

Amram
and the
Sanctuary

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AMRAM AND THE SANCTUARY

or

“THE PASSION PLAY IN THE WILDERNESS”

Introduction

This is a story, tracing a sin from the time it is conceived in the heart of man, until it is finally forgiven, and blotted out of Heaven's record books. The purpose of this story is not only to entertain, but also to instruct. It was written to show graphically, and teach simply enough, so that children could understand; yet so profound that adults, who do not know God's way of saving people from sin, may read and have it pictured in their minds. It is intended that all will understand and remember God's marvelous plan of salvation, which is the “everlasting” gospel.

AMRAM AND THE SANCTUARY

PART I

AMRAM'S FOLLY

About 1480 B.C., in a wilderness not far from Mt. Sinai, Amram and his wife, Mariam, sat at the doorway of their tent. The burning desert glimmered afar off, but they felt the cool breezes from the cloud which floated continually above them. Their four children were entertaining themselves quietly to avoid disturbing the neighbor's afternoon rest in the tent next door. The boys played a number game with small stones dropped into a game pouch, while the two girls arranged their miniature carved animals, tents and dolls in their own play area. Mariam's deft fingers embroidered colorful threads into a knitted hand-made wool garment. Amram seemed to doze with eyes nearly closed but, was engaged in his favorite pastime--thinking and planning. He glanced up at the cloud: when would it move again?

When the cloud moved there was no time to think and plan. Stragglers soon learned what it meant to be left behind in the blistering sun and burning sand. Worse still, to stumble over rocks and crags in the cold night of the desert, for if they were too far behind the cloud or pillar of fire, it did not warm them or light their way after the sun sank out of sight. Moses continually warned the people of their need to be ready. They knew that it was God who provided the cloud and their only safety was to remain with it, and to move with it, day and night.

Readiness paid off. When the cloud moved, the entire camp was organized to march as one unit, but on most occasions, there was much commotion. Some were slow to learn the lessons of efficiency. Stragglers brought up the rear with grumbling and their own devisings. The greedy accumulators of goods were encumbered with much worry and many troubles. Amram and his family had learned early to travel light. Item by item, he had traded off the large, awkward and heavy articles for small and precious objects. He no longer needed the heavy wagon, horses and camel. The entire family was now so well adapted to camping that they could move with backpacks and donkeys, driving the sheep which had also been reduced in number. At first, Mariam had grumbled at each move, but now she often expressed relief at their simple lifestyle. The daily manna required very little work in preparation and their

clothing seemed to need a minimum of care.² Amram was sitting in his tent doorway this noon, considering his aging camel. The old fellow had seen his best days but only Amram knew his exact age and that his usefulness was limited. He should be sold.

Benji, who seemed always tired and hurried, came puffing along the row of tents. Amram knew that Benji had bartered for more stuff and would need an additional beast of burden. Here was a chance to make a deal! Benji's eye was already on the camel. Amram carefully restrained his eagerness to sell, placing his question casually, "How are things going for you, Benji?" At the appropriate time, Amram asked, "Benji, what do you think of my fine camel"?

Benji sighed, "I wish I had one like that to cart my extra stuff. If the cloud should move..."

Amram made himself seem reluctant, saying, "Well, that has been my finest camel--a very fine beast. But for you, Benji, for you...just for you, to help you out, perhaps we could make a deal." After some haggling, Amram, reassuring Benji of the camel's youth, strength, and many remaining years of service, received the price of a young, strong camel! Amram's fingers closed affectionately over the silver coins, as the old beast stumbled along after his new master.

Amram's children strained their ears to hear through the tent wall as their father laughed and recounted his clever deal over Benji. They also noted their mother's silence and lack of laughter. They wished they had not heard it all. But then one of the boys looked at his brother, grinned and winked an eye, determined to be as clever as his father. One day he would be rich!

The extra silver coins felt good in Amram's pocket:--until he walked by the sanctuary. There at the front entrance was a beautiful curtain with pictures of angels embroidered into it in colorful and golden threads.' As the curtain shimmered in the breeze, the angels appeared to be ascending and descending from earth to heaven.'

Suddenly, Amram was keenly aware that heavenly angels had witnessed his deal with Benji! They had already ascended to heaven and recorded every motive, word, thought and action:--the lies, the unfair price, the trickery, the meanness, the unkindness, the ugliness of it all. Amram felt completely condemned before God. He knew that he had broken the Ten Commandment Law. Each day, as he passed the sanctuary entrance curtain, his guilt weighed heavily on his soul. His troubled dreams and daily frustrations pointed accusingly at his sin. The Holy Spirit, working through his conscience, was drawing him back to God.

At last he could put it off no longer. He went directly to the sanctuary to find a way to peace of mind.

Amram circled the sanctuary several times before he could gather courage to speak to the priest. Fearfully, he approached but found him to be a fatherly, kind teacher. The priest listened with sympathetic understanding and seemed not the least shocked nor angry. He nodded with approval as Amram inquired as to what could be done to obtain forgiveness.

Then the priest picked up the sacred scroll, the Word of God, and read to Amram, saying:

"...the Lord spake...If a soul sin...and lie unto his neighbor...or hath deceived his neighbor...he shall restore that principal, and shall add the fifth part more thereto, and give it unto him..." Lev. 6:1-5

The priest said to Amram, "As soon as you have done this, return here immediately and I will tell you the next step that you must take to have this sin forgiven."

Amram left at once. He already knew the difference in price between an old and a young camel. He withdrew that amount and added twenty percent to it and headed for Benji's tent. Benji's face was more red and sweaty than usual as he was bending over the camel

which seemed reluctant to get up. Amram sensed that Benji was already in a bad mood. He was tempted to leave and come back another day, but he feared that he would be tempted to let the matter go. It seemed to Amram that all his usual self-confidence which came so easily in making a deal had deserted him in this moment of embarrassment. He felt himself fumbling and stuttering as he extended the money toward Benji. His tongue seemed numb as he blurted out: "Benji, I'm sorry. I cheated you on this camel. It is older than you think. Here is the money for the difference between an old and a young camel. Here also is an extra twenty percent for your trouble and the inconvenience which I have caused." Changing expressions passed over Benji's face. First, great anger, then amazement, then respect.

Benji stood looking at the camel and then the money--then the camel and then the money. Finally he said, "Amram, I am glad you have come to me with this. I had many suspicious thoughts about this camel and I was beginning to have a hatred rising in my heart toward you."

Amram cast his eyes downward, saying, "I am sorry, Benji. I suppose that you will never trust me again--perhaps my reputation is ruined."

But to his great surprise, Benji's hand was extended and he was saying, "Oh, no, my friend, Oh, no!

Now I would trust you with my goods and in any deal between us for I see that you have the heart of a converted man!”

Benji continued, “You have repaid me for any trouble I have had or will have with this beast. You have restored full price and more. I am at no loss. But what is even better, I know that I have a friend whom I can trust in this camp. I can put my whole confidence in you.”

They both smiled, for Amram knew that now he had made it right with his fellow-man. Amram had struggled long with whispering demons who tempted him to think that if he were to confess to Benji his reputation would be ruined and the entire camp would find out that he was a cheater. But the fact was, that before confession, Benji had already concluded that. But now Amram was assured that he had a friend in Benji.

Pleased with his decision and his gaining self-respect, Amram headed back toward the sanctuary and the priest, who was waiting for him with a smile of approval.

“Now that you have made reconciliation with your neighbor, I will show you how you can make reconciliation with God, or as we say “Atonement or (AT-ONE-MENT)” with God. He opened the scroll and began to read:

[“If any one sins]...he shall bring his trespass offering unto the Lord, a ram without blemish, out of the flock...And the priest shall make an atonement for him; and it shall be forgiven him for anything of all that he hath done in trespassing therein...”

Lev. 6:6, 7

Amram left immediately to select the ram but as he examined his flock, he recognized a great difficulty. One ram had a sore under his leg. The old ram had lost a tooth. One ram had a damaged eye. The only ram which was without blemish was Jeshi, the children's pet! This was the little ram they had fed, combed its curls, and it had followed them around. With a heavy heart, Amram went back to the tent where the entire family must be consulted and taken into confidence.



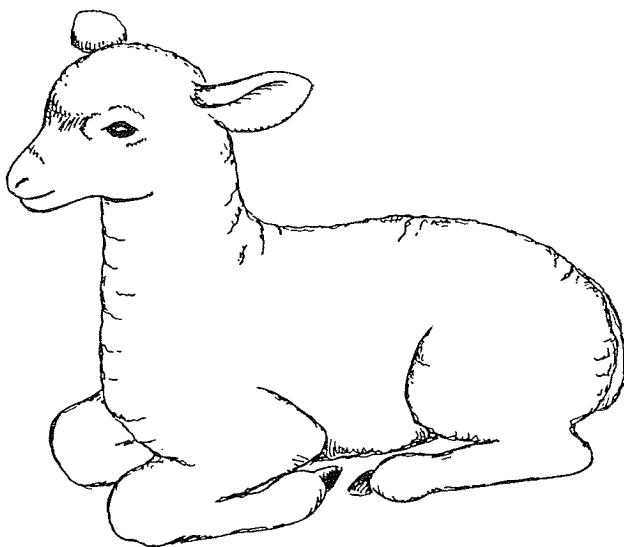
How could he expose his sin before his wife and especially the children? How could he tell the children that their pet was the only one acceptable for sacrifice? Would they lose their respect for him? For a time he wavered. But at last, seeing no other way, he sat down with them and told them everything.

Mariam began to weep tears of joy. “Oh, Amram, I have been praying that God would touch your heart. Ever since your deal with Benji, I have prayed for you and for our children. Oh, praise the Lord, for His mercy endureth forever!” She exclaimed, “I am so proud of you.”

The children did not seem surprised as he expected them to be. They already knew. The oldest son said, “Dad, you have done the right thing! This family needs to have a reputation for honesty. We kids have to share our parents' reputation and we are glad you have established it with Benji.” The other son said, “Dad, you didn't really make any profit on Benji, did you? You paid it all back?”

“Ah, yes,” sighed Amram. “If I had not restored the dishonest gain, I would have lost my reputation. Also I restored twenty percent extra. It was a loss either way.”

Mariam said, “Sin is never a profit, son. Sin is



“Behold the Lamb of God,
which taketh away the sin of the world.”
John 1:29

always expensive. Sin is costly in happiness and in many other ways.” Both boys looked at their parents with a new respect.

The two little girls went to him and putting their little arms around him said, “You are a good daddy, we love you.”

Then the older son inquired, “Dad, don't you have to take a trespass offering also to the sanctuary?”

Amram had dreaded this question, but he replied, “Yes, and I must do it before the sun goes down. I must take a ram without blemish from my flock but,” he continued with difficulty, “the ram must be without blemish, and the only one which qualifies is Jeshi!” He recounted all the defects of the others. His heart smote him as he saw the children’s stricken faces.

His youngest cried out in anguish, “Oh, Daddy, WHY does it have to be Jeshi?”

Amram, taking her in his arms, held her closely. “Let me explain,” he said, “Jeshi, our ram, is a type, a symbol, of the Son of God who will someday come to this earth to die for our sins. The wages of sin is death, and since we are all sinful, we would all die and would never live again, if it were not for the Son of God who will die in our place. He is the second Person of the

Godhead--He is our Creator--the One who sends us the manna every day. He, Himself, will be the true Lamb of God which will take away the sins of the whole world.' He is the only One in the whole universe Who can die for our sins. The wages of sin is death ' and He, being God, the Life-giver,' is the only One Who has life inherent within Himself, to be able to raise us up again from the dead. He is perfect and has never sinned. So, our ram must be perfect to represent Him properly. Jeshi is the only ram in our flock which is without blemish and so it is Jeshi which will correctly represent the Son of God."

Amram continued, "You remember the stories of Adam and Eve, how they sinned in the Garden of Eden. The Son of God promised Adam that He would come to die in his place. Like a seed is planted and then we must wait a long time before it sprouts, so the promise of the Son of God was made long ago, but we have not seen Him come yet. When we sacrifice our ram, we prove to ourselves and to all who watch that we believe His promise and that He will come according to His Word."

The tears were still sliding down the little girls' cheeks. Mother was wiping her eyes. The boys were looking at the floor as their tears also glistened in their eyes. Then Amram said, "Just as we sorrow and cry to see our Jeshi sacrificed, so also God our Father in heaven, and all the holy angels and the unfallen beings

on all the other worlds, will sorrow and cry when they see the beautiful, perfect Son of God sacrificed for us.”

“Since sin came into the universe, our God has sorrowed and suffered many things. His heart aches with all the misery and ugliness and pain and death. I am so sorry, my dear family, that we live in a world of sin, and we all, everyone of us, has a sinful nature. ‘All have sinned and come short of the glory of God’ But day by day we make every effort to overcome and to return to His image of perfection and purity. Those who believe that the Son of God truly forgives us, and those who depend on Him day by day to help them to become like Him, will someday be resurrected from the grave.” He will recreate this world new and perfect, and we will all be perfect and live forever in a beautiful new world of peace and loveliness. So, dear children, this is why Jeshi must be sacrificed to show our faith in the coming Son of God.”

Then Amram said to his wife and children, “When I take the ram to the sanctuary I will go as the representative for our whole family. I will confess my own sins and I will confess for each one of you. I will lay my own sins, as well as yours, on Jeshi, the ram, to demonstrate that we are actually, truly laying our sins upon the Son of God. Think for a little while and tell me what you want confessed.”

They sat silently until Mariam said, “I have grumbled whenever we had to move. I have been impatient with the boys and too indulgent with the girls. I am sorry, Amram, I have not always been as respectful to you as I should be. I have taken part in the gossip at the water sources.”

The oldest son blushed but resolutely made his confession. “Father, I have had impure thoughts and teased the younger children.”

His brother said quickly, “Father, I found money, but did not try to find the owner and I also cheat on the number games.”

The older daughter began to cry again. “I was the one who first hid and then broke the water pot so I would not have to carry water.”

The little daughter tried to do her part, saying, “I am a cry-baby and get the others in trouble with mother and father.”

Then Father Amram asked, “If you have any sins which you may have forgotten to confess and do not remember at this time, will you raise your hand and I will confess that too.” Their hearts were turned to the Lord, thinking of their neglect to pray, failure to love and cherish every word of God which came through

Moses and Aaron, and they responded. Then with tears of joy they hugged each other and knelt before God to ask His forgiveness, His blessing on them and on the sacrifice.

Amram picked up the rope, went to the sheep pen and brought Jeshi to the tent. With many hugs and tears, they said a final good-bye to their pet and watched as he was led away toward the sanctuary. But they felt very close to God. Peace was in their hearts and they saw the ram, as he represented the Son of God. They thought of the beautiful new earth and eternal life.

