

The Messiah in His Sanctuary. Ch. 37-40 in

A Study Of The Atonement

F C Gilbert : From Ch. 37-40 in The Messiah in His Sanctuary.

Part 1. The Principle of Substitution Introduced

1. What was man's condition at creation? Eccl. 7:29; Genesis 1:31.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Ecclesiastes 7:29)

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." (Genesis 1:31)

God made man upright. The Hebrews word for "upright" is יָשָׁר (yashar). By all orthodox Jewish commentators the word yashar is translated "rechtfertig". Man was made perfect. Man could not be improved upon. Another Hebrews word closely associated with yashar is שָׂר (sar), which means "prince." The angel changed Jacob's name to "Israel." The term "Israel" is a contracted expression derived from two Hebrews words, Sar El, "prince of or prevailer with God." The Lord created man a noble and princely being.

The following from "Patriarchs and Prophets" is illuminating in regard to the creation of man:

"God created man in His own image. Here is no mystery. There is no ground for supposition that man was evolved . . from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions . . .

"He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, . . . when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life . . .

"He was placed, as God's representative, over the lower orders of being . .

"Man was to bear God's image, both in outward resemblance and in character. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will.

"As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth." – Pages 44, 45

2. How does the psalmist describe God's character? Psalm 92:15.

"To show that the LORD is upright: he is my rock, and there is no unrighteousness in him." (Psalms 92:15)

3. In whose image and likeness was man made? Genesis 1:26, 27.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:26-27)

4. For what purpose was man created? Revelation 4:11; 1 Corinthians 6:19, 20.

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Revelation 4:11)

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Corinthians 6:19-20)

Man was created for God's pleasure. The Lord made man to live for His glory. Our heavenly Father was under no obligation to create man. God is the possessor of heaven and earth. Genesis 14:19; Job 35:5-8 God is love. 1 John 4:8. Man was created to glorify his Maker, and to share with the Creator the joys and delights of a pure, holy, unselfish love.

5. Is the pleasure of God temporary or permanent? Psalm 16:11; 36:8.

"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalms 16:11)

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." (Psalms 36:8)

God's works are neither temporary nor limited. Our Creator is the "eternal God who only hath immortality." Deuteronomy 33:27; 1 Timothy 6:16. The works of God abide; they last always. Ecclesiastes 1:4. The pleasures which God desired man to enjoy were to be lasting, perpetual, endless. In creating man, God did not experiment. The Lord was not making a test or trial when His hands brought forth man. The Maker designed that the perfect man He made should always retain the same perfection.

6. How does man compare with the angels? Psalm 8:4, 5.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4-5)

7. What pronouncement of His work did God make at the close of the sixth day of creation? Genesis 1:31.

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." (Genesis 1:31)

Repeatedly we read in Genesis 1 that what God made was good. When we reach the climax of His creation, the making of man, at the conclusion of the sixth day, it is written: "God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." Genesis 1:31. The Hebrew words, *dam bwf* (*tob meod*), translated "very good," mean good in the extreme. Man could not have been made better. Nothing could have been added to man when God pronounced him "very good".

8. In the beginning, what gift was bestowed upon man? Psalm 115:16.

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."
(Psalms 115:16)

9. Was the earth presented to man as an outright gift? 1 Corinthians 4:1, 2; 1 Peter 4:10; Luke 12:42.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." (1 Corinthians 4:1-2)

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter 4:10)

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" (Luke 12:42)

At creation, God gave to man all things, with one exception, the tree of knowledge of good and evil. Man was assured that this world with all its contents was a free gift to him. This gift was not an absolute one. The earth was not given to man as an independency, apart from God. Man could not be independent of God. Man always must be dependent on his Creator. This world was presented to man as a "gift in trust." Man was God's steward. All that he enjoyed was to be considered a sacred trust. Man did not create any part of the world. Creation existed prior to man. God did not make man in the morning of the first day. All things were made prior to man. Adam was formed after the world was made. Man has not a thing he can call his own, apart from what was given to him by his Maker.

Man was made a steward over this world, and the Creator would not interfere with man's control of it as long as he conducted its affairs in harmony with the will of the Creator. Man never would have surrendered this earth if he had constantly followed the instruction of his Creator. Adam was given authority over this earth as God's steward.

Was evil or sin a part of God's original program? James 1:13.

Was death part of the pleasure of God? Ezekiel 18:32.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:" (James 1:13) "For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye." (Ezekiel 18:32)

Sin, sickness, and death were no part of God's program for man or for this earth. God created man perfect, and at creation the Lord gave him a dietary which would enable him to live forever. There could not have been disease or disturbance in the world if man had continuously followed the instruction of his Maker.

12. What brought about sin and death? James 1:14, 15; Romans. 5:12, 19.

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:14-15)

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" (Romans 5:12) "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Romans 5:19)

Sin and death, with the brood of evils and sorrows which accompany them, are the result of man's failure to adhere to God's wishes. Man was not compelled to do wrong. The Creator endowed our first parents with faculties able to carry out His wishes. It is true that Adam and Eve were tempted, but it

was not necessary for them to yield to the temptation. They could have remained steadfast to Heaven. All the power of God was at their command, to enable them to continue in the path of right. Had they not yielded to the suggestions of evil, sin would never have entered this earth. Force was not and could not have been used to compel them to commit sin. Adam and Eve departed from God's program when they failed consistently to heed the instructions which they well understood.

