the removing of the sins from it, and is the closing act of the ministration performed in it; that the work of salvation now centers in the heavenly sanctuary; and that when the sanctuary is cleansed, the work is done. Then the great plan of salvation devised at the fall of man is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple in heaven, saying, "It is done." Rev 16:17. What then? All the righteous have the gift of everlasting life; all the wicked are doomed to everlasting death. Beyond that point, no decision can be changed, no reward can be lost, and no destiny of despair can be averted.

From Leviticus 16 we learn that the atonement for the people was made in the sanctuary with the blood of the goat that had been slain outside the sanctuary. The atonement was not made when the victim was slain, but was made afterwards with its blood, which was taken into the sanctuary for that purpose... But since in the figure the atonement was not made when the offering was slain, but was made with his blood afterwards, so it must be in the reality. The death of the offered victim was only **the preparation for the atonement**; it furnished the means by which the atonement could be made; and **as in the figure the blood was taken into the sanctuary, in order to make the atonement, so Christ has entered into the holy places in Heaven, with his own blood to make an atonement for his people.** We cannot here go into the particulars of the atonement, **but can merely show that the atonement was only begun and was not completed on the cross.**

Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, as some had taught in the past history, it is plain that it pointed to the closing work of our High Priest in heaven, **the finishing of the atonement**, and the preparing of the people to abide the day of His coming.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, **was not to cancel the sin**; it would stand on record in the sanctuary until the **final atonement**; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement

6.3 Judgment

6.3.1 Who is being judged?

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? KJV 1 Peter 4:17

In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?"

6.3.2 What is the standard of Judgment?

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. KJV James 2:10 - 12

The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: “Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment.” [Ecclesiastes 12:13, 14.] The apostle James admonishes his brethren: “So speak ye, and so do, as they that shall be judged by the law of liberty.”

6.4 Books

6.4.1 What is recorded in the Books?

The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel: “The judgment was set, and the books were opened.” The revelator, describing the same scene, adds: “Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works

6.4.2 The Book of Life

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. KJV Revelation 3:5

The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: “Rejoice, because your names are written in heaven.” Luke 10:20. Paul speaks of his faithful fellow workers, “whose names are in the book of life.” Philippians 4:3. Daniel, looking down to “a time of trouble, such as never was,” declares that God’s people shall be delivered, “everyone that shall be found written in the book.” And the revelator says that those only shall enter the city of God whose names “are written in the Lamb’s book of life.” Daniel 12:1; Revelation 21:27.

6.4.3 Book of Iniquity

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. KJV Matthew 12:36 - 37

There is a record also of the sins of men. “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” “Every idle word that men shall speak, they shall give account thereof in the day of judgment.” Says the Saviour: “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Ecclesiastes 12:14; Matthew 12:36, 37. The secret purposes and motives appear in the unerring register; for God “will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” 1 Corinthians 4:5. “Behold, it is written before Me, your iniquities, and the iniquities of your fathers together, saith the Lord.” Isaiah 65:6, 7

Every man’s work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible

exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

6.4.4 A Book of Remembrance

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. KJV Nehemiah 13:14

“A book of remembrance” is written before God, in which are recorded the good deeds of “them that feared the Lord, and that thought upon His name.” Malachi 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: “Remember me, O my God,...and wipe not out my good deeds that I have done for the house of my God.” Nehemiah 13:14. In the book of God’s remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ’s sake, is recorded. Says the psalmist: “Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?” Psalm 56:8.

6.5 Two Experiences

6.5.1 Names will be blotted out of the Book of Life

Whosoever hath sinned against Me, him will I blot out of My book. Exodus 32:33

As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God’s remembrance. The Lord declared to Moses: “Whosoever hath sinned against Me, him will I blot out of My book.” Exodus 32:33. And says the prophet Ezekiel:

“When the righteous turneth away from his righteousness, and committeth iniquity, ... all his righteousness that he hath done shall not be mentioned.” Ezekiel 18:24.

6.5.2 Sins will be blotted out

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; KJV Acts 3:19

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah: “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.” Isaiah 43:25. Said Jesus: “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” “Whosoever

therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Revelation 3:5; Matthew 10:32, 33

6.6 Close of Probation for the World?

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. Revelation 15:5-8

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. KJV Revelation 22:11 - 12

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

6.7 The Life of Faith

At times a deep sense of our unworthiness will send a thrill of terror through the soul, but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light. Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

6.8 On the Brinks of Eternity

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being

upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.

As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. He proclaimed a fearful warning, with the most terrible threatening ever borne to man saying:

“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Revelation 14:9-12”

This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth. The third angel closes his message thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. THIS ATONEMENT IS MADE FOR THE RIGHTEOUS DEAD AS WELL AS FOR THE RIGHTEOUS LIVING. IT INCLUDES ALL WHO DIED TRUSTING IN CHRIST, BUT WHO, NOT HAVING RECEIVED THE LIGHT UPON GOD'S COMMANDMENTS, HAD SINNED IGNORANTLY IN TRANSGRESSING ITS PRECEPTS.

6.9 Time for Character Perfection

If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth. The salvation that Christ made such a sacrifice to gain for man, is that which is alone of value, that which saves from sin--the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner. Paul says: -

“Follow peace with all men, and HOLINESS, without which no man shall see the Lord: Hebrews 12:14”

The righteousness of Christ by faith in the merit of his blood has been ignored by some; for it is contrary to their spirit and their whole life experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who

professes to be a representative of Christ engages in sharp dealing and in pressing men into hard places, those who are thus oppressed will either break every fetter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from Him, just as Satan planned it should be. My only prayer for this last generation is to look up unto Christ and live.

Hebrews 12:2: Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb: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.

May the Lord help us walk circumspectly before him knowing that in some near future atonement will cease in the heavenly sanctuary and every case will be decided for eternal life or eternal death.

SHALOM