NOTES AND SOURCES

¹ Ex. 13:21,22

² Ex. 16:31,35

³ Ex. 26:1; Gen. 28:12

⁴ E. G. White, PATRIARCHS AND
PROPHETS, pp. 343-358

⁵ Isa. 53:7; John 1:29

⁶ Romans 6:23

⁷ John 1:1-4

⁸ Gen. 3:15

⁹ Romans 3:23

¹⁰ 1 Thess. 4:13-18; 1 Cor. 15:51-58

¹¹ Isa. 65:17-25; Rev. Chapter 21

PART II

THE HOLY PLACE

Amram pulled aside the curtain with the shimmering angels and entered into the courtyard of the sanctuary. His eyes almost ached as he looked at the white curtained walls which surrounded the entire courtyard. They reflected the brightness of the cloud and their gold colored pillar-boards gleamed. He raised his hand over his eyes to shadow them and saw the priest approaching. He smiled, saying, "It is bright, isn't it? That white curtain which surrounds us so brightly is a symbol of the perfect purity and holiness of our God. We are surrounded with the righteousness of the Son of God--Christ's Righteousness."¹² This is the first thing

you must know in your religious training.”

Then the priest bent down and thoroughly examined Jeshi. He nodded his head approvingly. “It is without a blemish--it will represent our coming Messiah correctly.” Then with a small rope he bound the feet of Jeshi securely. As he did so he explained to Amram, saying, “Just as this ram is being bound, so our coming Messiah is bound down under the burden of our sins. Not until sin is eradicated from the lives of His people, will He be set free.”

Amram, contemplating the expanse of the ages felt a twinge of sorrow for the coming Messiah-sin-bearer; saying, “I sincerely wish that I did not have to lay the burden of my sins upon Him as well.” The priest looked at him in a kindly way, saying, “Ah, yes, I feel that way too, but it is our only hope of eternal life, our way of escape from eternal death. He is the only one who can save us.”¹³

Then the two of them made their way toward the center of the courtyard to the sacrificial altar. The priest then gave Amram instructions, saying, “First, lay the ram on the ground, then you kneel down and place both your hands on his head, lean upon him with your whole weight and confess over his head all your sins and those of your family. You will be placing all your sins symbolically upon the Son of God Who bears all the

guilt and penalty for your sins.”

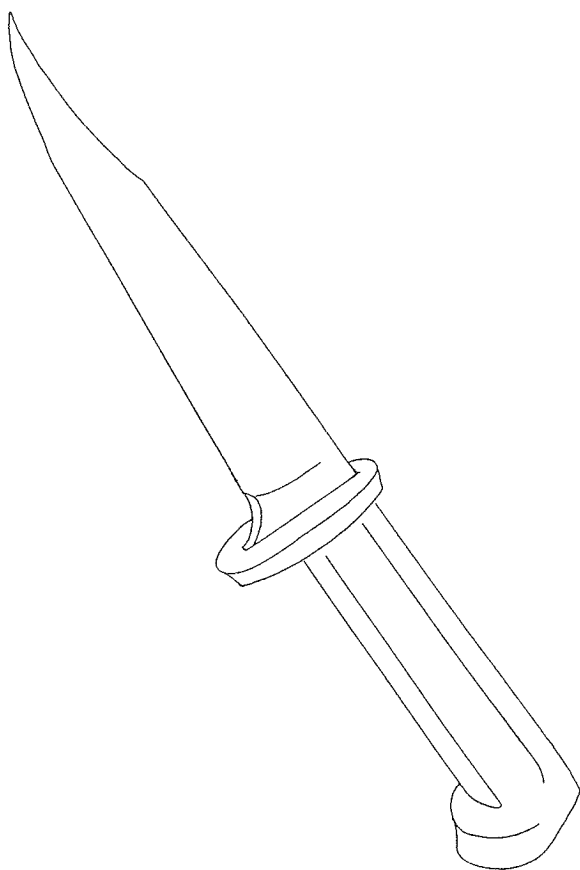
After Amram completed the confession, the priest asked him a question: “Amram, where now is the record of your confessed sin?”

Amram responded at once. “It is upon the ram.”

The priest asked again, “Are YOU any longer carrying the burden of that sin upon your heart?”

Amram replied with a voice strong in faith and with the conviction of a true-hearted confession. “No, I no longer carry the burden and guilt of sin. I am a FREE man.” For the first time his conscience was clear. It was as if a great door had opened in his soul. He felt that he could, with a clear eye, face the world and was very close to God. He desired to be in the presence of God and his heart was filled with appreciation for all of God's creation. He was in tune. He wanted to sing. He knew he could walk away whistling, a born-again person.

The priest was always delighted to see the happiness in the eye of the true believer. It was as if a great change took over, lighting up the countenance. He said, “Amram, you have been reconciled to God. You have experienced Atonement, AT-ONE-MENT. You are truly blessed.”



“But,” he continued, “there is yet more that you must do. There is an important lesson which you must learn.” He then placed a very sharp knife into Amram's hand. “It is YOUR sins which will take the life of the Son of God. It is YOU who put to shame the true Lamb of God. And it is YOU--YOURSELF--who must take the life of this ram.”

It seemed to Amram, that Jeshi somehow knew what he was about to do. He thought of Jeshi's innocence. His hand faltered. His dear little friend was about to give his life that Amram might live and find His way back to God. With a broken heart, he quickly put the knife to the ram's throat. He felt ill and faint as he watched its life blood ebb away. He noticed that the priest caught some of its blood in a golden bowl. Amram saw the light of life fade from Jeshi's eye and recognized it as an eternal separation. He brushed away the tear with the back of his fingers.

The priest watched the ritual silently, then asked, “Amram, do you understand now that the wages of sin is death? Do you understand that this ram's death represents the death of the Son of God Who will come to this world to die for your sins in the future?”

“Ah, yes, I do understand it. I believe it with all my heart. Also I hate the destructive nature of sin, the horror and the heartbreak of it all. I want to separate

myself from sin forever.”

“Then,” said the priest, “you must now demonstrate your desire to separate yourself from sin. Take the knife which you hold in your hand, and separate the fat from the lean in the body of this ram. The rich fat represents sin and it must be placed upon the altar and completely burned up. Satan and sin will finally be destroyed at the end of this world in a lake of fire.”¹⁵

As Amram labored over the carcass he found it tedious and wearisome to make the separation. He reflected to himself, “Ah, how like the nature of sin to cling to us. How securely it fastens itself to our flesh. What a job it is to separate ourselves from it.” At last he straightened his weary back, hoping that now, at last, he could leave. But the priest had more to say.

“Amram, you have been justified by faith in the Son of God alone, by your sacrifice today. Right here you have traded your guilt for the righteousness of the Son of God, the coming Messiah. You are now in God's sight as if you had never sinned. On the records of heaven you have 'Pardon' written by your name.”

Then pointing to the second curtain at the entrance of the Holy Place, he asked Amram, “What do you see?” Amram replied, “I see angels embroidered in

the curtain.”

“Yes,” said the priest, “angels have witnessed your confession of your sins and your faith in the coming Redeemer. They have already faithfully recorded all of this in the books of heaven.”

Amram replied, “It was the angels embroidered on the first curtain at the entrance to the courtyard which reminded me that they had already recorded my sin as soon as I committed it. Now again I see these angels represent the fact that my confession of sin is also registered in heaven's records.”¹⁶ Amram exclaimed, “You are a wonderful instructor in the things of God!” Then the priest beckoned for Amram to come to the curtain-veil, which led into the Holy Place. The priest who went daily into that Holy Place described to Amram the beauty and glory of it. He told of the gorgeous flickering light from the stand on which were seven lamps, all reflecting the warmth and glow of the golden walls. The priest told of the golden table with the golden crown around it upon which were loaves of bread, and how he could inhale the marvelous fragrance of the altar of incense¹⁷ and its perfume was almost overpowering. The priest described three articles of furniture in the Holy Place: an altar of incense with its smoke ascending upward, a table of bread, and seven beautiful lamps, all of them burning, giving light to the entire room.

“Let me explain their meaning,” said the priest. “First, you must understand that everything about this sanctuary points to the coming of the Son of God. HE is represented by the bread on the table. He is the bread of life.¹⁸ It is He that leads Israel and it is He that sends the manna. It is He that gives eternal life.¹⁹ He is our “Bread of Life.” He is also represented by the golden lamps. He is the light of the world.²⁰ It was He Who spoke on the first day of creation, saying, “Let there be light and there was light.”²¹ He is also our High Priest, our Mediator, whose intercession ascends for us day by day continually, as the incense is continually rising to the Heavenly Father.”²²

Amram's eyes lighted up, exclaiming softly, “He is the cloud by day and the pillar of fire by night.²⁴ It is He Who delivered us from Egypt²⁵ and brought us through the Red Sea. He is the Rock from whom we drink.²⁶ He is the Lamb, the Bread, the Water in the laver,²⁷ He is our entire salvation!”²⁸

The priest nodded with satisfaction. “It is the Holy Spirit of God Who is revealing all this to you. Amram, you must remember²⁹ that these three articles of furniture represent three things which you must do daily to become like Him and receive eternal life. First, remember the altar of incense. Its fragrance fills the whole camp. Every day you, and your family, in

worship, must let your prayers ascend to God like perfume, claiming the merits of the Messiah, pleading for victory over sin, and praising His name.

Secondly, remember the table of shewbread.³⁰ Every day, you and your family must eat of the Word of God.³¹ Moses has given to us God's Ten Commandment Law³² and these must be memorized and kept fresh in the mind. All the law of God should be memorized and you should teach it to your children.³³ Every day you must eat of this "bread"--it is the Word of God.

Thirdly, remember the lamps.³⁴ They are fed by the pure olive oil³⁵ which represents the Holy Spirit.³⁶ Listen to His voice, to lead you in the right way.³⁷ Let your life be as a light shining and witnessing as to what God has done for you. Let it shine both in what you say and what you do."³⁸

With a look of determination, Amram purposed in his heart with great conviction that he would follow these instructions with steadfastness.

"Now one more thing," said the priest, "you must understand that God has not made a FINAL judgment on you today.³⁹ He must wait to see if you will continue in faith all the days of your life. He that endureth unto the end, the same shall be saved."⁴⁰ "

The priest then picked up the golden bowl in which he had caught some of Jeshi's blood. Reminding Amram he said, "You came here today bearing a burden of guilt and a record of sin upon yourself. Then you confessed that sin upon the head of this ram, thus you transferred your sinful record, in type, from yourself to this ram. That record of sin symbolically contaminated the entire ram--its body and its blood. The BLOOD then bore the record of your sin and its confession in type. Now, Amram, as I hold its blood in this bowl, where is the record of your confessed sin?" Amram ventured his answer by a question. "Is the record of my confessed sin and guilt in the BLOOD in the bowl?"

"Yes, it is," answered the priest. "And I am going to sprinkle some of this blood before the curtain in the Holy Place. After I have sprinkled the blood in there, Amram, where will be the record of the confessed sin?"

Amram immediately responded. "The record of my confessed sin will be placed in the HOLY PLACE."

"Yes," said the priest. "The Holy Place is a type or symbol of the true sanctuary in heaven, the place where the records of our confessed sins are kept. The angels embroidered on the curtain represent the real angels who have carried the record of your confessed sin to heaven, just as I will carry it into the Holy Place in

this sanctuary. Not only have the angels recorded your sin as you committed it, as illustrated on the curtain entrance to the courtyard, but they have also recorded your repentance, confession and your faith in the coming Redeemer. Take comfort in that.”

Suddenly, a disturbed expression passed over Amram's face. “I feel uneasy,” he objected, “in knowing that the record of my sin is sitting there in the Holy Place. How long will it stay there?”

The priest smiled, saying, “Well, in the first place there is nothing you can do about it in, heaven, or here in the earthly sanctuary. But remember this, those records are in safe hands, kept as a confidential file, and you are safe in the care of a loving God who delights in mercy and kindness.”

With a long sigh, the priest continued. “Day after day, the men of Israel confess their sins and I am continually bringing the record of their confessions here into the Holy Place. In the Holy Place, the records of the sins of God's people accumulate ALL YEAR LONG.”

Amram was very curious and inquired, “Well, at the end of the year, then what? What then do you do with all these records of sin and confessions of faith?”

The priest looked up at the setting sun. He said

hurriedly, “I must attend to some other things just now, but I promise that I will inform you all about what is done with the records of sin toward the end of the year. On the tenth day of the seventh month, we will celebrate the typical Day of Atonement.” I will explain it all to you then. Farewell, Amram and God bless you.”

Amram walked toward his tent with a light step. His heart overflowed with love and gratitude toward God, first, for the load of sin which had been lifted from his heart. Then he praised God for His promise of deliverance from sin through the power of the Son of God. That evening, as the pillar of fire sent a soft, warm glow about the tent, Amram and his family ate their evening meal in peace and drifted into the sweet sleep which comes to those who trust in God and have a clear conscience.”

NOTES AND SOURCES

- ¹² See Rev. 19:8
- ¹³ Matt. 1:21
- ¹⁴ See L. Hardinge, CHRIST IS ALL,
p. 11
- ¹⁵ Lev. 4:19; Rev. 20:9
- ¹⁶ Rev. 20:12
- ¹⁷ Ex. 40:5
- ¹⁸ John 6:35
- ¹⁹ John 10:28
- ²⁰ John 8:12
- ²¹ Gen. 1:3
- ²² Heb. 7:27,28; 8:1,2
- ²³ Heb. 7:25
- ²⁴ Ex. 13:21,22
- ²⁵ Ex. 20:2
- ²⁶ 1 Cor. 10:4
- ²⁷ Ex. 30:18; John 1:29; John 6:35
- ²⁸ Ps. 95:1-3
- ²⁹ John 14:26
- ³⁰ Ex. 25:23-30
- ³¹ Matt. 4:4
- ³² Ex. 20:3-17
- ³³ Deut. 6:6-9
- ³⁴ Ex. 37:17-24
- ³⁵ Ex. 27:20
- ³⁶ Zech. 4:1-6
- ³⁷ Isa. 30:21

³⁸ Matt. 5:14-16

³⁹ Heb. 9:27

⁴⁰ Matt. 10:22

⁴¹ Heb. 9:6; Lev. 4:5,6

⁴² Heb. 9:7

⁴³ Lev. 23:27

⁴⁴ Prov. 3:5,6; Acts 24:16; Heb. 10:22

PART III

THE PASSOVER

The children were excited! Father and Mother were preparing for a holiday--a Celebration! They were going to celebrate their marvelous deliverance from Egyptian slavery! The weather was perfect. It was the first month of the Jewish year--Abib.⁴⁵ The cold of winter was past, the rains had ended, and all nature rejoiced in the freshness and beauty of springtime. Green things and wild flowers were springing up here and there. The moon, now approaching the full, made the evenings delightful.