13. Was man advised against disobedience? Genesis 2:16, 17.

"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16-17)

14. Did the first parents plunge into sin of their own choice? 2 Corinthians 11:3; 1 Timothy 2:13, 14.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Corinthians 11:3)

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (1 Timothy 2:13-14)

Adam was instructed not to disobey His Creator. Heaven took all precautions against the possibility of the first parents' being led into disobedience. The Lord had said to them: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17.

This warning was not to intimidate Adam and Eve. God was advising them to remain loyal and true. Since the Lord placed man where he was, the responsibility for man's protection rested upon the Creator. Heaven assured man that this continued care would never fail, but he must guard strictly the admonition to be obedient. Adam must not depart from the command of God. To give careful and consistent heed to this admonition was to ensure man's success and continuance.

In the statement, "In the day that thou eatest thereof thou shalt surely die," God was explaining to Adam and Eve the consequence should they fail to heed the counsel given them. God is not arbitrary. The Lord loves His creation.

Adam and Eve failed to accept fully God's word. They were seduced into sin. They were deceived by a foe. They were duped and misled; but their disobedience showed their lack of confidence in their Creator. They failed fully to believe the word of God.

15. When man disobeyed his Creator, was he left in despair, or was an opportunity offered him of recovery? Genesis 3:15; Galatians 3:16.

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

"To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:" (Galatians 1:16)

By sinning against the Lord, man subjected himself to the consequences of disobedience. There was no excuse for him. Adam knew what was expected of him; he was told the result of disobedience. There was no justification for Adam's wrong course, though he attempted to cast blame for his sin upon Eve, and eventually upon the Creator. Sin cannot be excused.

By secreting themselves in the garden, Adam and Eve acknowledged their guilt, admitted their sin. They could not face their Creator. Thus they condemned themselves.

Had God manifested no mercy, had His attribute of justice alone been displayed, judgment would have become effective immediately. Death would have gone into effect at once. The sentence would have been equitable. Man brought nothing into the world. He had no basis for an appeal for a stay of execution. Man must die, for God's word is immutable. "The word of the Lord endureth forever". Had the death sentence gone into effect then, eternal despair would have been seen in all nature. But God delights in mercy. "The mercy of the Lord is from everlasting to everlasting." Psalm 103:17; also verses 8-14.

Before pronouncing the death sentence, God offered man a hope. A way of escape for him had been arranged, a door of opportunity for his recovery was opened. The Lord proclaimed: "I will put enmity between thee and the woman, and between thy seed and her seed; it [He] shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. The word "it," the Hebrew word, *hoo*, is usually translated "he" in the Scriptures.

God assured Adam that a "He" should crush the head of him who caused man to sin. In the beginning, God introduced the principle of substitution. For man a substitute had been found. The substitute would accomplish everything necessary for the complete recovery of man, and of all that Adam lost by his disobedience.

There are a number of concrete object lessons in the Scripture, illustrating this principle of substitution. The Levites were substituted for Israel's first-born. Numbers 3:11-13. In making provision for man's recovery, God's original purpose in the creation of man and of the world must be met. There was one, and only one, Being in the universe who could become man's substitute. Sin is an intruder. It has no right to an existence. It cannot continue in God's realm. To recover man, sin must be destroyed. There is only one being, apart from God the Father, who understands fully the seriousness and ultimate results of sin, and who is able to bring about man's recovery. The scripture says of Him: "Then Thou spakest in vision to Thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people." Psalm 89:19.

Of this one, the beloved John writes: "One of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah . . . hath prevailed to open the book, and to loose the seven seals." Revelation 5:5.

Man's substitute must be a prevailer. He must have the ability to prevail over every force of evil. He must be stronger than the strong one who brought about man's downfall and ruin. "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusteth, and divideth his spoils." Luke 11:21, 22.

This one who could accomplish man's recovery, and who became man's substitute, is Christ, Messiah, the Sent of God.

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of a lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its

transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin, – sin so offensive to a holy God that it must separate the Father and His Son

"Before the Father He pleaded in the sinner's behalf . . . Long continued was that mysterious communing, – 'the counsel of peace' for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world :' yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But 'God so loved the world, that He gave His only-begotten, Son, that whosoever believeth on Him should not perish but have everlasting life.' " – "Patriarchs and Prophets," p. 63.

Man had no part in the plan for his recovery. Only God could devise a way whereby man might again be restored to the favor of Heaven. This purpose of God to recover man is forcefully suggested in the following statement: "We must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him" 2 Samuel 14:14.

God condescended to join Himself to man, in order to raise man from the depths into which he had fallen. No angel could restore man, for angels are a different order of creation from man. (See question 6, this lesson.) Man's substitute must not only be God; he must also be man.

This joint combination of God and man is beautifully taught by the dream which God gave to the patriarch Jacob at the time he fled from his brother Esau to journey to his uncle Laban. In his dream Jacob saw a ladder extending from earth to heaven. One end of the ladder was in heaven; the other end was fixed upon earth (See Genesis 28:10-15.)

"Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world " "Desire of Ages," p. 296.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit The first man is of the earth, earthy: the second man is the Lord from heaven" 1 Cor 15:45-47.

The Son of God would become man. God accepted the substitute, and the first part of the atonement was effected.

2. The Son Of God Becomes the Second Adam and Lives the Life of Man

1. WHAT effect did man's sin have upon his relation to his Maker? Isaiah 59:1, 2; Exodus 20:20.

"Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isaiah 59:1-2)

"And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." (Exodus 20:20)

Man's disobedience separated him from God. **God's attitude toward man was in no wise changed**, for God still loved him/ "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jeremiah 31:3. God is unchangeable; He does not change. "For I am the LORD, I change not; therefore ye sons of Jacob are

not consumed." Malachi 3:6; "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. While sin is heinous [dreadful] in the sight of God, the love of the Lord toward the sinner remains the same. The measure of God's love for the sinner is the measure of His hatred of sin.

