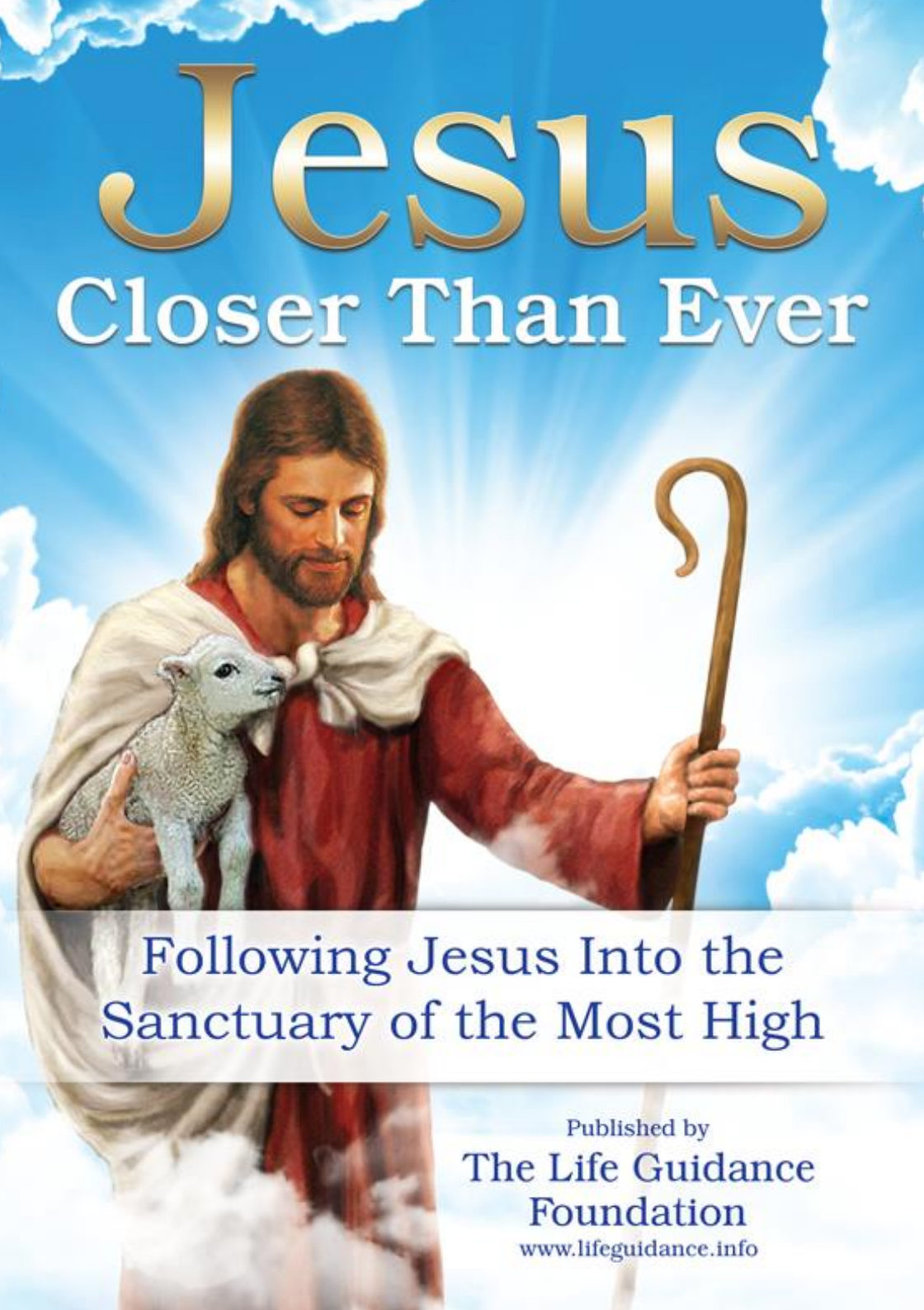


Jesus

Closer Than Ever

A religious illustration of Jesus with a lamb and a staff. Jesus is depicted with long brown hair and a beard, wearing a red tunic and a white shawl. He is holding a small white lamb in his left arm and a wooden staff in his right hand. The background is a bright blue sky with white clouds and sun rays emanating from behind Jesus. The text is overlaid on the image.