On the fourteenth day of this first month of Abib, as the evening shadows were followed by the night moon, the family and a few single friends who had been invited as well as the family in the tent next door, all came to eat together THE PASSOVER.⁴⁶ There in the center of the tent, on an improvised table, was the roasted lamb--the PASSOVER LAMB.⁴⁷ Mariam had gathered manna together with her neighbor, as every member of the household worked together with his own

basket. They had kept in mind that it would be made into a very fine “cracker”--unleavened bread.” They gathered just what they figured they would be able to eat. One other dish was made ready. The children did not care too much for it--for it was rather bitter, but it was the salad of the meal.

The tent was beautiful as the shadows from the candles danced against the soft shades of the fabric and skins of which it was made. The aroma of the food, freshly baked “bread” and the meat together with the closeness of their friends made it a wonderful occasion.

With keen appetite the children waited expectantly for Amram to begin the meal. They knew what he had done to make ready for this feast. They had watched him go into his small herd and examine the lambs one by one to find that particular lamb which had no spot or blemish on it.” He explained to them, that it was to represent the coming Messiah, the Second Person of the Godhead Who would come to be sacrificed that they might have eternal life. He had selected this little yearling so carefully and prepared it for the meal. They had watched as he fashioned a bit of rope into a loop and having dipped it in the lamb's blood had put a mark of blood at the top of the tent door and at the two sides. A bit had dropped to the ground. He had explained to the children that this ritual was a memorial of the night in Egypt when the angel had passed over the houses of

Israel which had blood on the doorposts, so that the firstborn had escaped death. The blood was to represent the blood of the Messiah which would be shed for the penalty for their sins. Little did he know how the blood on top of the door and the two sides, as well as that which fell to the ground formed a “cross” on which the Saviour--Messiah would die.

Mariam and Amram had both attended to the roasting of that lamb. It must be perfectly roasted, not rare, but carefully done. It was ready. Amram then inspected their clothing. They had been instructed to dress correctly for this service. They were all wearing their traveling clothes: hats, jackets, belts, and even their shoes were to be well tied. Amram had brought in some sticks and placed one in the hand of each of the party as though it were to be used as a walking stick. Dressing the part, and holding the sticks in one hand, while eating with the other, made them feel as if they were ready to leave Egypt all over again.⁵⁰ Then Amram asked God's blessing on the meal and they were told to eat in “haste”--to eat all they could, but not to delay. They all “fell to” and scarcely a word was said. When everyone was satisfied there was still a bit of the lamb left. Amram was very careful to gather up the remains so that none of it was left over. That small portion was burned sacredly in the fire.”

Then the neighbor began to speak. It was his part

on the program to tell about the ten plagues which had fallen on Egypt and of that last night when the first-born of the Egyptians had been destroyed. He told of the death angel that had "PASSED OVER" all of God's people who had faithfully put the blood on the doors of their houses. He told of their midnight deliverance from that death angel.

Amram interrupted to say that it was his understanding that at the very end of the world, God's people would be delivered from a death angel--a death decree again at midnight, when the Voice of God would deliver His people and then the Messiah would come.

At this point all of them began to take their turns in telling how each of them had taken part in that wonderful exodus from Egypt. They told how they had each been given a duty to perform. One child was to be sure the dog was kept on a leash. One child was to herd the sheep, one child brought along the donkey and cart, and another drove cattle. Father had looked after the wagon and mother told of her strange trials trying to keep the dough, still in its trough, from getting sand in it and making sure the water pots were not going to be broken. One child even produced the stone he had put in his pocket as they were crossing the Red Sea. It was a time of rejoicing for their great deliverance, not just from Egypt but also of that greater deliverance which would come by their Messiah Who would finally deliver

them from sin.⁵²

The children had watched their mothers as they searched the tents to be sure that no yeast or leavening was on the premises because the yeast was a symbol of sin.⁵³ They were to begin the New Year by turning “over a new leaf”--to start the new year clean and free from sin. It was a time of “new beginnings” and this ritual was carefully followed. Each one told of his “New Year's Resolutions” to be as perfect as possible in God's sight.

They went to sleep in the sweet knowledge that the Passover Lamb had forgiven all their past sins.⁵⁴ They had resolved to imitate their perfect Saviour all through the next year. They slept the sweet sleep of the innocent and of those whose hearts are confident in the approval of God.

NOTES AND SOURCES

- ⁴⁵ Ex. 12:1, 2
- ⁴⁶ Ex. 12:3-8
- ⁴⁷ Ex. 12:11
- ⁴⁸ Ex. 12:8
- ⁴⁹ Ex. 12:5
- ⁵⁰ Ex. 12:11
- ⁵¹ Ex. 12:10
- ⁵² Matt. 1:21; Dan. 9:24
- ⁵³ 1 Cor. 5:6-8; Ex. 12:15,
18-20
- ⁵⁴ 1 Cor. 5:7; Acts 24:16

See Appendix A

Shall we observe the Passover today? Of what
significance is it to us today? Does the Passover have
any connection to Endtime Events?

PART IV

THE FEAST OF UNLEAVENED BREAD

“In the fourteenth day of the first month at even is the Lord’s passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein.”

Lev. 23:5-8

Amram and his family did not really like unleavened bread all that much. Mariam tried to make it appetizing by using salt and oil with the flour, baking it slowly over the open fire on a flat pan. Most of the camp grumbled over it, as they murmured also against the manna.

“Mother, why do we have to eat this flat bread?” asked the children. “Can you not put just a little bit of yeast in it?”

Mariam smiled as she replied, “You know that leavening is like good and evil. A little evil will multiply, and a little good can grow and multiply also. On this occasion however, the leaven is a symbol of sin. Think about it. A little leavening yeast moves all through the dough and causes it all to rise up: just like a small bit of grumbling or any other sin finally affects our whole being, and can cause the whole person to lose eternal life. Just a few persons, who cherish sin in the camp can initiate a whole rebellion and start an insurrection. Just a little sin, if there is such a thing, when cherished, is actually rebellion against our God. This feast of unleavened bread is to remind us early in every year that we are to put all sin out of our life. We may have to deny appetite to do so, because we tend to be self-indulgent. It is a lesson and an annual reminder to deny self and to be more spiritually minded.”

“I like it sometimes, but seven days is so-o-o long,” the youngest daughter sighed.

Mother smiled at her. “You must remember, dear little one, that the number seven represents completeness. In this case it represents eternity. For all eternity there will be no sin in heaven.”

Amram spoke up. “The flour which makes up the bread we eat, represents the Bread of Life, our coming Messiah. The salt represents the covenant that God has

made with Israel. The oil represents the Holy Spirit who lives in our hearts to draw us to God, and puts a hatred for sin in our minds. When you eat this unleavened bread, think of these things and remember that there will be no leavening of sin in God's great kingdom and sinless society."

Amram was aware that certain ceremonies were going on at the Sanctuary during this feast of unleavened bread, and questions were forming in his mind.

Moses had declared plainly, that when they should enter Canaan, there should be a "wave sheaf" offering in connection with this feast of unleavened bread. What was that all about? He considered what had been written:

"And the Lord spake unto Moses, saying, Speak to the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath (after the passover) the priest shall wave it..." Lev. 23: 9-11 "...it shall be a statute forever throughout all your generations in all your dwellings."

Lev. 23: 14

Amram was a man who could not rest until he understood the meaning of all the ceremonies that went on at the Sanctuary. His mind was full of questions. Why would the priest wave a handful of barley before the Lord? Truly, the barley was the first crop or harvest in the spring, and it was the “firstfruits” of the land, but what did those “firstfruits” teach them about spiritual things or their Messiah? To what great event was it a type?

And what about the Feast of Pentecost? Why was it exactly fifty days after the wave sheaf offering? His neighbors did not seem interested to find out the answers to such questions. It was evident that they were more eager to talk about their flocks and other such matters. He determined to discuss these things with the priest as soon as he could find him on duty.

See Appendix B.
Of what significance is the Feast of
Unleavened Bread to us today?

PART V

THE FEAST OF PENTECOST

“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days (Pentecost)...And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations.

Lev. 23:15, 16 and 21

After morning devotions with his family, Amram made his way to the sanctuary, where he determined to enquire of the priest, the meaning of this feast of Pentecost. Of what was it a memorial? And to what did it point in the future? Why was this extra ‘sabbath’ necessary?

When the priest saw Amram striding toward him,

he smiled. What was the question this time? He quickly sent a request to heaven for wisdom to answer this man's penetrating questions. He said, "Shalom (peace) friend, let us sit down to talk."

Amram came right to the point. He said, "I know just enough about this feast of Pentecost to bring a lot of questions to mind. Why is this feast of fifty days important? Does it point to something or some event in the future? Why fifty days? Why not sixty or some other number? Why must it be observed in all generations?"

"Well," said the priest, "one thing at a time! We must go back to the beginning of things to get a good foundation. You know that our Hebrew calendar year begins with the month called Abib. (Ex. 13:4. 23:15. 34:18. Deut. 16:1) This month comes in the springtime. The first day of Abib is our "New Year's Day." This is when we make our New Year's Resolutions! This is when we "turn over a new leaf" just as things begin to green up. On the fourteenth day of Abib we celebrate the Passover. On the fifteenth day of Abib we begin to celebrate the Feast of Unleavened Bread. For seven days we eat the unleavened bread."

The priest seemed amused. He continued, "Now, Amram, you know fully well that we cannot eat "bread" except there is a HARVEST. We cannot "feast" except

there is a good harvest. The feast days are always connected to the idea of HARVESTS. These may be agricultural harvests or spiritual concepts which refer to God's kingdom and a "harvest of souls."

The priest lifted three fingers. He said, "Three times a year, the men of Israel are required to go up to the sanctuary, wherever it may be, to celebrate the feasts. Ex. 34: 23

They are:

1. The Feast of Unleavened Bread.
2. The Feast of Pentecost.
3. The Feast of Tabernacles.

These three feasts are connected to the idea of harvests. The Feast of Unleavened Bread is connected to the Barley Harvest in the spring of the year. The Feast of Pentecost is connected to the Wheat Harvest in summer, and the Feast of Tabernacles is connected to the harvest of grapes in the autumn. This last harvest of the year is also a type of last days or final events."

Amram said, "I already understand that the Passover pointed, not only to our deliverance from Egypt, but forward to our Messiah Who will deliver us from sin. But," he questioned, "What is the wave sheaf offering that is done during the Feast of Unleavened Bread? To what does it point?"

The priest was delighted to answer this question. He said, “It is on the fourteenth day of Abib, at the time of the Passover, that the Messiah, the true Lamb of God will die for us, in our place, for our sins. He will rest in the grave over the holy Sabbath day. But on the third day, He will rise again. We know this because the “wave sheaf” offering on the third day points forward to His resurrection.

Amram sat amazed at this revelation. Then he enquired again, “How does that wave sheaf of barley point forward to His resurrection? I know that this wave sheaf is simply a handful of green ears of the first of the barley crop.”

The priest answered, “Barley comes on in the spring. It is the time of the year when everything comes to life. As plants rise up out of the ground, so also the Messiah will come up from His grave. Since He is The Holy One of Israel, a second Person of the Godhead, He has life-giving power to resurrect us as well. He has life, within Himself, unborrowed and underived. He is the Eternal One.”

Amram marveled. “Are you absolutely sure that this includes our resurrection as well?”

The priest was thoughtful for a moment. Then he said, reasoning as he spoke, “The resurrection of the

Messiah would be useless to us if it did not include our resurrection too. It is my personal opinion that after His resurrection, He will ascend to heaven, taking a harvest of His people with Him from every age as representatives from this earth.

However, the fact that this wave sheaf harvest or Feast of Unleavened Bread is only the first of three feasts-harvests, that two more are yet to follow, I do not think that it represents the great general resurrection of all those who will be saved, but rather a special group. It may also refer to a special “harvest” at the end of the world.”

Amram was pleased, saying, “Yes, now I understand the meaning of the Feast of Unleavened Bread, but what of the Feast of Pentecost? Why is it exactly fifty days after the wave sheaf offering? Of what is it a memorial and to what does it point in our future?”

“Well, again we must go back to the beginning of things,” said the priest. “Do you not remember that it was fifty days from the time we came out of Egypt until we were camped at Mt. Sinai? Then God came down on the smoking mountain and with His own voice spoke the Ten Commandments in our hearing. The Feast of Pentecost is primarily a memorial of that occasion. The Ten Commandments is God’s gift to Israel.”

“Oh, yes, I remember that distinctly,” said Amram. “But, is the Feast of Pentecost also typical, pointing forward to something in the future? I know the Law of God is unchanging and it is a transcript of the very character of God. But what does the Pentecost have to do with that?”

The priest closed his eyes. He was sending up a silent prayer for the answer to this question. Finally, he pointed to the sanctuary and said, “What is in the Most Holy Place of the sanctuary?”

Amram replied at once. “The Ten Commandment Law. It is kept in the ark of the covenant.”

“Yes,” replied the priest. “It is by that Law that we shall be judged. But we cannot meet the demands of that holy Law in our daily actions, nor become residents in God’s sinless society, except the Holy Spirit of God enters the heart and mind to convert the soul and enables us to witness to others. This Feast of Pentecost is a celebration, not only of the Law of God, but also of the Holy Spirit that enables you to keep it. It is also a continuing gift until the end of time.”

The priest was aware of Amram’s keen perception and it led to further explanation. “After the Messiah comes,” continued the priest, “great numbers of people will recognize Him as the Saviour of the world. We

believe that the Feast of Pentecost points forward to an outpouring of God's power. Just as God sends the early rain and the latter rain to ripen up the harvests in the fields, so the Holy Spirit will be poured out, in a latter rain, even upon the Gentiles!"

Amram settled back and took a deep breath, saying, "I see that the Feast of Pentecost is a celebration of the GIFTS God has poured out upon the world. The Ten Commandments written in stone was a gift, placed in the hands of Moses, and given to us. The work of the Holy Spirit is a gift in itself and also bestows gifts upon us. I think that you, as a priest, have the gift of understanding the prophetic symbolism of the sanctuary and the gift of teaching. My wife and I have the gift of helps. We are always helping someone. I think there are some who have the gift of healing and some have the gift of languages, and the gift of prayer."

"That is very true," replied the priest. "The Holy Spirit has a work for every one and in every age to prepare Israel or God's people, to meet the challenge of their own day, until at last God's kingdom is complete."

Amram was satisfied that his questions had been answered. He wished that he might live to see the Messiah come and the Holy Spirit poured out as the priest had indicated. But he knew that just now, his heart was open to any gift the Holy Spirit might bestow upon

him. He wished a fond farewell upon the priest and upon his family and headed back to his own place of rest.

See Appendix C.
The Feast of Pentecost
and its Endtime Significance.