As a result of man's disobedience, **his attitude toward God changed**. He was conscious he had disobeyed his Creator. His own conscience condemned him. Man knew he now stood in a relationship to his Maker different from that he enjoyed when he was in harmony with God's will. Had not God intervened, this separation would have been eternal. God cannot countenance [tolerate] sin. " James 1:13. Evil has nothing in common with God. Sin is subversive of every right and noble principle. Sin is an unsheathed sword, waiting the opportunity to plunge itself into the heart of its victim. Sin cannot abide with God.

A forceful illustration of this fact is given in the Scripture in connection with the sin of Achan. When the Israelites attempted to capture Ai, following the victory God had given them over Jericho, they were smitten before their enemies. Their leader became disheartened. Joshua clothed himself with sackcloth and ashes, and from morning till evening he humbled himself before God with weeping and mourning. At the time of the evening sacrifice the Lord came to Joshua with the question: "Wherefore liest thou thus upon thy face? Israel hath sinned; . . . therefore the children of Israel could not stand before their enemies, . . . neither will I be with you any more, except ye destroy the accursed from among you" Joshua 7:10-12.

2. Was it not possible for man to return to God? Genesis 2:17.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17)

Man was unable to find his way back to God. Sin is inexcusable. Man could not apologize to God for his wrong course by saying, "Lord, excuse me; I am sorry for what I did" The integrity of God's law and government was involved. If God could excuse sin, it would be an indirect admission of a need for its existence. God's standard of right demands perfect conduct. His law is faultless. All subjects of that law must be in perfect harmony with its precepts. There can be no exceptions.

Satan, the originator of sin, maintained that God's law could not be fully obeyed. For God to excuse man for his sin would be to countenance [agree with] the devil's unjust accusation against God's rule. The law has its penalty, death; and this penalty must be met "The wages of sin is death The soul that sinneth, it shall die" Romans 6:23; Ezekiel 18:4

The only answer Adam could have received from his Creator, had he asked to be excused, would have been the pronouncing of the death penalty. God must be just. God would not torture man for the sin he had committed. To do that would be to manifest cruelty. The wages, or penalty, for sin is not torture or vindictiveness. [cruelty] To consign man to endless suffering for his disobedience would manifest a spirit of revenge. But God must be obeyed; if man disobeys his Creator, he must suffer the consequence of his disobedience. This is why the Lord said to man, when passing sentence upon him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" Genesis 3:19.

By his course Adam showed himself unworthy to enjoy a continuity of life. He must die. In his own estate, man had no way to break down the wall of separation between himself and his Maker.

3. How only does Jesus say man can approach his Maker? John 14:6; Ephesians. 2:18; John 10:9.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6)

"For through him we both have access by one Spirit unto the Father." (Ephesians 2:18)

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9)

God could provide a way of escape by accepting a substitute for man. The penalty for man's transgression could not be minimized. Sin cannot be lightly regarded. The one accepted as substitute for man must become responsible for man's wrongdoing. He must measure up to the standard of the divine requirements. He must meet every condition which was expected of man. If man was ever again to find his way back to God's throne and to heaven's family, it must be through this substitute. Jesus offered Himself as man's substitute. He was accepted by the Father. The Saviour could truthfully and properly say: "No man cometh unto the Father, but by Me" Man's own efforts could give him no approach to God; for over man hung the sentence of death. Since sin entered the world, every man who has approached the Father and been accepted of God has come by the way of our Lord and Saviour, Jesus.

4. When did Christ offer Himself to atone for sin? 1 Peter 1:20.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you," (1 Peter 1:20)

The Scriptures clearly teach that Christ was "foreordained before the foundation of the world" to become the sinner's substitute, should the occasion arise that demanded a substitute. To the human mind the secrets and mysteries of God are unknown, except in so far as the Lord sees fit to reveal them. The prophet Isaiah, to whom were given such wonderful revelations from God, raises this question: "Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" Isaiah 40:13, 14.

By another man who had an abundance of revelations, is raised this question: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again?" Romans 11: 33-35.

Man cannot know the ways or the mind of God, except as they are made known to him. All divine knowledge must be accepted by faith, but it is easy for the child of faith to understand. "Without faith it is impossible to please Him." Hebrews 11:6 "Through faith we understand". Verse 3

Christ is declared to be the "Lamb slain from the foundation of the world". Revelation 13:8 The question of the atonement is most interesting when it is considered in the light of the Scriptures. The word is translated from the Hebrew word, כַּפָּר (kaphar). (See Exodus 29:36) The Hebrew word kaphar means "to cover" Gesenius, in his Hebrew and English Lexicon, on the word kaphar, says: "To cover over, to overlay with anything To cover over sins, i.e., to forgive".

We first find this word kaphar in Genesis 6:14. Again we meet with this same Hebrew word in Genesis 32:20, where it is written: "Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I shall see his face."

Jacob thought that this gift might be a covering for his past wrongs. In this way he might again see his brother's face, and be forgiven.

In 1 Samuel 12:3 we read: "Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe [kaphar], to blind mine eyes therewith?" Samuel asked of whom did he take a kaphar (a cover), to cover up wrongs of some person, or to accept a bribe; for a bribe blindeth the eyes.

The word kaphar is also used in connection with the covering of the mercy seat. The Scripture says: "The cherubim shall stretch forth their wings on high, covering the mercy seat" Exodus 25:20.