Following Jesus Into the
Sanctuary of the Most High

Published by
**The Life Guidance
Foundation**
www.lifeguidance.info

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Jesus

Closer Than Ever

Following Jesus
into the Sanctuary

Published By

The Life Guidance Foundation
www.lifeguidance.info

Compilation & Commentary

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Editor in Chief

Professor Leander Chalice

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The sanctuary question
is the foundation of our faith.
(4MR248.3)

We should not rest
until we become intelligent
in regard to the subject of the sanctuary.
(FLB208.2)

The subject of the sanctuary . . .
should be clearly understood
by the people of God.
(Ev221.3)

The work that Jesus is doing
in the sanctuary above will
engage the thoughts,
and be the burden of the conversation.
(11MR83.4)

About This Book

The sanctuary represents the most beautiful love letter ever written. It is a love letter from God to His fallen children. In essence, it is a love letter from God to you, dear reader. Please read this book with this crucial thought in mind.

In its original “binding,” God presented this love letter to our fallen world in the form of a portable structure, the components of which speak out loud and clear about God’s loving plan to redeem His fallen children. This publication is simply a humble attempt to share this most wondrous love letter in a more contemporary binding.

Please understand that this is not a handbook on the sanctuary, nor is it an alternate interpretation to any of our long-cherished views and teachings on the subject. From cover to cover this book is simply one man’s humble response to the following observation:

We do not follow Jesus
into the sanctuary as we should.
(15MR24.1)

Please join me as we follow the Master’s footsteps into the sanctuary. Along the way, we will stop over at every artefact and, here and there, we will interrupt our journey to take in some very amazing spiritual scenery.

My sincere prayer is that this journey with Jesus will encourage you to have a closer-than-ever walk with Him.

See you in the Kingdom.

Author's Notes

- Throughout this book, all emphases have been added. Unless otherwise stated, all Scripture passages are from the New American Standard Bible (NASB).
- For the sake of those who are new to the faith, and for ease of reading, I have taken the liberty of changing all references to “Christ” to read as “Jesus.”
- Had I penned the thoughts that appear in this book as though they were my own thoughts, it would have been most difficult for the reader to accept as truth all that is contained herein. In the preparation of this document, therefore, I have quoted freely from, and have leaned heavily on credible sources - including Scripture.
- Throughout this book, ★★★ denotes a new thought

Chapter 1

The Finest Pill Ever

Imagine a pill that miraculously **transforms human character**. Imagine how such a pill could change our lives and our world.

Of course, the very idea is absurd, . . .

Or is it really that absurd?

The truth of the matter is that God has given us just such a “pill” – a spiritual pill. This highly effective pill is free, needs no prescription, has no overdose warning or side effects, and it is identified in the statement below:

The knowledge of God as revealed in Jesus is the knowledge that all who are saved must have. ***It is the knowledge that works transformation of character.*** This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine. (MH425.2)

The spiritual “pill” that transforms human character, therefore, is the ***knowledge of God***. This is how it works:

It is **by beholding** the loveliness of the character of Jesus that **we are to be changed** into His image. (ST, March 24, 1890 par. 7)

By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character and claiming the righteousness of Jesus as ours by faith, **we are transformed into the same image**. (CCh80.1)

Goodness, **love for our fellow men, becomes our natural instinct**. **We develop a character which is the counterpart of the divine character**. Gratitude springs up. The stony heart is broken. A tide of love sweeps into the soul. (COL355.1; DA439.3)

For those of us who have spent long years trying to change our characters, this is good news indeed. Instead of battling alone with our sinfulness, instead of the endless and always futile struggle to suppress our sinful tendencies, God has given us the sure promise that if we make it our highest priority in life to **get to know Him**, what we learn of Him will change us:

This is the knowledge which God is inviting us to receive, and **beside which all else is vanity and nothingness**. (MH426.4)

The knowledge of God and of Jesus Christ, expressed in character, is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It **is the key that opens the portals of the heavenly city**. This knowledge it is God's purpose that all who put on Jesus by baptism shall possess. (Ev313.2)

As our loving Father, God yearns for our affections and He longs for us to spend time alone with Him. This **quality time with our Maker** will always change our characters, and this change will always be identified by a growing desire to help and to bless others.

As part of His all-wise strategy to help us to develop and to satisfy this inspired desire to be a blessing to others, God lavishly showers upon us the necessary means, talents and opportunities:

God bestows His gifts upon us that we may minister to others, and **thus become like Him**. Whatever may be the position or possessions of any individual who has a knowledge of the truth, the word of God teaches him that all he has is held by him in trust. **It is lent him to test his character.** (6T190.3)

While this most challenging test of character always cuts across the desires of our sin-burdened natures, Jesus fully understands our predicament, and He graciously presents us with the sure solution.