PART VI

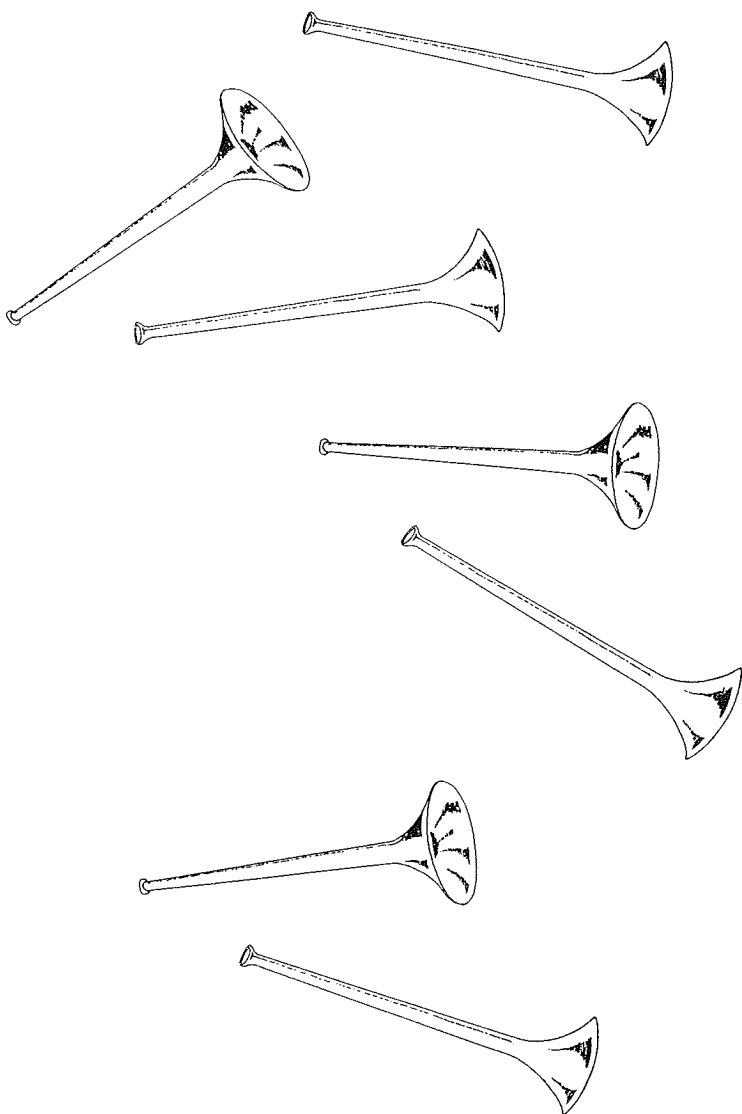
THE BLOWING OF TRUMPETS

Almost half a year had gone by since the Passover. Today was the first day of the seventh month and with the dawn came an ominous sound--trumpets like a fog-horn of a large ship, were awakening the entire camp. Their haunting drone continued on and on. The children awakened, calling out, "What is wrong? Something must be wrong?"

Father explained that this day was to be the BLOWING OF TRUMPETS. This terrible sound was a warning of coming judgment.

The children still were not satisfied. "What kind of judgment?" they asked.

Amram said, "I think it is two kinds of judgment. First, it refers to the fact that God will INVESTIGATE everything in our lives, every word, motive, thought, action and influence,⁵⁶ before He will permit us to enter heaven and have eternal life. If we are not covered with



the coming Messiah's blood sacrifice and if we are not trying to be like Him, our names will be blotted out of the "Lamb's Book of Eternal Life."^{s7} Then there is another kind of judgment of the wicked when they receive their punishment for their wicked deeds.^{s8} If they have not accepted the Messiah's pardon, they will be punished for their evil deeds, lose their place in God's kingdom and die, an eternal death." The children understood.

Just then, another set of trumpets began to blow which were similar to a siren. Slowly their piercing wail ascended and descended in a dreary series of echoing interchanges.

"Oh, Mother," cried the children, "what can we do to stop those awful trumpets?" Mother and Father reassured them that the trumpets had no fearful implication to those whose lives were right with God. However for the next ten days, they were to search their hearts for any hidden sins. They were to bring them to God in prayer and carefulness.

Finally, Amram would bring all their confessions to the sanctuary just before the Day of Atonement, so that nothing would be left on the books of heaven. The Day of Judgment was known to be a cut-off date. This meant that all who had brought no lamb to the sanctuary that year, and did not show up on the Day of Atonement,

would have their names removed from the genealogies of Israel. Nor could they ever again have their names re-entered into the genealogical records. These genealogies were a type of the names recorded in God's heavenly kingdom. That is, all whose names were permanently removed from the genealogies of Israel were a type of all whose names are not retained in the Lamb's Book of Life in heaven, in the investigative judgment to be forever "cut off" from God's kingdom.

All members of the family were encouraged to have some quiet time just between themselves and God. They were to "afflict their souls"⁹ to be sure that their consciences were void of offence¹⁰ and perfect before God. Then they could come to the Day of Atonement in its real sense of AT-ONE-MENT, perfect unity with God--a day of joy.

Amram said, "God is more willing to come to you than you are to come to Him."¹¹ He is abundant in mercy and forgiveness¹² and loves you dearly.¹³ He is like a Bridegroom wanting to get married very much and He is hoping you will be as happy as a bride on her wedding day."¹⁴

NOTES AND SOURCES

- ⁵⁵ Lev. 23:24
- ⁵⁶ Eccl. 12:14
- ⁵⁷ Rev. 3:5
- ⁵⁸ Rev. 20:15
- ⁵⁹ Lev. 16:29
- ⁶⁰ Acts 24:16
- ⁶¹ 2 Pet. 3:9
- ⁶² Eph. 3:20; Ex. 34:6
- ⁶³ John 3:16
- ⁶⁴ Song of Solomon 3:11

PART VII

THE DAY OF ATONEMENT

Ten days later, after the blowing of trumpets, the sound of trumpets announced the typical “Day of Atonement.” The Jews call it “Yom Kippur,” which means “Day of Judgment.” Trumpets sounded from each of the twelve tribes, echoing and re-echoing the call to a solemn assembly or a “holy convocation” of the people of God. Otherwise a quiet hush lay over the entire camp. The dawning rays cast a radiant glow to the underside of the still luminous cloud as it changed from nocturnal fire to its protective mists of the day.

Mariam had laid out clean clothing for the entire family the day before, and the sandals were neatly arranged in a row. Baths had been taken the previous day; the tent was no longer a scene of activity since every kind of work had been put away.⁶ The water pots were full and the manna of yesterday had been made into bread, or sweet cakes. Some was still fresh and moist.

But Amram desired no food. For him this was to be a day of fasting, a day of heart searching--a day of vital importance when specific responsibilities must be cared for.

First, kneeling bedside his bedroll, he bowed his head to the sandy floor, pleading that God would accept him and his family in full forgiveness for all sin. He searched his life for unconfessed sin, cherished sin, but nothing came to his mind. He had followed the priest's counsel and in his tent each day, at the time of the morning and evening sacrifice, gathered his family in worship, reciting God's Word, praying together and singing songs of praise. This morning, after worship, as soon as the animals were fed, the smaller children ate a simple meal, but the two boys chose to fast with their parents. They planned to go the entire day with their father to learn the significance of the entire service. All members of the family wore their best clothing as they did on the seventh-day Sabbath.

Suddenly, the trumpets were sounding again, calling the congregation toward the sanctuary. Embracing Mariam and his daughters, Amram and his two sons walked quickly, joining many others, until a mass of people gathered completely encircling the sanctuary. They could all see the smoke ascending from the morning sacrifice and the fragrance from the altar of incense hovered over the entire congregation.

At a given signal, in unison, a number of priests stationed about the sanctuary, gave a call to order, calling out with strong voices: "THE DAY OF ATONEMENT," "YOM KIPPUR," "THE DAY OF JUDGMENT," "THE CLEANSING OF THE SANCTUARY," "THE SEAL OF THE LIVING GOD," "THE DAY OF RECONCILIATION," "THE DAY OF ATONEMENT," "LET EVERY MAN AFFLICT HIS SOUL...SEARCH YOUR HEARTS..FOR THIS IS JUDGMENT DAY!"⁶⁶

As one man, the entire congregation fell to their knees, and Amram, with head bowed searched his soul for unconfessed or unforsaken sin. His sons caught the solemnity of the occasion and searched their youthful hearts as well. Quietly, the priest, had come to kneel by Amram.

As they all stood, the priest reminded Amram, "I promised to meet you this day, to guide and give meaning to every part of this service."

Amram expressed his appreciation and then responded by asking, "I have been wanting to know for some time, if the Day of Atonement is a type of final judgment, why does it occur before the end of the calendar year. Why is it on the tenth day of the seventh month instead of the end of the year?"

“That is a very good question,” replied the priest, “I will give you the answer.” He began, “The final judgment is a long process. First, there will be an investigation of all persons who have confessed their sins on heaven's books. Beginning with the first generation who lived on the earth, taking up the name of each one who has ever confessed his faith in the coming Messiah, generation after generation; all names are reviewed, selecting those who have been faithful to the end of their lives.” All such shall be in God's eternal kingdom. It is in this process that the inhabitants of the kingdom are selected and the kingdom established. It is by this process that the Son of God will stand before the universe and claim each person, one by one, as His own. He will guarantee that through His power they are delivered completely from every aspect of sin. Sin shall not arise a second time.” This investigative judgment begins with the righteous--those who have confessed their sins, desired perfection of character, sought forgiveness and desired eternal life. In this way the kingdom of God is made up of those who shall inherit the new earth.” Then, after the righteous are delivered from this sinful world, and while they vacation in heaven, the investigative judgment of the wicked continues for another thousand years. The wicked will then be legally condemned and given sentence according to their works. God's people will actually serve as witnesses in the investigative judgment of the wicked, so that all in the universe will see that God is

fair and just and true as He brings sin to its end.” Therefore, the reason why this typical Day of Atonement begins in the seventh month is to reveal the fact that the investigative judgment will begin toward the end of earth's history but that it will take time to accomplish all that must be done.”

Amram's older boy said, “That makes sense!” Then he asked, “What exactly do you mean by an “investigative judgment?”

“Well, son,” replied the priest, “a good judge never pronounces a man innocent or guilty before he investigates the case in front of a jury or judges who hear the entire testimony of witnesses and all the evidence is brought forth. God does not need an investigative judgment for His own benefit, because He knows everything. But he does it for the benefit of the entire universe. The angels have been faithful recorders and the entire universe are the jury. As each name is considered, not only is the sin recorded, but their repentance was recorded as well and their faith in the pardoning power of the Son of God. This is how the entire universe can see a demonstration of the mercy and love of God. Not until each case is openly determined and approved by the angels and the inhabitants of unfallen worlds, is the reward or sentence pronounced and then later executed.” Now, son, if you want to know what ‘investigative’ judgment is really like come along

and watch your father in the registration.” At that point, the priest, Amram, and the boys walked over to the line which was forming.

Many low tables had been arranged in accordance with the organization of the twelve tribes, and by families. Amram immediately located his table, and after standing in line for a bit, finally moved up to the geneologist for his section. Although the geneologist knew him well, he followed the correct order of procedure: opening his geneological record books, he reiterated the name of the tribe, and family, tracing the ancestral line from Jacob to Amram. Then he searched the records. “Ah yes,” he said, “The record shows that you have brought a ram sacrifice this year, and by this confession of your faith have identified yourself with the children of Israel.” Then he looked at Amram with searching eye, “Have you any unconfessed or unforsaken sins?”

Amram replied, “As far as I know, everything is right between me and the Lord.”

“Good, good,” the geneologist and the priest seemed very pleased. He then said, “Your name has been retained in the geneological record” of the nation of Israel. As you well know, unless there was a record here of your sacrifice and confession, and if you had not come today to register, your name would have been

crossed off and you would have been “cut off” from Israel, forever.”

As they left the table of genealogy, the priest said, “Our nation, with its books of genealogy, is a type of the kingdom of God. Only those whom the angels have recorded as having confessed and forsaken sin, will pass successfully through the investigative judgment in heaven which will occur toward the end of earth's history. Only their names will be retained in the Lamb's Book of Life while all others will be “cut off” from eternal life.”

Suddenly, their attention was drawn toward a platform upon which was standing the high priest in his glorious apparel. From head to foot his immaculate robes, crown, and dazzling breastplate commanded attention. It was evident that he too, along with all the other priests, was wearing a long white gown to represent the robe of righteousness which must be worn by all saints to pass through the investigative judgment. Over that, he wore a coat of azure blue, signifying his position as an ambassador with a message from heaven. A blue matching hat rested upon his head. Around the hat was a golden crown fastened to the hat with blue lace. In the front of the crown was a golden plate which rested directly in front of his forehead. On this plate were inscribed the words: HOLINESS UNTO THE LORD,⁷³ or as we would say “THE LORD OUR

RIGHTEOUSNESS.”⁷⁴ That golden plate seemed to reflect the glory of the Sun of Righteousness.⁷⁵

“He cannot go into the Most Holy Place without that inscription--or he would die”⁷⁶ said the priest. Amram and his sons looked at the High Priest with great admiration. Again the priest explained, “He is a type of the coming Messiah. He represents the Son of God Who will stand up to represent His people in the Investigative Judgment. Do you see his breastplate?” It was a golden rectangular plate suspended from his shoulders with a golden chain and fastened by the same kind of chain around his back. In this plate were set twelve precious stones. These gems were so cut that they seemed to gather light, sparkling with every hue of the rainbow with each movement of his body. The priest said, “The names of the twelve tribes of Israel are inscribed in those twelve stones and these are the precious gem-rocks which make up the foundations of the City of God, the capital city in the new kingdom. In these stones are the names of His people. He wears these stones--these names--right over his heart. This is to represent the fact that when our Messiah stands up for us in the Investigative Judgment, our names will be engraven upon His heart and in the palms of His hands. Never fear, Amram, the day that He can claim you and your family as His own before all the universe will be the day of the gladness of His heart.”⁷⁷

Then Amram asked, “What are those two huge precious gems which he carries on his shoulders?”⁷⁸

The priest responded, “They also have the names of the tribes of Israel engraven upon them. This is to remind you that He carries the weight of responsibility of caring for His people upon His shoulders. He carries us--His people upon His shoulders and upon His heart. Can you trust Him to carry you into His kingdom?”

Just then the High Priest began to move about on the platform and a strange unique sound rang out upon their ears. There were bells on the hem of his robe.⁷⁹ The priest again explained their purpose. “Everywhere he goes today and everything he does, even while he is in the sanctuary where we cannot see him, by the sound of those bells we can know WHAT he is doing and WHERE he is!” The priest continued, “Those bells make it possible for all the people to know as he goes today into the Investigative Judgment, the very time when he goes from the Holy Place into the Most Holy Place and also when he comes out again. Even though we cannot see him in there, we can follow his every movement.”