Gesenius comments as follows on the word כַּפֹּרֶת (kapporeth), from the root kaphar, found in Exodus 25:20: "A cover, lid, only of the lid of the ark with cherubim upon it". This word, kaphar (cover), is also translated "mercy seat." (See Ex 25:17; 30:6) In 1 Chronicles 28:11 it is associated with the word בַּיִת (bayith), "house;" and beth hakkapporeth (from the root, kaphw), is translated, "the place of the mercy seat".

In the early days of human history the word kaphar was a legal term for propitiation, for the ransoming of a person or object. (See Job 33:24, margin, where the word "atonement" is used; also Job 36:18)

From this word kaphar there developed the idea of ransom, propitiation, atonement. The word kaphar came to have many meanings, some of which included at-one-ment, setting at one persons having enmity toward each other, covering up sins and wrongs, wiping out offenses against offended individuals, pardoning wrongs, making settlement by expiation, etc.

When God chose the Israelites as His people, He desired to use them as an object lesson, in order that the nations around them might learn of the purity and holiness of the true God, and also of the sinfulness of disobedience. Through this people the Lord sought to make the nations understand how vile and evil sin is. Exodus 15:26; 20:20; 19:10-13, 21; Leviticus. 11:44; 19:2; Exodus 19:6; Deuteronomy 4:5-10. Israel was commanded to have nothing in common with the surrounding nations; they were not to follow the customs of the Canaanites; they were to keep themselves clean and pure in the sight of God. Exodus 23:23, 24, 31, 32; Leviticus 18:3, 24-30; 20:23; Jeremiah 10:1-3

Every act of Israel not in perfect accord with the will of God must be atoned for. (See Leviticus 4:2, 3; 5:15-19.) However small the act, even to touching that which was not perfectly clean and wholesome, an atonement must be offered for that offense. Forgiveness was immediately granted to the one who recognized his wrong, and who offered sacrifice for the offense as commanded by the Lord. If the offender repeated the same wrong, it would be necessary for him to repeat the act of sacrifice in order to be clean.

5. In order to restore man to God, what must Christ become? Psalm 40:6-9; Hebrews 10:5-10.

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." (Psalms 40:6)

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then

said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews 10:5-10)

6. What kind of life did God demand of man? Matthew 5:48; Colossians 4:12.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48)

"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." (Colossians 4:12)

7. What must be the character of man's substitute? 1 Peter 1:15, 16.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." (1 Peter 1:15, 16)

8. What question did Christ ask of His enemies? John 8:46.

"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:46)

That Christ might accomplish all that was necessary for man's complete recovery and restoration, He Himself must become man. He must place Himself in the position where He could reach and raise man. Christ must partake of man's nature; He must subject Himself to man's experiences and environments. The apostle Paul states in few words Christ's program for man's full recovery, in the following scripture: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2 5-8.

Our Lord must reach down to the humblest, the poorest, and the most needy, in order to raise the fallen and to lift up those who are bowed down Hebrews 2:14-18.

9. How did the people commend Christ for His conduct? Matthew 7:29; Mark 7:37; Luke 23:4; John 19:6.

"For he taught them as one having authority, and not as the scribes." (Matthew 7:29)

"And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." (Mark 7:37)

"Then said Pilate to the chief priests and to the people, I find no fault in this man." (Luke 23:4)

"When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him." (John 19:6)

Christ's manner of conversation was different from that of the ordinary man. Christ spoke words of certainty, of possessiveness, of truth. Our Lord never uttered a doubt in regard to any statement He made; He spoke with firmness and with accuracy. He uttered nothing superfluous. Although the people tried to catch Him in His words, they were unsuccessful. Mark 12:13, 17. He realized that He must speak only as would a godly man; therefore He carried with Him certain authority. All men in His day

could have used pure language as He did, but religion had become so formal that men had lost a sense of the value of pure speech. The conduct of our Lord was perfect.

10. By what three names was Christ particularly recognized when on earth? John 1:49; Matthew 20:30; 8:20.

"Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:49) "And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David." (Matthew 20:30) "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matthew 8:20)

Christ was recognized while on earth as Son of God, Son of man, Son of David. Repeatedly men acknowledged Jesus to be the Son of God. He accepted that recognition. He called Himself the Son of God. He accepted worship, and no person but God can be worshiped. Matthew 16:16; John 6:68, 69; 11:27; 9:35-38

Some twenty or more times in the Gospels it is recorded that Christ is the Son of man. He was generally known and called by this name. Among the children of Abraham it was current that "Son of David" was the title to be given to Messiah. To this day in the synagogue literature the Talmudists use the term, Son of David, as a synonym for Messiah, as may be seen in the following prayer: "Our God and the God of our fathers remember us, remember our ancestors, and remember Messiah, the Son of David. Thy servant " – "Prayers for the Holy Days". For centuries before the advent of the Saviour it was a common belief among the Jewish people that Messiah is Son of God, Son of man, Son of David.

11. Was any sin found in Christ? 1 Peter 2:22; Hebrews. 4:15; 2 Corinthians 5:21.

"Who did no sin, neither was guile found in his mouth:" (1 Peter 2:22)

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Hebrews 4:15)

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:21)

Every divine requirement was fulfilled in the life and conduct of Jesus of Nazareth. He is the only perfect man. No flaw contaminated His conduct. The divine ideal was realized in Him. He pleased God in every detail of character. God could find no fault in Jesus. By His holy and wholesome life He made possible man's salvation. Jesus is able to save man from sin, because He lived a perfect life. His life is able to cover the imperfections of those who fully and completely surrender themselves to Him. Christ's life does not save man in sin; His life saves man from sin.