Come . . . and learn of me.

(Matthew 11:28-30, KJV)

Come just as you are. Come wherever you are. Come and behold My love whenever you can. Come and **get to know Me** on an intimate Friend-to-friend basis, and I will do for you what you can never do for yourself. Come and bask in my love and **I will transform your stony, stubborn heart into a heart of flesh.** (1SM312.1; DA493.3)

If we can just keep coming to Him, daily, hourly, moment by moment, as the Spirit prompts us, what we see of Him will make us like Him – and God has given us a sure way of knowing that this most glorious change is taking root:

The completeness of Christian character is attained **when the impulse to help and bless others springs constantly from within** - when the sunshine of heaven fills the heart and is revealed in the countenance. (AG145.4)

Thus, the change that God wishes to work out in us is not a matter of our rigid adherence to a spiritless, cold, man-made code of behavior. Rather, God's sweetest dream for our lives is that we should become His hands and His feet on a fallen planet:

- That He may hug His children through us.
- That He may smile at the world through us.
- That He may weep with the hurting, the homeless and the hopeless – in the person of us.

To this end, God has employed every means possible to make Himself known to us – and this that we might know Him better, that we might love Him more, that He might live out His life through us, and **that we might be changed.**

With this introduction in mind, let us now go in search of a deeper knowledge of this wonderful God of ours, and let us begin our search in that place where He, in His infinite wisdom, has given us the most detailed and the most beautiful representation of His character, His grace and His gospel – that being the Old Testament Sanctuary.

~~~~~

I pray that you may **know the love** of Jesus  
which surpasses knowledge,  
**THAT** you may **be filled up**  
to all the fullness of God.

(Ephesians 3:14; 19)

## Chapter 2

# Sanctuary Overview

In a world that had yet to invent the printing press, the television, the radio, and the internet etcetera, God determined that the best way to tell the wondrous story of His redeeming and life-transforming love would be by depicting the gospel message in ***a physical structure on earth***. Hence His instruction to Moses:

Let them construct ***a sanctuary*** for Me, that I may dwell among them. (Exodus 25:8)

Please notice that this instruction was not issued to Moses by a far-away authoritarian, but by a loving and infinitely compassionate heavenly Father, a Father who insisted on dwelling amongst His fallen children as He sought, by every means possible, ***to make Himself known to them – and this, that He might save them***.

So, what is the sanctuary?

The sanctuary . . . is the very center of Jesus' work in behalf of men. It concerns every soul living upon the earth. ***It opens to view the plan of redemption***, bringing us down to the

very close of time, and revealing the triumphant issue of the contest between righteousness and sin. (Ev222.1)

The entire plan of sacrificial worship was **a foreshadowing of the Saviour's death** to redeem the world. Since **the whole ritual economy was symbolical of Jesus**, it had no value apart from Him. (DA165.3-4)

In the wisdom of God, the particulars of this work were given us that we might, **by looking to them, understand the work of Jesus in the heavenly sanctuary**. (EW252.2)

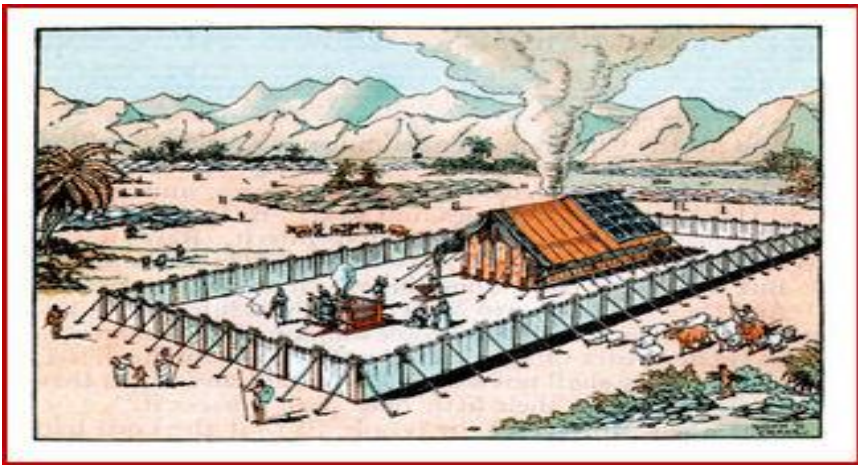
Clearly, the sanctuary is all about Jesus. From beginning to end, it speaks to us about God's magnificent and most gracious and loving plan to save us. As Elder Frazee so rightly states:

**Jesus is the Way in the sanctuary**. He is the Lamb that is slain at the altar. He is the Priest that intercedes in the holy place. He is the High Priest sprinkling the blood at the mercy seat. He is the living bread on the table. He is the light of the world in the candlestick. It is His merits on the altar of incense that make our prayers acceptable. He is the ark in which the law is enshrined. **He is Himself the living temple, the Sanctuary**. (Elder W. D. Frazee, *The Sanctuary*, p.3)

In every sacrifice Jesus' death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt. (DA211.5)

In His earnest longing to reveal Himself to us, God has invited every one of us to take a spiritual journey into the sanctuary – and this that we might better appreciate what He has given to us in the Gift of Jesus. Here we will find Jesus depicted in the relationship between the outer court, the holy place and the most holy place. Here we will find Him depicted in the furnishings of the different apartments, and in the various sanctuary ministrations. ***Here, we will find Him standing in the center of the throne, as a Lamb, looking as if He had been slain.*** Here we will find the most beautiful and the most unique self-portrait ever painted. Jesus chose to paint this self-portrait in His own blood – a choice that cost Him infinite pain, and that ultimately cost Him His life.

In this light, let us go in search of a deeper knowledge of the Lamb of God by carefully considering the artist's depiction of the Sanctuary below. Please notice that the sanctuary comprises two main areas - an **outer court** and a **tented section**. This tented section is sometimes referred to as the tabernacle or the tent of meeting:



- **The Outer Court** housed the altar of sacrifice, which speaks to us of the death of Jesus at the hands of men. Then there is the laver, which we will examine in a later chapter.
- **The Tented Section** (or tabernacle) housed the holy and the most holy place which, according to Scripture, are "patterns of things in the heavens."<sup>1</sup>

Hence the tented section was but a representation or replica of the true sanctuary in heaven where Jesus continues to minister – even today. Thus, we can understand why this area is tented, for it is only through the eye of faith that we can “see” all that is depicted within this part of the sanctuary.

Bearing in mind that the sanctuary “opens to view the plan of redemption,” we may safely conclude that these two primary areas of the earthly sanctuary represent two primary aspects of God’s redemption plan – and there need be no confusion as to what these two aspects are:

Nothing but the [1] **death** and [2] **intercession** of God's Son would pay the debt and save lost man from hopeless sorrow and misery. (EW127.1)

The **intercession** of Jesus in man's behalf in the sanctuary above is as essential to the plan of salvation as was His **death** upon the cross. (7ABC478.2; also see GC416.1)

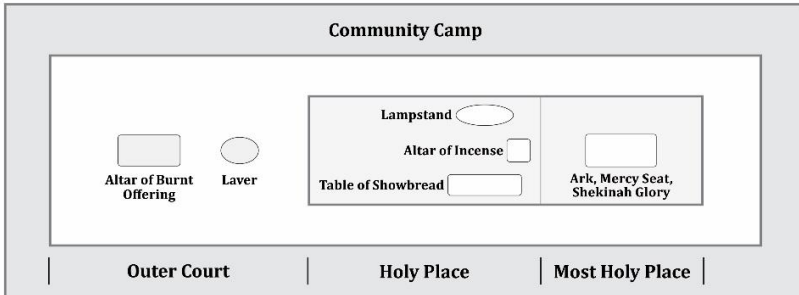
The following graphic presents us with a simplified plan view of the sanctuary (which is not drawn to scale):

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<sup>1</sup> Hebrews 8:1-5; 9:9, 9:23-24; 6BC1095.5; CCh347.2-4; FLB193.2; 197.3; 202.3; 204.3; 206.6; PP343.2; 349.3; 357.1; 4SP260.1; 4SP265.2; SR376.2.

# The Sanctuary

**The sanctuary opens to view the plan of redemption.**



The portion above focuses primarily on the life and death of Jesus  
ON EARTH

The portion above focuses primarily on the ongoing intercession of Jesus  
IN HEAVEN

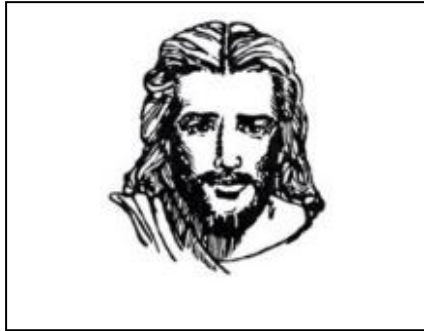
What greater **evidence of God's love** could you ask than that which has been given in the life and death and intercession of Jesus? (RH, May 5, 1891 par. 12)

He is satisfied with the **atonement** made. He is glorified by the **incarnation**, the life, death, and mediation, of His Son. (CT14.1)

By his death [ON EARTH] he began **that work** which after his resurrection he ascended to complete IN HEAVEN. (GC88.489.1)