“Are you telling me,” asked Amram, “that at the end of earth's history, God's people will know the TIME WHEN the Son of God goes into the Investigative Judgment, and will know WHAT He is doing there, and

will know when He is about to come back out, even though they cannot see Him as He does this work in heaven?"⁸⁰

"Of course," the priest replied. "They will know these things because the PROPHECIES of the Scripture are as bells ringing out clearly the TIME and PROGRESS of the plan of salvation."⁸¹

"Why must they know these things?" asked Amram's son.

The priest patiently answered the question. "My son, the high priest could have gone in secretly today without calling the congregation together. They have all been called today⁸² to follow him in his work--called to afflict their souls, to search for unconfessed and unforsaken sins. They must understand the work of the Messiah so that they may be ready for the Day of Judgment. It will close their probation so that the wicked will be "cut off" forever from Israel because of unpreparedness."

Then the other son asked, "Why are those pomegranates on the bottom of his garment? Between each bell there is a pomegranate."⁸³

The priest's eyes twinkled. Then he asked, "Did you never peel a pomegranate? Did you never look

inside? What does a pomegranate look like inside?"

The boy knew at once. "Oh! The arrangement of its seeds remind us of the configurations of a brain."

"Exactly" replied the priest, "the pomegranate is a symbol of knowledge. The bells and the pomegranates on the hem of his garment both indicate the same thing: that God's people will always have knowledge of the plan of salvation, will understand it step by step, will know what their Lord is doing." This is particularly true in regard to the Investigative Judgment as it will occur toward the end of earth's history."

Then some action began. The priest pointed to the high priest as he descended from the platform and led a huge bull into the courtyard of the sanctuary.

"What now?" they enquired.

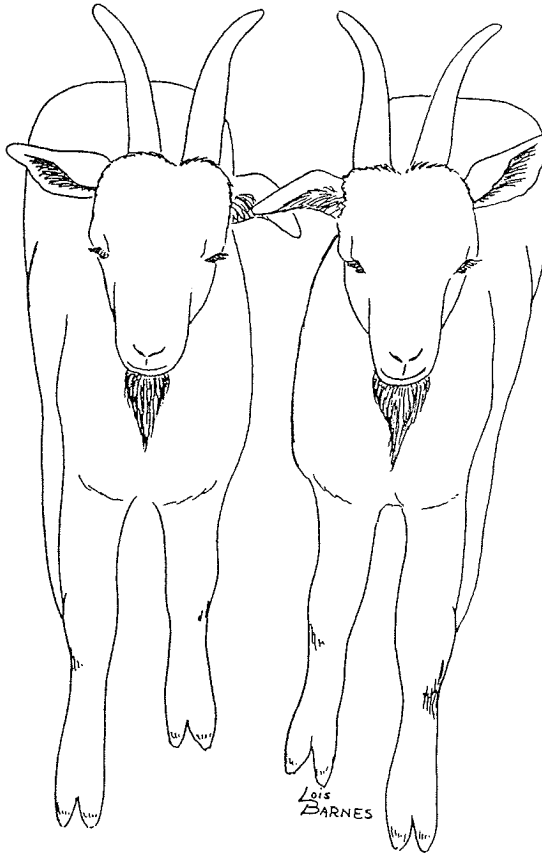
The priest explained, "First, the high priest must offer a bullock for himself." He is a man like us and there is none, no not one, who has not sinned. He must offer this bull, confessing his own sinful nature and receive God's acceptance before He can represent the Son of God who will become our heavenly High Priest to officiate for us in the heavenly sanctuary. Also, when the Son of God comes to die for us, immediately after the sacrifice of Himself, He will present Himself to the

heavenly Father for acceptance,⁸⁶ and then He will present His blood for us.”

After the high priest sacrificed the bull, presenting its blood before God, he returned to mount the platform. Then a man came leading two goats⁸⁷ which followed him up on the stage, standing in the sight of the whole congregation. Never had Amram seen two goats so much alike. Two tall posts had signs at the top of them. One sign read: THE LORD'S GOAT and the other sign read: AZAZEL--(the devil). The priest explained the signs, saying “There is a great controversy between God and the devil, but today we will see in type, how that great struggle will end.”

Amram and the two boys watched as the high priest cast lots⁸⁸--or as we would say - “drew straws” to determine which of the two goats would represent the Lord and which would represent the devil. As soon as it was determined which goat was to represent the Son of God, the Lord's goat was tied to its assigned post. The Azazel goat was likewise tied to his post. After prayers, trumpets and choir, the Lord's goat was loosed from its post and led by the priests to the altar of sacrifice. The priest standing by Amram's side explained that this goat represented the Son of God and the death which He must die for His people. He will pay the ransom for all who desire eternal life and are willing to separate from sin. He said, “Now the high priest is taking some of the

Azazel - Satan



The Lord's Goat - Jesus Christ

blood of the Lord's goat in a golden bowl into the Holy Place."

"How do you know?" asked the boys.

"Shhh," warned the priest. All the crowd was silent. Finally, the priest responded, "Did you not hear the bells as he moved from the altar of sacrifice into the Holy Place?"

"What is he doing now?" whispered the boy.

In a very low voice, the priest explained, "In one hand he holds the bowl which contains the blood of the Lord's goat, and in the other, the smoking censor. Symbolically, he is picking up all the records of all the confessed and forsaken sins which have been accumulating in the sanctuary all year long. He is removing all those records of sin from the Holy Place, so you see he is CLEANSING the Holy Place from its records of sin. Sin defiles. Sinful records have defiled or made unclean the Holy Place. Now as he removes those records of sin, that will be known as "the cleansing of the sanctuary."⁸⁹

The boys asked eagerly, "Where will the high priest take all those records of sins?" "Shhh," whispered the priest. "Hear those bells? He is now moving from the Holy Place to the Most Holy Place."⁹⁰

“Is there not a curtain between the Holy Place and the Most Holy Place?” asked Amram.

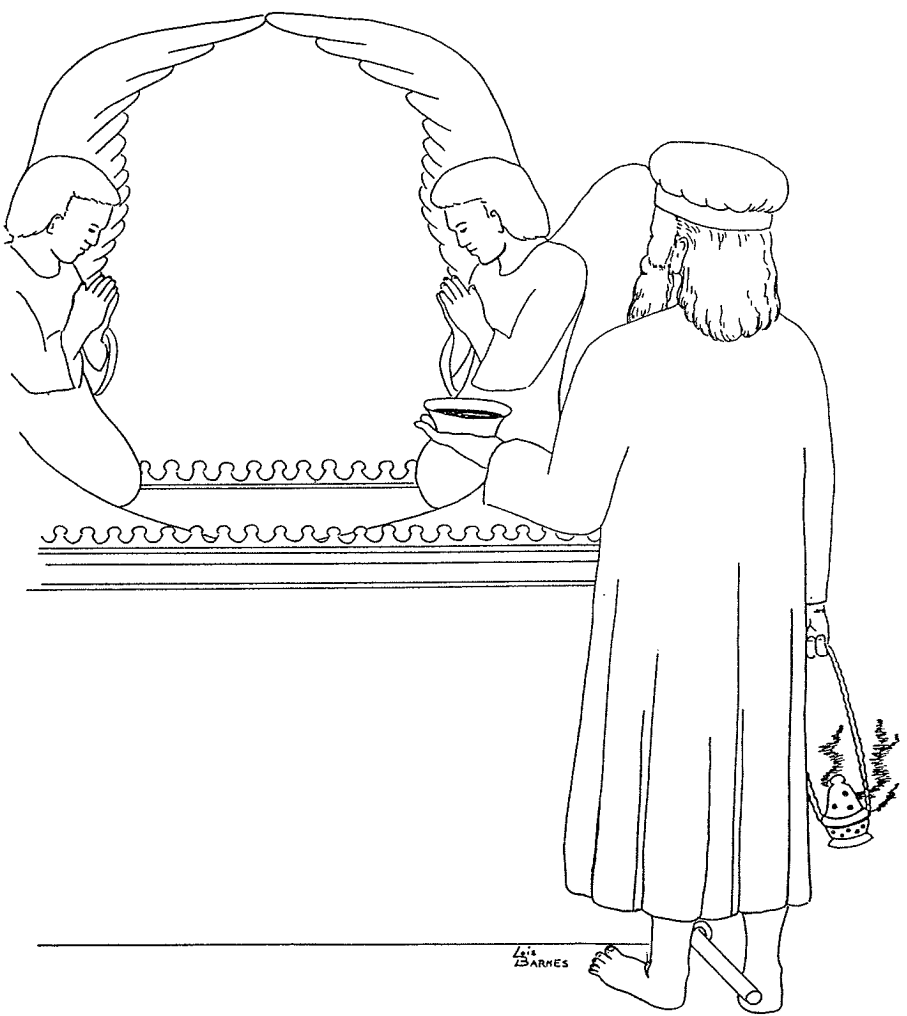
“Ah, yes, and it is like the other curtains embroidered with angels.” It represents the many thousands of angels present at the Investigative Judgment “when the books are opened and the judgment is set.””

All is silent now for a moment. “Listen,” cautioned the priest. “He is now placing all the accumulated records of confessed and forsaken sins symbolically upon the mercy seat to obtain a final, full forgiveness and final atonement for sin. That is why this is called “The Day of Atonement.” All who have been faithful to the very end of their lives, until the day of the close of their probation, have their sins finally and completely blotted out of heaven's records.”

“How are they blotted out?” inquired the boy.

The priest looked intently at them and said, “Think now, in one hand the high priest carries the bowl of the blood from the Lord's goat. Symbolically, upon himself, he brought the records of confessed sins and placed them upon the mercy seat. Now, he pours the blood of the Lord's goat over those records of sins on the mercy seat and blots them out.” This is called 'the blotting out of sins.' Those records of sins will never be

Priest Before ARK



brought to view again. In this way, the sanctuary is completely cleansed from the records of the sins of God's people. It is called 'the cleansing of the sanctuary.'⁵⁴ Also when there is no longer any record of sin to separate God from His people it is called 'The Day of At-one-ment' (Atonement)--complete reconciliation of God's people to himself."⁵⁵

By now, the entire camp was holding its breath. They knew that the high priest was standing before the very presence of God. The glowing light hovered over the Mercy Seat between the two cherubim.⁵⁶ Would God accept the sacrifice and was the high priest himself acceptable to represent the Son of God? Or would he die? They knew that if he cherished any sin in his heart he would die before the Lord. They all knew that he was standing before the holy ark of the covenant which contained the sacred Ten Commandments--the standard by which all men shall be judged.⁵⁷ He was standing under the two golden cherubim seeking the mercy of God. He was standing as a type of Christ, as He stands as Advocate for His people in the Investigative Judgment.

As the high priest blotted out the sins of Israel by pouring out the blood of the Lord's goat, he pleaded with God that the people might be cleansed and forgiven of all their sins as they stood surrounding the sanctuary. The Lord promised in the scroll:

“And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins:... for on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever...And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins”....

Lev. 16:16,30,31,34.

Then they all heard the bells once again on the hem of his garment. They knew that God had accepted him and the sacrifice for their sins. No records of sin defiled the sanctuary and they had been forgiven completely. It was a day of final reconciliation-in type between them and their God. It was a day of Atonement, a day of AT-ONE-MENT. It was a type of that final atonement in heaven when “the judgment was set and the books were opened.”⁹⁸ At that time Christ and His people are finally--legally--united forever as He claims them one by one, name by name before the universe as members of His eternal kingdom.⁹⁹ Like a marriage, the contract is at last signed and sealed.¹⁰⁰

As the high priest had communed with God all was silent, but as he finished and moved to leave the Most Holy, the bells on his garment rang out their joyous message. A mighty shout of victory and triumph rang out from the congregation, beginning close to the sanctuary, swelling to a chorus, echoing out to the farthest tents of the encampment. God's people were safe, rescued by their mighty Deliverer, and in type, eternally secure. Around the sanctuary, the people shook hands exclaiming: "May you have received a good seal."¹⁰⁰ Amram and the priest shook hands warmly. The priest said, "The blessing of the high priest upon the people represents 'the Seal of the Living God,' which you will finally receive in the Investigative Judgment. Whether in death, or in the final generation which live upon the earth in the last days, a seal of approval will be given to all of God's people."

With deep feeling, Amram clasped his sons' hands and said, "May you have received a good seal." Looking up, he saw Benji and reached out to grasp his hand as they addressed each other with true affection.

Then their attention was caught by the drama unfolding on the platform. Once again the high priest was standing by the goat which was tethered to the post labeled "AZAZEL" (the devil). The trumpets sounded again--a call to judgment, but this time an Executive Judgment. The tones of the trumpets were long and

mournful. An announcement was to follow. A priest with a great voice caused his words to roll outward with great force. He shouted:

"These goats represent leaders. The Lord's goat represented the Son of God who will come as King of Kings and Lord of Lords, having been sacrificed for the sins of His people. He is now, and will always be the great King or leader of His people."¹⁰²

But this goat, AZAZEL, represents the devil--the leader of the rebellion against God."¹⁰³

The Lord's goat in sacrifice today--a type of the Son of God--has borne the PENALTY of sin for the wages of sin is death.¹⁰⁴ He has borne the PENALTY, and the shame and guilt and the horror of sin for all His people.¹⁰⁵ But the Son of God is not responsible for the origin of sin.

It is Satan who is RESPONSIBLE for the origin of sin.¹⁰⁶ The devil was perfect from the day he was created until sin was found in him when his heart was lifted up by reason of his beauty.¹⁰⁷ He alone is responsible for sin and the wages of sin is death. AZAZEL--as a type of Satan--must bear the RESPONSIBILITY for the sins of God's people--as well as his own."

At that point the high priest stood beside the

Azazel goat. He put his hands over the head of the goat, confessing all the sins of God's people, placing them symbolically upon the Azazel goat. The responsibility for sin had been directed to its very source--Satan.

Amram exclaimed to the priest, "It is very good to know that God is in no way responsible for the intrusion of sin into this universe. It is very important in our system of types and symbols that no responsibility for sin is placed upon the goat which represents the Son of God. It is Azazel, the devil, who must bear his own responsibility."

Amram and his sons, who had desired to see it all, had surged forward close to the platform. He then heard the priest reading the sacred scroll, saying:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Lev. 16:21

The priest standing beside Amram had signalled to the high priest and almost at once the rope tied to the Azazel goat was placed in Amram's hand. "You are the

fit man” said the priest to Amram. “You are the one who will take the goat away to perish in the wilderness.” A bottle of water was thrust into his hands. He immediately saw the crowd backing away from him as he led the Azazel goat out from them and off into the wilderness, desert.