The angel Gabriel said of Christ at His birth: "Thou shalt call His name Jesus: for He shall save His people from their sins" Matthew 1:21. Christ's perfect life, His vicarious sacrifice on Calvary, and the divine power of the Holy Spirit are sufficient to enable every one who desires to live the life demanded by God's law, to meet the divine standard of heavenly behavior.

Just prior to the Saviour's death, He said to His Father: "I have finished the work which Thou gavest Me to do." John 17:4. His labor of love for the saving of man was accomplished By His upright conduct. He

had made it possible for every man to live again in full harmony with God's will, if the man accepted the life of Jesus. Jesus earned the right to be man's Saviour.

3. Christ's Death and Resurrection Make Possible Man's Reconciliation to His Maker

1. What is the penalty for sin? Romans 6:21, 23.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:21-23)

When the death sentence was passed upon Adam by the Creator, the Lord said: "Dust thou art, and unto dust shalt thou return." Genesis 3:19. Man was taken from the dust when he was created, and he was to return to dust. There was no hope of life for man after his death. Man brought nothing into the world; he could take nothing with him out of the world. 1 Timothy 6:7. Man had no future ahead of him, as far as his own ability to provide it was concerned. Death would have been eternal for mankind, if some provision for his future had not been planned by His Maker.

As mentioned in a previous study, a forceful illustration of man's helpless condition, cut off from God and without a way of escape, is found in the following language. "We must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." 2 Samuel 14:14.

Eternal expulsion from the presence of God was the only thing man could hope for, unless God should devise a plan for his deliverance from the grave. There was no light shining beyond the tomb. Man must reap what he had sown, except as God should make provision for his future.

2. How many are included under this death penalty? Job 4:19.

"How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" (Job 4:19)

3. Does man have a way whereby he can redeem himself or his fellows from the grave? Psalm 49:7, 8.

"None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever:)" (Psalm 49:7-8)

4. Had not God provided a substitute, could man have found a way whereby he could be reunited to God? Psalm 146:3, 4.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:3-4)

5. What is God's plan for again joining man to Himself? 1 Timothy 2:5, 6; 2 Corinthians 5:21.

"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:5-6)

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:21)

Christ's perfect life assures repentant man of salvation. But man has a past which must be atoned for. Man is born in sin. Psalm 51:5. His whole life is sinful, from his birth until the time he surrenders his life to the Lord, when he may receive the new birth through faith in the death and resurrection of the Son of God.

There is a plan whereby man's past sinful record can be forgiven. Sin separated man from his Creator; how can he again come to God? The gulf between him and his God must be bridged. The penalty for his past wrongs must be met. Sin must receive its just penalty. Death, separation from God, is the penalty. If man himself must meet his own penalty, then he is forever shut away from his Maker.

But Christ, man's substitute, died for man. 1 Peter 3:18; Romans 5:6 Through the eternal years, Christ, the co-Creator, never had been separated from His Father. They together had shared the glories of the eternal days. Micah 5:2; Proverbs 8:22-31. Our blessed Saviour, in offering Himself as man's substitute, was willing to leave His home in glory, separate Himself from His Father, and allow Himself to enter the recesses of the grave, in order that man might again be brought into communion with God. 1 Corinthians 15:3, 4 In order that man may be at one with his God, man must pay the penalty for his wrong. 1 Corinthians 15:21. The man Christ Jesus substituted Himself for mankind, and by His death bridged the gulf which separated the children of Adam from the presence of their heavenly Father.

6. How may man avail himself of this provision of grace? Acts 16:31; 1 John 1:9.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31)
"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9)

If the Father Himself had not accepted the plan for human salvation, if He had not permitted the Son to forfeit His life, man could never have been saved. The Father shared the suffering in the price which was paid for human redemption. "God so loved the world that He gave His only-begotten Son." John 3:16. The Father and the Son are indeed one in the great purpose of saving lost man. Deuteronomy 6:4; Zechariah 6:12, 13, Mark 12:29.

The Father never harbored ill feelings toward man. Man became afraid of his Creator. His own course of conduct kept him in a state of condemnation. Malachi 1:2; Genesis 3:10; Exodus 20:18-21; John 3:17, 18. God desired that man should be free from this condemnation. Romans 8:1 Jesus was delivered for our offenses. Romans 4:25 It is the blood of Jesus Christ His Son that cleanseth from all sin. 1 John 1:7.

7. Was Christ forced to die? John 10:17, 18; 5:26.

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18)

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;" (John 5:26)

Christ's death was not a forced one. Even after His murderers had arrested Him in the Garden of Gethsemane, He had power to deliver Himself from them. He said He could ask of His Father legions of angels, who would give Him deliverance. Matthew 26:52-54 But the Scripture declared that Christ must

die a sacrifice for man. Isaiah 53:4-12. He came to this hour for the very purpose of fulfilling the Scripture. Jesus willingly allowed Himself to be taken. He died the cruel death that man again might have life. The forfeiture of His life was vicarious. The sacrifice of Christ for man was a part of the plan of reconciliation, atonement, redemption.

8. Was it possible for the grave to retain Christ? Acts 2:24.

"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:24)

Since Christ did not commit sin, death could not hold Him in the grave. The tomb had held its prisoners for four thousand years. Except Moses and Lazarus, no person ever had entered the grave, and come forth from it again to live. Moses and Lazarus were restored to life at the command of the Son of God. Jude 9; John 11:14, 43 Certain persons had died, and had been revived in answer to the prayers of the prophets of God. 1 Kings 17:17-24; 2 Kings 4:20, 32-37. No person had been able to burst the bars of the tomb and free its prisoners.