The Azazel goat was strong and violent. He resisted being bound and led away. It required a “fit man” to bring him under control. This was a type of Satan’s rage at the end of time.”

For some time they walked under the protection of the cloud, but at last they were out in the burning desert sun. Amram, drank again and again from his water bottle as he went farther and farther from the camp.

As they walked, Amram had time to reflect on the situation. No one killed this Azazel goat. He would simply be left to die outside the camp without food, shelter or water. How like Satan's final end. As Satan had rebelled against his Creator, he had cut himself off from his Life-Source and must die a deprived and depraved being. Amram knew that Satan would finally die, to perish at the end of time, on a desolated earth, ruined by sin¹⁰⁸ in the heat of the burning Sun of Righteousness.

Amram longed for the great struggle to be over. He was very weary from his fast and from the long journey in the heat of the day. He longed for sin to be extinguished from the universe and for God's people to be delivered. He longed to see the Son of God, whose great heart of love would one day bring Him to this world to suffer and die for sin. He longed for the day when he could look upon His face and rejoice in the eternal atonement that where the Son of God would be, he could be also.¹⁰⁹

At last he found the spot, down over a cliff, where he lowered the goat on his rope to perish ¹¹⁰

Amram returned to the camp, performed the ceremonial cleansing by washing in water. He went to his tent to share with Mariam all the events of the day. His heart was thrilled with the plan of salvation and the final victory of God's people. He finally drifted into the peaceful sleep of a man whose heart is right with God.¹¹¹

Additional Note: Leslie Hardinge, CHRIST IS ALL, pp. 38-41:

“The high priest conducted two rituals to establish his personal right to act as the representative of God's people for the special rites of the Day. He presented a bull as a sin offering ‘for himself, and, for his house,’²⁴ for which he paid with his own resources,²⁵ as Christ did

in giving Himself. Laying his hands on its head he made confession, and then moved to a small receptacle called Calpi.²⁶ This contained two identical lots, which some remember were of boxwood, while others aver were of gold.²⁷ Plunging his hands into the urn, he took one out in each, and, striding toward the goats tethered in the court, placed a fist on the head of each. The Israelites considered it propitious should the lot for the Lord's goat appear in his right hand. This is the first use of lots in Scripture. After Divine selection had rendered the results valid,²⁸ a “thread of crimson wool” was tied around the throat of the Lord's goat to mark him for slaughter, while another was bound about the horns of Azazel's animal²⁹ to display that his power had been contained by this crimson symbol of death. Azazel's goat was then turned to face the people, while the Lord's looked toward His oracle. The perceptive worshipers sensed that one day the Antitype would be set apart to die “by the determinate counsel and foreknowledge of God.”³⁰

Returning to his bull, the high priest repeated his confession,³¹ and, slaughtering it, caught its blood in a golden bowl, which he handed to an assistant to stir lest it coagulate³² while he performed the first rite for his personal validation.

Filling a golden censer with embers from the altar of burnt offering, and a golden ladle with two handfuls

of incense,³³ the high priest passed through the holy place³⁴ with the fire pan in his right hand and the perfume in his left. Reaching the northern edge of the innermost veil, he drew it aside with his left elbow and stepped into God's golden shrine, allowing the tapestry to drop into place behind him. Keeping his eyes on the ark in utmost respect, he sidled southward until his left foot touched the golden rod used for carrying the ark. Stepping over this, He remained between the rods as he moved toward the mercy seat. Placing the censer on the floor before the ark,³⁵ he poured the incense over the coals, and the oracle was flooded with fragrance. The apostle evidently had this ceremony in mind in his letter to the Hebrews,³⁶ since the Day of Atonement was the only occasion on which the most holy place contained the censer, interpretively explained as “altar” in some modern paraphrases.

The high priest then backed until he touched the veil. Keeping his gaze on the Shekinah, he sidled southward, and stepping over the other carrying rod, continued to the wall. Lifting the curtain with his right elbow, he backed out of the Most Holy Place, allowing the drapery to fall into place. The rabbis remember that he paused to pray for Israel, but opined that he should not prolong his intercession lest his delay cause anxiety to the people.³⁷ His brief intercession ended, he turned and walked into the court.

This initial entry by Israel's high priest into God's presence with incense, symbol of "the merits and intercession of Christ,"³⁸ foreshadowed the opening act in the high priestly ministry of the Saviour. Jesus laid the foundation of His mediation in prayer,³⁹ displaying His concern for "his own" and was "heard" by His Father for His "strong crying and tears."⁴⁰ Like Aaron, He interceded for Himself as well as "'his house'--that is, his wife."⁴¹ The church in all ages is Christ's bride;⁴² for her He died, and for her He intercedes.

Back in the court the High Priest carried out his second act of validation. Taking the container of bull's blood, he retraced his steps until he stood a second time before the Shekinah, now enveloped by the cloud of fragrance irradiated with "the rainbow encircling the throne [representing] the combined power of mercy and justice"⁴³ and redolent with the sweetness of accepted intercession. Dipping his finger into the bowl he sprinkled the blood "as though he were wielding a whip,"⁴⁴ once upon the mercy seat and seven times on the ground where the censer burned.⁴⁵ The "sprinkled" blood now symbolically reigned "in the midst of the throne."⁴⁶ He then left the oracle, as he had previously, and, setting the bull's blood on "the golden stand" near the altar of incense, went out to the court.⁴⁷

The high priest's return from his second encounter with the Being gloriously enthroned in the Most Holy

Place assured the worshipers that he had been accepted as their mediator and was now empowered to conduct the unique ritual of the Day connected with the two goats. Each of the high priest's acts illustrated some aspect of Christ's ministry, and these two entries into the oracle were not exceptions. Some question whether Jesus needed to present His own sin offering in the celestial tabernacle for God's approval, since He had already been endorsed by both the Father and the Spirit at His baptism,⁴⁸ twice by the inspired baptizer at Jordan,⁴⁹ and once by His Father just prior to Calvary.⁵⁰ Of course, the Saviour did not NEED any validation! But let us see how the Father gave it to Him in His own way and for His own purpose.

On the morning of the resurrection the Saviour delayed His return to heaven long enough to comfort a weeping woman. To Mary's act of adoration He gently remonstrated, "Touch me not; for I am not yet ascended to my Father."⁵¹ This was in accordance with the law, for while he was ministering, the high priest was forbidden to touch anyone or anything lest he become defiled. "Jesus refused to receive the homage of his people until he knew that his sacrifice [blood] had been accepted by the Father....His church must be justified and accepted before he could accept heavenly honor....God's answer to this appeal goes forth in the proclamation: 'Let all the angels of God worship him.' "⁵²

The “type which Christ fulfilled in connection with His first ascension was that of the high priest presenting the [bull's] blood in the Holy of Holies on the Day of Atonement. Thus Christ the true High Priest ministered His own blood, and acceptance of that sacrifice for sins answers every need of the sinner forever.”³³ God's endorsement of Israel's high priest on his two entries into the Most Holy Place, with incense and blood, pointed to Christ's ratification by His Father as both Intercessor and Sacrifice at His first ascension on the morning of the resurrection. The authorized high priest's two acts thus far were preparatory to his performance of the unique service of the Day.

Continuing now: As the opening act of the special Day of Atonement services, the high priest slew Yahweh's goat as Israel's sin offering and caught its blood in a golden bowl. Moving into the oracle for the third time, he did with the goat's blood as he had done with the bull's. Back in the Holy Place, he put the container of the goat's blood “on the second stand in the sanctuary” and took the bull's blood from its stand. Dipping his finger into it, he sprinkled once upward, and seven times downward before the veil, dipping each time, so that the blood splattered “upon the veil.”³⁴ Returning the bull's blood to its stand, he did with the goat's blood as he had done with the bull's. Then, emptying the remainder of the bull's blood into the goat's blood, he poured the mixture into the container of

the bull's blood. This careful mingling of the blood of both animals displayed the truth that the two sacrifices were one and the same, for Christ is not divisible. Smearing some on the four horns of the golden altar in an anticlockwise direction starting from the northwest horn,⁵⁵ he moved the censer, used in the morning service, from its place in the center of the top of the golden altar, smeared blood “seven times” on this spot, and then replaced the censer in the center. These blood rites displayed the truths that the blood of the one great Sacrifice lay at the center of intercession, and that it was this “sprinkled” blood which made atonement for the Holy Place.

Moving back to the court, the high priest made atonement for the brazen altar by smearing blood on its four horns and “seven times” sprinkling its four sides.⁵⁶ The residue of the mingled blood he poured at the altar's southern base.⁵⁷

The high priest had now reached a very important point in the proceedings of the Day. The Scriptures declare that he had made “an end of reconciling the Holy Place, and the tabernacle...and the altar”⁵⁸ and had completed the “cleansing” of the sanctuary from the “uncleanness of the children of Israel,” that is, from “the sins of the entire Jewish people, accumulated during the year just ended...in the sanctuary.”⁵⁹

Hardinge, Leslie. CHRIST IS ALL. Footnotes:

- ²⁴ Lev. 16:6; cf. 4:3
- ²⁵ Yoma 3:8, "his bullock"
- ²⁶ Yoma 3:9
- ²⁷ Lev. 16:8, margin
- ²⁸ Cf. Ps. 16:5, a Day of Atonement
Psalm; Isa. 17:14
- ²⁹ Yoma 4:2
- ³⁰ Acts 2:23
- ³¹ Yoma 4:2
- ³² Yoma 4:3
- ³³ Yoma 5:1
- ³⁴ Lev. 16:17
- ³⁵ Yoma 5:1
- ³⁶ Heb. 9:4
- ³⁷ Yoma 5:1
- ³⁸ PP 353
- ³⁹ John 17:1-26
- ⁴⁰ Heb. 5:7
- ⁴¹ Lev. 16:6; Yoma 1:1
- ⁴² 2 Cor. 11:2; Eph. 5:23
- ⁴³ EGW 5BC 1133
- ⁴⁴ Yoma 5:3
- ⁴⁵ Menahoth 3:6; Yoma 5:3
- ⁴⁶ Rev. 5:6
- ⁴⁷ Yoma 5:3

- ⁴⁸ Matt. 3:13-17
- ⁴⁹ John 1:29, 36
- ⁵⁰ John 12:28-30
- ⁵¹ John 20:17
- ⁵² 3SP 202, 203
- ⁵³ L.S. Chafer, Systematic Theology,
VII, p. 20, emphasis mine
- ⁵⁴ Zebahim 5:1,2, emphasis mine;
Menahoth 3:7; Yoma 5:4
- ⁵⁵ Lev. 16:18; Ex. 30:10; Yoma 5:5,6
- ⁵⁶ Lev. 16:18, 19
- ⁵⁷ Yoma 5:6
- ⁵⁸ Lev. 16:20, 33
- ⁵⁹ J. Morgenstern, "Scapegoat,"
An Encyclopedia of Religion, p. 69

CHAPTER NOTES AND SOURCES

- ⁶⁵ Lev. 23:27; 28
- ⁶⁶ Lev. 23:24-32; Eze. 45:18;
Rev. 7:2; Heb. 2:17
- ⁶⁷ Matt. 10:22
- ⁶⁸ Nahum 1:9
- ⁶⁹ Isa. 65:17
- ⁷⁰ Rev. 20:4-12
- ⁷¹ 1 Cor. 6:3
- ⁷² Lev. 17:8, 9; 1 Chron. 9:1; Luke
3:23-38
- ⁷³ Ex. 28:36; 39:30
- ⁷⁴ Jer. 23:6
- ⁷⁵ Mal. 4:2
- ⁷⁶ Ex. 28:35-38
- ⁷⁷ Song of Solomon 3:11
- ⁷⁸ Ex. 28:8-14
- ⁷⁹ Ex. 28:33-35
- ⁸⁰ Dan. 8:14-19; Heb. 8:1,2
- ⁸¹ 2 Chron. 20:20; Isa. 42:9; 2 Pet.
1:19; Amos 3:7
- ⁸² Heb. 4:7; Psalm 139:23,24
- ⁸³ Ex. 39:24-26
- ⁸⁴ Luke 8:11; Mark 4:14;
Matt. 13:1-9, 18-23
(Seed represents the Word of God).
- ⁸⁵ Lev. 16:6
- ⁸⁶ Lev. 16:6; John 20:17

- ⁸⁷ Lev. 16
⁸⁸ Lev. 16:8
⁸⁹ Dan. 8:14
⁹⁰ Dan. 7:9,10,13,14
⁹¹ Ex. 36:35; Heb. 10:18-21
⁹² Dan. 7:10; Rev. 5:11
⁹³ Acts 3:19; Isa. 43:25;
Lev. 16:9,14-20
⁹⁴ Dan. 8:14
⁹⁵ Col. 1:21
⁹⁶ Ex. 40:34; 25:22
⁹⁷ James 1:25; Ex. 40:20;
James 2:10-12
⁹⁸ Dan. 7:10-13
⁹⁹ Dan. 7:14
¹⁰⁰ Song of Solomon 8:8-10; Rev. 19:7
¹⁰¹ Rev. 7:3,4; Rev. 14:1
¹⁰² Eph. 5:23
¹⁰³ Rev. 12:3,4
¹⁰⁴ John 1:29; Isa. 53:11
¹⁰⁵ Isa. 53:4-6
¹⁰⁶ Eze. 28:15
¹⁰⁷ Eze. 28:17
¹⁰⁸ Rev. 20
¹⁰⁹ John 14:1-3
¹¹⁰ Lev. 16:21,22
¹¹¹ Isa. 26:3

See Appendix D.
The Day of Atonement.
Does it have future Endtime Significance?

PART VIII

THE FEAST OF TABERNACLES

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of the seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations,... Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; (to make

booths or tents of them) and ye shall rejoice before the Lord your God seven days.

And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month.

Ye shall dwell in booths seven days, all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths... when I brought them out of the land of Egypt: I am the Lord your God.”

Lev. 23:33-44

Five days later, after the Day of Atonement, the climactic Feast of Tabernacles began. For eight days the entire camp would be in jubilant celebration and expectation.

Amram and Mariam, having made ready for the feast, were filled with happiness. They endured the hardships of their desert wanderings with patience and restraint, but it was not easy living in tents, moving now and then. There was no bathroom, hot showers or running water, and at times there had been scarcely any to drink! Food was gathered down on their knees, prepared and eaten on the ground. Beds were hard on the sandy surface, and everyone was continually aware of

the nuisance of sand in and on their clothes, bedding, or even in the food. Aside from the lack of creature comforts and hard work, there was the lack of privacy in cramped quarters, the neighbor's noise and disagreements, the grumblings, murmurings, disputes, gossip, complaints, and children's quarrels on every side.

The first and last day of the Feast of Tabernacles were to be kept in the same manner as the holy seventh-day Sabbath. From sundown to sundown, they did no servile work, ate previously prepared foods, and wore Sabbath attire. These were days of "holy convocations" or religious services. The people had come out of Egyptian slavery and needed the time to be "educated" to become a "holy nation" acceptable to God before they could enter Canaan. On these "holy convocations" the laws of God, His covenants, statutes, and judgments were read, explained, and illustrated. The people were expected to memorize important sections of the laws of God.

On the other days of the feast the people celebrated with feasting, music, and sacred drama, activities for the children, races and athletic events in happy anticipation of the end of their long journey in the wilderness and their future entrance to the promised land of Canaan. Their great dream was to enter Canaan where they could settle down in a permanent home.

Amram looked at Mariam as she began to say wistfully, “Sometimes I dream of great, tall, green trees, fields of clover and wheat, flowers around my house, great markets of luscious fruits and vegetables. I dream of a home where there are all the comforts, peace, and quiet beauty of a great, rich land.”

Amram replied, “And I think about the home where I, and my sons, their wives, and children, my daughters and their husbands, our grandchildren and great grandchildren, will plant and reap our harvests to fill our barns with food for ourselves and our cattle and sheep. There we will have our permanent dwellings.”

Mariam responded, “Always, I am telling our children that God has made a covenant with our nation to bring us into that promised land. That is really what this Feast of Tabernacles is all about.”

“That is true,” Amram said, “but I think that this Feast of Tabernacles has an even greater significance. I talked with the priest who explained to me that the feast-celebrations point far forward in time to the coming of our Messiah, when He will descend in great glory in the clouds to take us all back to heaven with Him. Our father Abraham looked forward to this: he was shown a city whose builder and maker is God, in which there are beautiful mansions for each of us.”

“Oh, Amram,” cried Mariam, “what a marvelous vacation that will be!”

“But there is even more,” Amram replied. “The Messiah will bring us back again to this earth and will destroy all evidences of sin and its devastations. He will re-create it all over again before our very eyes to its original beauty of the Garden of Eden. It is to this new earth that this Feast of Tabernacles points. That will be our heavenly Canaan.”

Mariam’s eyes sparkled with joy. “Oh,” she breathed, “this Feast of Tabernacles is more wonderful than I could have imagined. It really points to the end of the world, the final harvest of the righteous, when all the wicked and evil will be destroyed.”

See Appendix E.
The Feast of Tabernacles and its Endtime
Application.

CONCLUSION

The Sanctuary, The Feasts, and Final Events

“...unto two thousand and three hundred days;
Then shall sanctuary be cleansed.” Dan. 8:14.

It was a study of the sanctuary which solved the riddle of the Daniel 8:14 “cleansing of the sanctuary” text, and it was a knowledge of the feast days typology that established an exact date of October 22, 1844 to bring the 2300 day-years timeline to its end. That October 22, 1844 date, was understood to refer to the beginning of the Investigative Judgment in heaven, as the antitype of the “Day of Atonement” in fulfillment of the prophecy of Daniel 7:10 wherein

“...the judgment was set,
and the books were opened.” Dan. 7:10.

This knowledge of the Hebrew economy, with its symbolism and typology, laid the foundations of a theology and movement that has encircled the planet. For more than a century, it has enlightened the world

with the three angels' messages, and established institutions involving the professions which uplift mankind.

It was understood that the Investigative Judgment was to begin with the dead.

“Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living.

The Great Controversy p. 483

It is also a knowledge of the sanctuary and feast day typology, of the Hebrew economy, when linked to the prophetic timelines of Daniel 12, which throw “a flood of light on events then to transpire” in the final crisis, and specifically upon the timing for the judgment of the living. These three timelines, predict a 1260 literal days of a future persecution for God’s “holy people” (Dan. 12:7); a 1290 literal days reign of the persecutor (Dan. 12:11) and a 1335 literal days “wait” (Dan. 12: 12) by God’s people for deliverance from the universal death decree of Rev. 13:5. These three timelines reveal the events which begin the Investigative Judgment of the living, as explained and illustrated in the two boxes and following paragraphs:

Typology Plus Timelines Reveal Events

The 1844 Era
The Typology of the
Sanctuary, and the Feast
Days
and
The 2300 Timeline of

Dan. 8:14
revealed the
Beginning of the
Investigative Judgment
of the DEAD

Today
The Typology of the
Sanctuary, and the Feast
Days
and

The 1260 Timelines of
The 1290 Timeline of
The 1335 Timeline of
Dan. 12: 7, 11, 12.
reveal the
Beginning of the
Investigative Judgment
of the LIVING

These three timelines of Daniel 12, consistent with the other timelines of the book, follow the Biblical precedent of Dan. 4: 17, 24 and 9:25, so that all timelines in the book of Daniel always begin and end with legislative or judicial decrees. These decrees are the “speaking voices” of governments of earth and heaven. (See GC 599). These decrees which begin and end the three timelines of Daniel 12, in the Hebrew, are referred to as “Mo’eds,” or “appointed times.” The timing of these decrees is not determined by human speculation or opinionated guesswork, but rather, are fulfillments of prophetic utterances in Rev. 13:5, 11, and 15, so that the Bible becomes its own interpreter.

The decrees which begin these timelines are the legislative actions known as a National Sunday Law in the United States (Rev. 13: 11), and a Universal Sunday Law for all the world. (Rev. 13 : 5). These legislative actions are the decrees which initiate the “final test” or “great test” by which the living will be tested (it is not the dead who are tested), then sealed, or receive the “mark of the beast.” (See GC 605). It is impossible (in 1997) to predict the exact time when these Sunday Laws or “decrees” will be passed; but when they are, then God’s people will know that the Investigative Judgment for the living has begun, just as surely as they knew in 1844 that it had begun for the dead! Is there no clue as to when will these decrees happen?

Jesus said, “...pray that your flight be not in the winter.” Matt. 24:20. Winter in the northern hemisphere is summer in the southern hemisphere and visa versa. If both winter and summer are to be voided, then spring and autumn are left pertaining to the beginnings and endings of final crisis. The feast days were scheduled for the spring and autumn seasons.

Just as the siege of Jerusalem, and its destruction, occupied a three and a half year period, so also the final crisis, according to the three timelines of Daniel 12, refer to a three and a half year timespan. The destruction of Jerusalem was a type of the destruction which will occur at the end of the world.

“As the siege of Jerusalem by the Roman armies was the signal for flight to Judean Christians, so the assumption of power on the part of our nation, (The USA), in the decree enforcing the Papal sabbath (Sunday Law) will be a warning to us. It will then be time to leave the large cities, preparatory to leaving smaller ones for retired homes in secluded places among the mountains.”

5T 464-465

While none will know the exact time for the close of probation for his own soul, there may be ample evidence from prophetic typology of the feast days, when connected to the prophecies of future events in the books of Daniel and Revelation, to indicate when the Investigative Judgment for the living has begun. Later, not only will the falling of the plagues reveal that Jesus has left the sanctuary, but the typology of feast days, which is a form of prophecy may give light from Scripture to indicate the time even as it was revealed and understood in 1844.

These feasts were both commemorative and typical. Important events which occurred on feast days may be listed as follows:

Passover events:

1. Israel left Egypt.
2. Israel crossed the Jordan over into Canaan.
3. Darius confirmed the decree by Cyrus to rebuild Jerusalem.

4. Jerusalem was destroyed in 70 A.D.
5. The Lord Jesus was crucified.
6. He arose from the dead on the third day.
7. Graves of the righteous were opened and they ascended to heaven with Him.

Pentecost events:

- 1 The Ten Commandments were given at Mt. Sinai.
- 2 Pentecostal power was poured out in the “early rain” on the disciples
3. Christ was enthroned in heaven to become our high priest.
4. Pentecostal power will “ripen the grain” in the soul for the Seal of God.
5. Pentecostal power will initiate the “latter rain”.
6. Pentecostal power will initiate the call out of Babylon.
7. Pentecostal power of the Holy Spirit may again “move upon the waters” as it did in the beginning (Gen. 1:2), to recreate the new heavens and the new earth.

Day of Atonement events:

1. 457 B.C. Decree of Artaxerxes went into effect.
2. Christ was anointed in 27 A.D.
3. The stoning of Stephen, covenant ended with Israel 34 A.D.
4. The Investigative Judgment began in heaven, October 22, 1844.

5. In ancient Israel, the Jubilee began on the Day of Atonement.
6. The Jubilees were types of Deliverance: from sin, from enemies, from the grave.
7. The Great Jubilee will come when the entire universe is free from sin.

Feast of Tabernacles time events:

1. Solomon's temple was dedicated.
2. Public rehearsal of the Law was read every seven years.
3. Christ taught in the temple.
4. 66 A.D. Jews were assembled to keep the feast (DA 485-486).
5. Impressive ceremony of the "Smitten Rock"
6. Carried over into "campmeetings"
7. The time when all the wicked will be slain (PP 541).

If the Daniel 12 timelines, revealing future events, explicitly state a "time, times, and an half" or a three and a half year span, and if "the wicked will all be slain at the time of the Feast of Tabernacles", which is in the autumn, then, counting back from the Feast of Tabernacles the three and an half years would bring the beginning of the three timelines of Daniel 12 back to springtime or the time of Passover. Early in the year, the final crisis would begin.

God's people need to understand the following

quotations:

“The significance of the Jewish economy is not yet fully understood.” Christ’s Object Lessons p. 133.

“In every age there is a new development of truth, as message of God to that generation...new truth is not independent of the old, but an unfolding of it.”

Ibid. P. 127.

In every age, God has given His people light from prophetic Scripture to enable them to know where they are in the stream of time. As they move into and through the final crisis, they will not be left in stygian darkness, but rather, the Word of God will continue to enlighten and support His people every step of the way.

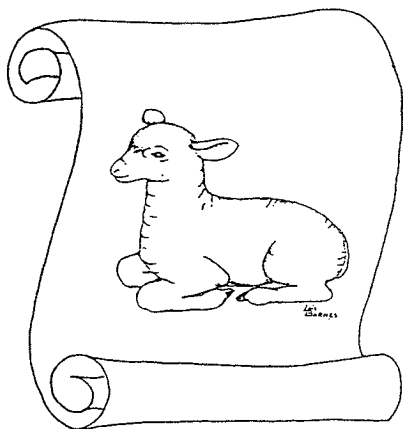
As for that fictitious character, Amram, he lived in hope in the Lord all the days of his life, anticipating the coming of the Son of God even amid the hardships of desert wanderings. He died in his faith and was laid to rest in the wilderness. More than a thousand years passed until “in the fulness of time” the promised Seed--the Messiah appeared as Jesus of Nazareth. According to the very prophetic day of the week of the Passover and the very prophetic year of the time prophecy of Daniel 9:25-26, the true Lamb of God--the ram without blemish, was sacrificed at Calvary in 31 A.D.. After His resurrection, He ascended to heaven, “crowned with glory and honor” and entered into the Holy Place of the

heavenly sanctuary (Hebrews 9) there to serve to make intercession for His people. (Heb. 7:25).

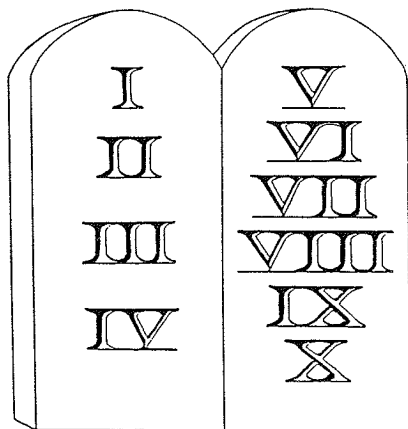
In this story Amram represents all those in Israel who were waiting for the Lord to come. The Bible assures us::

...''the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead...[represented by Amram] shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words

1 Thess. 4:16-18



THE
 “HANDWRITING OF
 ORDINANCES”
 “NAILING
 IT TO THE CROSS”
 AN
 OBJECT LESSON,
 POINTING
 TO CHRIST’S DEATH



THE TEN
 COMMANDMENTS,
 ETERNAL, MORAL
 STANDARD,
 “SIN IS THE
 TRANSGRESSION
 OF (THIS) LAW.”
 1 John 3:4

TWO LAWS

The Ten Commandments were written with God's own finger in stone and was based on LOVE. Love to God and Love to your fellowman. The Ten Commandments are eternal in nature and purpose.

The Sacrificial Law was simply a **teaching tool**. It was a daily lesson intended to point God's people to the coming Messiah who would die for them. From Adam, through the history of Israel, they looked forward to the death of Christ.

Then Jesus of Nazareth died. Type met antitype. The Sacrificial Law was then nailed to the cross, but not the Ten Commandments!

The Jews looked forward to the cross. Today, Christians, in faith, look back to that same EVENT -- Calvary!

The cross, therefore, is the central theme of salvation.

APPENDIX

It was different in Amram's time than it is today, because Amram had to bring an animal sacrifice and we do not do that today. "For the wages of sin is death..." Romans 6:23 It is that way today and has always been that way from eternity in the past. Even Lucifer (Satan, that old dragon, the Devil) when he sinned, was cast out of heaven Rev. 12:3, 7-9; he will be burned up, and die in a lake of fire. Rev. 20:3, 7, 9, 14

Sin is the transgression [breaking or disobeying] of the law." 1 John 3:4 Which law? It is the Ten Commandment Law that says do not kill or commit adultery, because that is the law by which you will be judged. James 2:11, 12. God's plan of salvation (being saved from the penalty of sin) provided that a substitute animal could die in the place of the guilty sinner, if the sinner was willing to accept this type of the plan of salvation. Back in the time of Amram they were to bring a ram or a bullock as a type or substitute. The real substitute is Jesus, the Messiah, the Son of God. John 3:16 "For God so loved the world that he gave [as a substitute for the sinner], His only begotten son, that

whosoever believeth in Him should not perish, [die in the lake of fire] but have everlasting life.”

Amram who was an Israelite, had been in slavery in Egypt. See Exodus, chapter 5. As slaves, having to work every day, they were not able to take time off and go to church to worship God and many had therefore forgotten God's law. As slaves, they were not able to go to school to get an education. They could not read and were ignorant of God's law and His substitutionary plan to save mankind from the wages of sin (death). God called Moses (Exodus, Chapter 3) to lead the Israelites out of Egypt, out of bondage and slavery. He gave them the sanctuary with its priests, holy places, veils, altars and substitutionary animal sacrifices to show the Israelites that He (God) loved them (even though they were sinners just like we are today) so that all who would believe, accept the substitute, and turn from sin (be converted) could be saved from the penalty of sin (death). “For all have sinned and come short of the glory of God.”

Romans 3:23

For that reason the sacrificial system of the sanctuary, by using a ram as a substitute, was given to them. The explanation of it is given also to us: “Now all these things happened unto them for ensamples: (examples) and they are written for our admonition, [our learning] upon whom the ends of the world are come.”