The Lord Jesus entered the tomb, but death, which had separated man from God, was unable to hold the Saviour in the grave. No seed of sin was found in Him. Nothing in His conduct gave offense. He never once disobeyed the will of Heaven. He strictly observed every enactment demanded of man. Through suffering, Jesus learned obedience. Hebrews. 5:8. No displeasure of the Almighty rested upon our Lord, man's substitute. How could the grave hold Him? Since Jesus was perfect and His life pleased God, why should He not have the power to burst the bars of the tomb, and to bring release to those who were in the grave, to those who had performed the will of God? Matthew 27:51-53. Why should He not be permitted to ransom the captives and to restore them to the Father's presence? Hosea 13:14; Ephesians 4:8 The keys of death and the grave which for forty centuries had been held by Satan now passed into the hands of Jesus, Substitute, Saviour. Isaiah 14:12-17; 24:21, 22; Revelation 1:17, 18. Death now was broken. Man could hereafter, through our blessed Lord, be brought into the Father's presence. Man could now be joined to God's family. The family circle of heaven and earth once more could be made whole. Ephesians. 3:14, 15.

9. Can there be a future hope for man aside from the resurrection? 1 Corinthians 15:17-19.

"And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." (1 Corinthians 15:17-19)

The family tie of heaven and earth will be joined through the death and resurrection of our blessed Lord. The new birth offers a hope that man shall once more live with his God. Truly the resurrection from the dead is an anchor to the human soul. Hebrews 6:19

10. What assurance does Christ offer to man by His death and resurrection? 1 Corinthians 15:22.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:22)

11. Can death again take possession of Christ? Romans. 6:9; Hebrews. 9:26.

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." (Romans 6:9)

12. Will man ever again be separated from God? Revelation 7:15-17.

"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7:15-17)

Not to believe in the glorious resurrection through the blessed Messiah is to debar oneself forever from joining the family of God. We can understand why man has no future, if he does not believe that our blessed Lord and Messiah will raise the dead. What assurance has man of returning to the Father's house and to the Father's heart unless there be a resurrection from the dead? When our Saviour died on Calvary's cross, He said, "It is finished." John 19:30. Christ's death was God's assurance that man should live again. The way had been opened whereby the children of Adam can be restored to the presence of God. The death and resurrection of the Saviour opened a new and living way for man to return to the Father's family Hebrews. 10:20.

4. What Christ's Intercession Means to the Atonement

1. WHAT important principle did Christ state to Nicodemus? John 3:3.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:3)

It was a great surprise to Nicodemus, a ruler of the Jews, when the Saviour told him it was necessary for him to have a new birth. Conversion as recognized in the New Testament was not accepted by the Jewish people. It is true that the psalmist understood the need of such an experience. Psalm 51:10-13 The prophets also admonished Israel of the necessity of having a new, clean heart. Ezekiel 11:19, 20; 36:26 The rabbis, however, impressed the people with the importance of following the teachings of God's word, but only in the letter Romans 2:17-20, 28, 29. The Talmudists exalted the letter of the law, but said little in regard to the necessity of obeying God's word in the spirit. 2 Corinthians 3:6.

Position and ability carried great weight among the Jewish leaders. Wealth, talent, and genius exerted much influence upon the laity. Religion belonged to Israel. It was theirs exclusively. They were assured by the rabbis, "All Israel have a part in the world to come." – "Ethics of the Fathers," chap 1. The Gentiles, they said, were outcast; they were not accepted with God. The other nations were not circumcised. They did not possess any of Abraham's virtue. "We have Abraham to our father," was a slogan "We be Abraham's seed, and were never in bondage to any man" (Luke 3:8; John 8:32), was a national teaching. The people were weighted down with forms and ceremonies. Without doubt the disciples were startled when the Saviour explained to them the meaning of the barren fig tree.

"Christ's act in cursing the fig tree had astonished the disciples. It seemed to them unlike His ways and works. Often they had heard Him declare that He came not to condemn the world, but that the world through Him might be saved. They remembered His words: 'The Son of man is not come to destroy men's lives, but to save them.' His wonderful works had been done to restore, never to destroy. The disciples had known Him only as the Restorer, the Healer. This act stood alone. What was its purpose? They questioned

"But it is in mercy and love that He lifts the veil from the future, and reveals to men the results of a course of sin.

"The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. For this purpose He invested the tree with moral qualities, and made it the expositor of divine truth. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy." – "Desire of Ages," pp 582, 583

2. Why is it necessary for man to have a new birth if he would enter the kingdom of God? Ephesians. 2:1, 5.

"And you hath he quickened, who were dead in trespasses and sins:" (Ephesians 2:1)

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" (Ephesians 2:5)

The Bible emphasizes the fact that man is dead in trespasses and sin. He is compared to a dead man, as far as his relationship to his God is concerned. Romans. 5:12, 15, 17, 18; 6:2, 6, 7, 11; Colosians 2:13. In order for man to have hope of a future, he must have a new birth. Man must enter into a new life as real as was his birth when he first came into the world.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. It is impossible for one to have a part in the kingdom of God without a new heart. Sin and righteousness cannot dwell together. Holiness and iniquity have nothing in common. "Shall the throne of iniquity have fellowship with thee?" Psalm 94:20. "Can two walk together, except they be agreed?" Amos 3:3.

3. After one has been born again, what experience is necessary? 1 Peter 2:1; 2 Peter 3:18.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," (1 Peter 2:1)

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

4. To what heights must one attain? Ephesians. 4:13.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Ephesians 4:13)

As the natural-born child must partake of food in order to grow and develop, so the child of God, having received the new birth, must partake of spiritual food in order to grow up into Christlikeness. But the natural child first takes its milk, and later takes other kinds of food, in order to develop strength and physique. The Christian, likewise, must not remain in the earlier stages of Christian growth and development. It is expected that a Christian will continue to rise in stature, until he reaches the perfect state of the Christian. Hebrews. 5:13, 14; 6:1-4; Ephesians 4:13.

5. How only can a person reach such an experience? John 15:5; Phil. 4:8; 2 Corinthians 12:9.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:5) "Finally, brethren, whatsoever things are true,

whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8)

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Corinthians 12:9)

6. Will such a person be free from Satan's temptations? 1 Corinthians 10:13; 1 Peter 5:8; Revelation 12:12, 17.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13)

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:" (1 Peter 5:8)

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation 12:12)

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17)

The only way that a Christian can reach the heights of a perfect man in Christ is by following the means provided for him by our High Priest, Christ Jesus. When a person surrenders his life to the Saviour, he learns that without Christ he can do nothing. **Sin slew the natural-born man.** Romans. 7:9. Christ came to his rescue, breathed the life of the Spirit into his soul, raised him from the death of sin, and gave him a new birth. Our Lord, through the divine Spirit, breathed into his soul the life-giving power, and it is only by this same divine power that man is able to make progress in the Christian life. 1 Peter 1:3; 2 Peter 1:4.

Satan will bring his forces to bear against that man, and the enemy will do everything in his power to conquer him. Temptations, enticements, and allurements will steadily pursue the child of God. At times, like a roaring lion will the devil seek to devour him. For man's safety and security there has been provided a complete spiritual armor to meet every dart of the enemy. Ephesians. 6:10-17. No defense has been provided for the Christian's back; it is not expected that a Christian will turn his back to the foe. Man is admonished that Satan will flee from him if he stands his ground. 1 Peter 5:9; James 4:7. As the end draws near, the bitter and relentless foe will work with all power and might, if by any means he can deceive and conquer the followers of Christ. Matthew 24:24, 2 Thessalonians 2:8-11. But our Intercessor has offered every assurance that He will furnish power and grace to meet every issue. Hebrews. 4:15, 16

7. How only is one able to overcome the fierce assaults of Satan? John 16:33; 1 John 4:4; Revelation 3:10; 12:11.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33)

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (1 John 4:4)

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Revelation 3:10)

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Revelation 12:11)

8. If after one is born again he is overcome by Satan, what is such a person to do? 1 John 1:9.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9)

It is possible, however, for a person to be overcome by Satan. While our Mediator has all power in heaven and in earth, and has promised the trusting soul that he may be victorious over every assault of the enemy, man may be overcome by Satan and commit sin. But ample provision has been made by our Lord for the forgiveness of sin. Matthew 28:18-20; Luke 10:19. By repentance and confession, our Intercessor, who stands in the presence of God, appeals to His Father in behalf of the one who has missed his way; for Jesus shed His blood that sin may be pardoned. Forgiveness is granted the penitent; and again man is taken into favor with God, for the blood of Christ has cleansed the soul from every sin. The sinner is accepted, and he is looked upon as if he never had committed an offense against God. 1 John 1:7.

9. Can a person make confession once or twice, and then become immune from sin? Luke 17:4.

"And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." (Luke 17:4)

If the servant of Christ will constantly keep his mind stayed on God, he has the promise that Heaven will keep him in perfect peace. Isaiah 26:3. No forces can conquer a person as long as he has his hand in the hand of his Father. John 10:28, 29. **The Lord never wearies of listening to the appeals of the weak and tempted soul.** He knows our weaknesses and our perplexities. Psalm 103:8-14. Our Mediator is anxious to do much more for us than we can do for one another; for He is so much mightier than we are. Isaiah 55:8-9. When a person who is born of God meets with a misfortune, his Intercessor at the right hand of God is always prepared to appeal in his behalf, should he miss the way and commit sin. 1 John 3:9; 2:1.

10. How is this forgiveness made possible? Acts 2:32, 33; 3:26; 5:31; 13:38.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts 2:32-33)

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:26)

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31)

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:" (Acts 13:38)

Forgiveness for every sin is made possible because **Christ on the cross paid with His life the penalty for all sin.** He was raised from the dead and has ascended to heaven. Man should reckon himself to be dead to sin. He should so yield his life to the Saviour that he may know the constant keeping power of Christ. Romans. 6:11; 13, 14, 16. Christ did not die in vain. His death and resurrection from the dead opened the way for Him to become man's Intercessor. Romans. 14:9; 2 Corinthians 5:15 As often as man approaches the throne of grace, seeking pardon, he is assured that he will in no wise be cast out. John 6:37.

In the days of Israel the sinner often came with his sacrifice to receive forgiveness. (See Leviticus. 6:1-7; Numbers 5:5-8.) It made no difference the number of times sin had been committed, each time a sacrifice must be brought to the sanctuary, and the priest, after the blood had been sprinkled, assured the penitent that his sin was forgiven. Leviticus. 17:11. Whenever the sinner approached the sanctuary, an atonement was made. The priest did not offer one sacrifice to cover every sin that the individual might commit. Each time an offering was accepted, and the transgressor was pardoned.

It is true that our Saviour was not often to be sacrificed. He made one sacrifice of Himself. His sacrifice was sufficient to cover every sin that might be committed. Hebrews. 9:25, 26.