1 Cor 10:11

That plan of sacrificing bulls and rams was given to **teach** them how God saves mankind. The New Testament, in Hebrews 10:1-12 says that God had no pleasure in the death of those animals and their blood could not save from the penalty of sin. It is only by the death of the Son of God that there is power to save us. Jesus took away the sacrificial system of ordinances, nailing it to His cross, as Paul says in 1 Cor. 2:14. Jesus blotted out the law (ordinance) of bringing an animal substitute to a priest. Now we go directly to God in prayer, asking Him to forgive our sins. Matt. 21:22 says "And all things, whatsoever ye ask in prayer, believing, ye shall receive." Isaiah 1:18 "...though your sins be as scarlet, they shall be white as snow..." The substitutionary system has not changed. We accept the death of Jesus as the substitute so that we will not have to die as the penalty for our sins.

Think of the wonderful love Jesus has for us--to die in our place. Don't you love him and want to give up sin in your life and accept him as your substitute and Saviour from sin? You can accept Him right now by just closing your eyes and praying, telling Him that you love Him and accept Him as your saviour. Ask Him to forgive your past sins and to help you to overcome sin in your life. May God bless you, dear reader.

APPENDIX A

THE PASSOVER

Should we observe the Passover today?

Permit an inspired statement to give us the answer to this question as follows:

“Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present himself as a sin-offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice (the Communion Supper). The national festival of the Jews was to **pass away forever**. The service which Christ established was to be observed by His followers in all lands and through all ages.”

Desire of Ages, p.652

The ordinance of “The Lord’s Supper” has taken

the place of the Passover. Christians do not observe this festival of the Jewish nation. Furthermore, Easter Sunday is not the correct replacement of the Passover and is not observed by God's people as a holy festival, a "holy convocation", or an "appointed time." (The name "Easter" originated as a pagan festival in honor of the pagan goddess, Estra. She was a goddess of fertility as recognized today in the word "estrogen").

The specific memorial which takes the place of the Passover is the Communion Supper. The sacrificial types met the antitypical fulfillment at Christ's death on Calvary. Therefore, the Lamb is no longer part of the Communion Supper. Instead, there is the ordinance of humility which precedes it, the unleavened communion bread representing His broken body, and the unfermented wine which represents His blood which was shed for us.

A true memorial of His death and resurrection is that of baptism. The Word of God states it this way: "Buried with him in baptism, therein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12

Does the Passover have any connection to endtime events? Everything in the Scriptures is written and preserved for us as important instruction necessary for us to understand. "Now all these things happened

unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor 10:11

“The significance of the Jewish economy is not yet fully comprehended.”

Christ’s Object Lessons, p. 133

“Through the prophets, God has given a delineation of what will come to pass in the last days of this earth’s history: and the Jewish economy is FULL OF INSTRUCTION for us.” RH, Nov. 10, 1896

One aspect of the Passover is very interesting. There were three major deliverances which occurred at the first Passover. The nation of Israel was:

1. Delivered from Egyptian slavery.
2. Delivered from the death angel.
3. Delivered at the Red Sea.

These three deliverances of ancient Israel will be paralleled by three great deliverance-events which occur at the very end of time:

1. God’s people, when they receive the Seal of God, will be delivered from the slavery of sin.
2. They will be delivered from their enemies at the Voice of God. (Rev. 16:17), and

3. They will be delivered from this vile body through translation and/or resurrected from death and the grave at the Second Coming of Jesus.

APPENDIX B.

The Feast of Unleavened Bread. Of what significance is it to us today?

Sin is as much a problem to us today, as it was to the camp of Israel. The idea of searching through the house to be sure no yeast or leavening agent is hiding in some secret place is a worthy type. Because of this fact, there are “feast keepers” who like to eat the unleavened bread for seven days and teach their children its meaning for our own days.

“Bread” is a type of the Word of God--the “Bread of Heaven.” There are many in our world today, like Amram, who long to know more about the Bible. They desire more time to study and exchange ideas. Such persons are glad to observe the Feast of Unleavened Bread, to have an “appointed time” when time for study can be made available. Such persons may become “Feast Keepers.” It is not that they are seeking to go back to the Jewish system of religion, but rather to have extra time to learn, to have social interaction with others who

love the Word of God and to seek more knowledge as to how deliverance from the power of sin in their lives may become a reality.

Feast Keepers are also aware that many of the common holidays which are now celebrated are of pagan (heathen) origin. They know that the dates for Christmas, Easter, Halloween, and other religious holidays have no biblical authority for celebration. Some prefer to celebrate at those seasons specified by Scripture as “holy convocations” or “appointed times” ruled by God’s solar and lunar calendar. They are also aware that the old fashioned camp meetings have been shortened and no longer give the time for study and interchange of ideas for which their hearts long. Therefore, they are attracted to the feasts.

Feast Keepers should not be “excommunicated” from the church, because the Bible gives admonition regarding this matter. It says, “Let no man therefore judge (discipline) or (disfellowship) you in meat (your food selection or preparation), or in drink, or in respect of an holy day (feast days), or of the new moon (the “appointed times,” for the feast day “holy convocations”), or of the sabbath days (the “sabbaths” connected with the beginning and ending of the feasts): which are a shadow of things to come; but the body is of Christ.”

Col. 2: 16, 17

The feasts are not only memorials of past events, but also typical of future victory over sin, which is made possible only by the Christ-Messiah who came and died on Calvary to forgive our sins. He now stands in the most Holy Place of the heavenly sanctuary and has promised to provide the power to overcome sin in the day-by-day process of sanctification. There He stands to guarantee that sin shall not rise a second time in the universe. Only through His ministry can He give power so that sin can be overcome. The Feast of Unleavened Bread, without yeast (sin) has therefore a typical significance to us today.

APPENDIX C.

Pentecost and Future Events

The Feasts Festivals were not only intended to point back to past events in the history of Israel, but were also typical, pointing forward to events in the future. This places the feast days in the category of prophetic studies. "Prophecy" is simply history written before it happens. Often, prophecy is not fully comprehended until its fulfillment draws near, or until historical events, that is, "current events" enables man to understand it. Therefore, prophecy is called "The Unrolling of the Scroll". It is understood when it is ready to happen, or at times, after it has happened.

Amram and the priest of this story had not yet seen the marvelous outpouring of the Holy Spirit on the day of Pentecost when the disciples saw tongues of fire resting on their heads, which was a symbol of the gift of tongues so that they could preach the gospel to all the then civilized world in the languages of the people. In

this way, on the day of Pentecost, the church received its “early rain” of power to reach the world. Acts 1:1-5

“After Christ’s ascension His enthronement in His mediatorial kingdom was signalized by the outpouring of the Holy Spirit... Then the glad tidings of a risen Saviour were carried to the uttermost bounds of the inhabited world.” Christ’s Object Lessons, p. 120

When Jesus was enthroned in His mediatorial office in heaven to become our High Priest in the heavenly sanctuary, the Holy Spirit was poured out upon His disciples. Pentecost was the day when heaven opened its windows to pour out the gift of power to witness the gospel to all the world that Jesus of Nazareth was the true Messiah.

There are three great events which the Feast of Pentecost brings to mind. They are:

1. The Ten Commandments given at Mt. Sinai
2. The Gift of Tongues at Pentecost 31 A.D.
(The “early rain” of the Holy Spirit).
3. The Gift of the “Latter Rain” which is yet to finish God’s work on earth.
(The Sealing of the 144,000 Rev. 7 and 14.)

Therefore, there are feast keepers who desire to keep the Feast of Pentecost, (which is always on a Sunday, or the day after the Sabbath, Lev. 23: 15, 16) as a day of rejoicing in anticipation of the gift which God has promised to finish His work, to “ripen the grain” in the soul, to seal His people in His own image, and to give power to witness to call the faithful out of Babylon.

Rev. 18:1-4

The feasts were “harvests.” At the end of time, the first harvest is that of the 144,000 (Rev. 7:1-8 and 14:1-5), the second harvest is that of those who will be called out of Babylon (Rev. 18:1-4). The third harvest will be the result of the third angel’s message, in which those who have the mark of the beast will be destroyed in the lake of fire. (Rev. 14:14-19 and chapter 20). It is in anticipation of the final harvests in the endtime, that the Feast of Pentecost is observed and celebrated by Christians today.

Why was Pentecost exactly fifty days after the wave sheaf offering or fifty two days after the Passover? It was fifty days from the resurrection to the Pentecost outpouring of the Holy Spirit.

Is there any future significance to endtime events? Those who seek the future typical meaning of the feasts look forward to the Pentecostal “appointed time” in its

season as the very occasion which the Latter Rain will be poured out upon the people of God to finish the work. They assume that the fifty days after the time of the wave sheaf offering in the spring of the year is still significant.

What significance is there in the fifty two days from Passover to the Feast of Pentecost?

NOTE: In the Song of Solomon 8:8, the true people of God in the last generation are spoken of as a “little sister: and she hath no breasts.” (She is immature and unready for the marriage.) In chapter 5:1, Jesus refers to her as “my sister, my spouse,” that is, His bride.” The last generation is likened to a bride, which is unready for the “day when she shall be spoken for” (in marriage). In the Song of Solomon, the “marriage” represents the investigative judgment. Just as in a marriage, there are legal matters to be attended to, such as the signing of the marriage certificate and/or appropriation of properties before the two are actually joined together; so also, in the investigative judgment, the legal matters concerning the “books” and records must be attended to before the Bridegroom actually comes to get his bride. But today, that bride is not ready to be spoken for. What can be done? Jesus says, in Song of Solomon 8:8 “What shall WE do for our little sister in the day when she shall be spoken for? What will the Trinity do for the last generation?

The Song of Solomon is referring to the last generation who will go through the judgment of the living. This describes the condition of the church today. But in the following verse, Jesus, the Bridegroom, promises that whatever she needs, will be provided to bring her to complete readiness and maturity. Jesus promises, “if she be a WALL , WE (The Trinity), The Father, The Son and Holy Spirit will finish the work, bringing the people of God to complete maturity. In this process, she is likened to a WALL. Why, in the process of final maturation, would the church or people of God be likened to a WALL?

There is a story in the history of Israel where the wall of Jerusalem had been broken down by Babylon. It was a great struggle to get it repaired and completed. . But with the blessings of God, the wall was finished in a remarkably short time!

“So the wall was finished in the twenty and fifth day of the month E’lul, in FIFTY AND TWO DAYS.”
Neh. 6:15

The maturation and readiness of the bride-church is described in the next verse of the Song of Solomon. The bride suddenly exclaims: “I am a WALL, and my breasts (symbol of the Word of God and its comprehension), like towers: then was I in his eyes as one that found favor.” See Song of Solomon 8:10

It is therefore believed by many that the outpouring of the Holy Spirit will occur at the spring of the year, and that the Latter Rain will accomplish a peculiar work in the sealing of God's people in a fifty-two day time span, connected with the Pentecost.

In the same way that the early church received forty days of special instruction from Jesus, until His resurrection, and then were in unity for the following ten days until Pentecost, it is believed by some that the final outpouring of the Latter Rain will also occur with a forty day instructional period by the Holy Spirit, with ten days of unity and perfect knowledge, making the people of God ready to do the final work in the reaping of the vineyard in Babylon. Song of Solomon 8:11, 12

We need to remind ourselves, however, that all prophecy or types which are not yet fulfilled are tentative until the time of fulfillment. Although we may see possible applications, we cannot be adamant in regard to the perfect fulfillment. We need to study and to pray to seek enlightenment on these things. When we see fulfillment, then we may rejoice to see the eye of faith strengthened.

Appendix D.

The Day of Atonement. Past and Future Endtime Applications.

The typical Day of Atonement pointed forward to the time when the Investigative Judgment would begin. The court scene is described: "... the judgment was set and the books were opened." Dan 7:10

This judgment scene was to occur in the heavenly sanctuary of which the early sanctuary was a type. The time for it to convene was given in the time line of Dan. 8:14 as follows: "Unto two thousand three hundred days (years); then shall the sanctuary be cleansed."

The Angel instructed Daniel to begin counting that time line at the 457 B.C. date. (Dan. 9:24). Counting out this 2300 years brings the end of the time line to the date of 1844 A.D.

It was a study of the feast days, the Hebrew calendar, and especially the Day of Atonement, that caused the preachers of The Great Advent Movement to

unite in selecting the date, October 22, 1844 for the beginning of the Investigative Judgment.

While it is true that no one knows the day and hour for his own personal judgment and close of probation, and no one knows at this present time the day and hour for the closing up of the judgment or the closing of the books of records in heaven and the close of probation, it is possible that the people of God will again study the typical Day of Atonement and become aware of the time when the Investigative Judgment will be finished. If God was pleased to let His people know the time for the beginning of the Investigative Judgment, does it not seem logical to find that God will let His people know the time when it is to end, by the same typology?

The Day of Atonement occurred in the autumn. When this fact is combined with other information available in Scripture, it may become very evident from Scriptural typology, and from events which are occurring, such as the pouring out of the plagues, that God's people will know very accurately exactly where they are in the stream of time.

Just as surely as God permitted the men of the Great Advent Movement to know the events which were of great importance, which were occurring in heaven in their day, so also the last generation may know the same

kind of information from a study of types and time lines given by the prophets. These are matters which we need to study until further light is revealed.

Appendix E.
The Feast of Tabernacles
and its application to Endtime Events.

The Feast of Tabernacles was intended to be kept by the nation of Israel as a memorial of their sojourn in the wilderness. But it was also typical in that it pointed to future events. Consistently, all the feasts were both memorials and typical in their meaning.

Spiritually, we may understand that our sojourn here on earth, under the pressure of trials and tribulations, pain and misery, sickness and death, has been transitory as was the wilderness experience. We are looking for a “better land.” The Feast of Tabernacles is a type of the final deliverance from this world when we cross over to the heavenly Canaan.

In regard to the future application, it is best that we use an inspired statement to give it its full meaning.

“In the seventh month came the Feast of Tabernacles or of ingathering... the harvests had been gathered into the granaries...the labors of the harvest being ENDED. The Feast of Tabernacles... pointed

forward to the great day of FINAL gathering of the fruits of the earth...AT THAT TIME the wicked will all be destroyed.” Patriarchs and Prophets p. 540, 541

“We all entered the cloud together and were SEVEN DAYS ascending to the sea of glass, when (on the eighth day) Jesus brought the crowns and with His own right hand placed them on our heads.”

Early Writings p. 16, 17; Maranatha p. 305

The Feast Days Related to Prophetic Timelines of Daniel 12 and Revelation 13.

There are three timelines in the last chapter of the Book of Daniel which are sealed until the “end.” It is the last generation who live at the “end of time” who will understand and apply these timelines correctly. On the other hand, these timelines are not completely understood or unsealed without a knowledge of the Feast days as to what time of the year they occurred, what they commemorated, and to what future events they point.