But while an atonement was made each time the sinner offered his sacrifice, the atonement in the days of the sanctuary was not fully perfected each time a substitute sacrifice was offered. The atonement was not completed and perfected until the close of the Day of Atonement, when the ministry was conducted in the Most Holy Place. Forgiveness of sin was granted as often as the sinner brought his offering; but the completing of the atonement did not occur until the intercession of the high priest was finished in the inner apartment of the sanctuary at the close of the tenth day of the seventh month.

It must not be understood that the atonement was conducted on the installment plan. The sinner, in bringing his sacrifice, was gladly and freely forgiven. The atonement for that occasion was finished. The man, having confessed his sins, was accepted of God. The blood that was carried into the holy place was ample provision to cleanse the sinner from the sins he had committed at that particular time. But there still was a record preserved of the sins. The time must come when the record of all the sins the individual had committed should be blotted out. But this blotting out of sin took place on only one day in the year. This was one purpose of the Day of Atonement; for the Scripture clearly states: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priest, and for all the people of the congregation." Leviticus. 16:30, 33 The atonement was completed and perfected in the type at the close of the Day of Atonement. The ministry was ended for that year. Intercession had ceased The congregation and the sanctuary were clean.

11. What relationship does Christ, seated at the right hand of God, sustain to man? 1 John 2:1; Romans. 8:34; Hebrews. 7:25.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" (1 John 2:1)

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Romans 8:34)

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25)

Having obtained complete victory over Satan, both in His life and through His death, our Lord Jesus ascended to heaven to become man's Intercessor, Advocate, Mediator. Of His own free will, our precious Saviour became man's servant. Matthew 20:28; Luke 22:27; John 13:13, 14; Philippians 2:7. He had lived for man, and for man He had died. He was given for man, and was a gift to man. Isaiah 9:6; 2 Corinthians 5:14, 15 Our Lord has bound Himself to mankind by a tie which can never be severed. Into heaven He ascended that He might appeal before God in behalf of man. Man is guilty before God. Romans 3:19. He has no means of his own to reach the ear of God. Micah 6:6, 7 But the blessed Christ had the right to become man's Intercessor. He is God; and being divine, His position is at the right hand of God's throne. He also is man. But He is a perfect man. He has the right, therefore, to entreat the throne of God in behalf of man.

When Satan's accusations are presented to the throne against those who earnestly long to do the will of God, but who have sinned and fallen under the enemy's severe temptations, our Intercessor appeals to God to pardon and spare the sinner, when he makes confession of his wrong and asks for pardon. Zechariah 3:1-4 Our Intercessor presents His shed blood for the poor sinner. Hebrews 10:19-22. Jesus offers Himself as man's substitute. 2 Corinthians 5:21 Pardon is granted the sinner. He is forgiven. Atonement for the sins of the sinner is made. It is made that the forgiven sinner may live a holy life, for Christ said in His prayer in the garden: "I have finished the work which Thou gavest Me to do." John 17:4 The atoning sacrifice was made when Christ died on Calvary's cross, when He uttered those agonizing words: "It is finished" John 19:30. Yet, when a man receives pardon for his sins, the record of those forgiven sins is not immediately blotted out.

The time must come, however, when the record shall be completely expunged [erased] from the heavenly books. Jeremiah 50:20; 31:34.

That the records of sin are not blotted out each time the sinner confesses his sins, is evident from the following scripture: "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness, neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." Ezekiel 33:12-19. (See also 18:25-30.)

God declares through the prophet Ezekiel that He will judge every one of the house of Israel. Ezekiel 18:30. The Lord also says that He will judge the people according to their ways. Ezekiel 7:3. And God's people will be called to give an account of themselves one by one. Ecclesiastes 7:27; Isaiah 27:12; Romans 14:10-12.

That sin is to be entirely blotted out from God's record is evident from the following: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21

All iniquity is marked. Psalm 130:3. There is no substance on earth that can erase it. Jeremiah 2:22. Through the blood of Christ it is forgiven and pardoned. At the close of Jesus' intercession in heaven, and before the Lord returns to earth, all marks of confessed and forgiven sin will be erased, blotted out of God's books. Exodus 32:32, 33.

12. How long will Christ remain in His position as advocate? Hebrews. 7:24.

"But this man, because he continueth ever, hath an unchangeable priesthood." (Hebrews 7:24)

13. What pronouncement is made in heaven when Christ's intercession for man ends? Revelation 16:17; 22:11.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." (Revelation 16:17)

14. Will there be opportunity for repentance and forgiveness after Christ completes His intercession for man? 1 Corinthians 15:24-28.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Corinthians 15:24-28)

Jesus our High Priest will continue in His intercessory ministry until the last needy, repentant soul craves pardon and mercy. The door of mercy will remain open for that man or woman who longs for deliverance, freedom from sin, complete and full salvation. Only God knows who and where that individual is.

But the hour finally arrives when the atonement is finished and perfected. The last prayer is offered, the last appeal is made, to the last sinner is offered hope The curtain falls, and the atonement for sin and sinners is completed. The heavenly Intercessor announces before the heavenly universe, "It is done." The fourth, the concluding act in the atonement, intercession for guilty man, has been completed.

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. . . An angel returning from the earth announces that his work is done; the final test has been brought upon the world . . . Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says: 'It is done'; and all the angelic host lay off their crowns as He makes the solemn announcement: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still'. Every case has been decided for life or death Christ has made the atonement for His people, and blotted out their sins." – "The Great Controversy," pp. 613, 614.

"He [Aaron] entered the most holy place on the Day of Atonement, 'not without blood,' as a mediator for all Israel. He came forth from that work to bless the congregation, as Christ will come forth to bless His waiting people when His work of atonement in their behalf shall be ended " – "Patriarchs and Prophets," p. 426.