~~~~~

You were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Jesus. (1 Peter 1:18)



Chapter 3

Journey Into The Sanctuary

With the foregoing in mind, let us now embark on a most sacred journey by following Jesus into and through the sanctuary. (See 1SAT 74.2 and Mar 249.4)

Before we begin this journey, however, let us take a moment to piece together two very significant statements:

Statement 1: The **sanctuary** opens to view ***the plan of redemption***. (EV222.1)

Statement 2: The plan and ground of [***the plan of redemption***] is ***love***. (DA550.4)

Now, with reference to these two statements, let us express the ***highlighted points*** as an equation:

Sanctuary = Plan of Redemption = Love

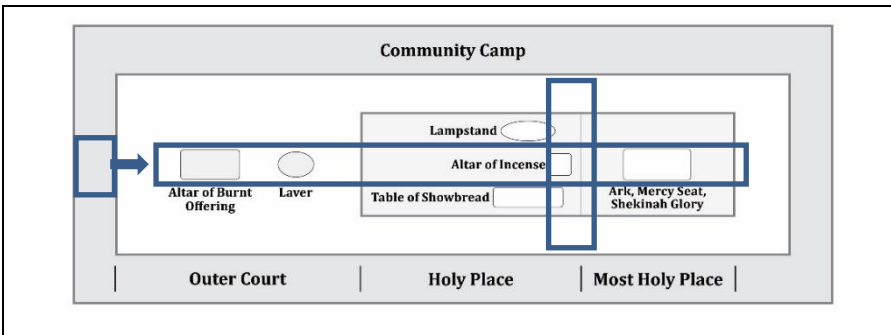
By merging this equation together with an earlier conclusion, we arrive at a highly significant fact:

***The sanctuary is a love letter
from God to humanity,
and it is all about Jesus.***

From the beginning to the end, the sanctuary is a love story. It tells of an infinitely loving and infinitely heartbroken God who chose to endure infinite pain and shame that He may have the joy of writing PARDONED FOREVER alongside your name and mine.

This highly significant thought will serve as our spiritual compass throughout the journey that lies ahead.

The roadmap for our journey is depicted in the diagram of the sanctuary below. As we consider this roadmap, it should not surprise us to discover that the itinerary for our journey will be taking us along a cross-shaped path:



[Meditational Nugget: If we were to superimpose the crucified body of Jesus on the cross in the above diagram, we would notice that His head (the home of Infinite Love) corresponds with the most holy place (the home of God’s throne). His body corresponds with the rest of the sanctuary. The deeper significance of these thoughts will become apparent as we journey on.

We are now ready to begin our journey. As we head off from the community camp towards the sanctuary, we immediately notice that the sanctuary is **surrounded by a “wall”** made up of finely crafted “hangings.”

In this arrangement, God is giving us a clear and a vitally important message. (Exodus 27:11-15)

I want you to enter the sanctuary so that you may benefit from the plan of redemption that is therein depicted, but before this can happen, I have to help you to find the way through this wall.

This message from God raises an obvious question:

What does this wall represent?

What is it that stands between the sinner and the plan of redemption?

Jesus gives us the answer:

Repent and believe in the gospel [which is the plan of redemption]. (Mark 1:15)

Peter also gives us the answer:

Repent, and be baptized. (Acts 2:38)

The apostle John offers us very similar advice:

Repent, for the kingdom of heaven is at hand. (Matthew 3:2)

The message is as clear as crystal:

Repentance is the “wall” that stands between the sinner and the plan of redemption.

Repentance is the first step that must be taken by all who would return to God. (CC145.3)

Thus, the wall that surrounds the sanctuary is a “**wall of repentance**,” and its message is as challenging as it is clear.

***Repentance is necessary if we are
to understand and derive full benefit
from God's plan of redemption.***

(See 2 Timothy 2:25)

But What is Repentance?

Repentance is a gift of love from God to sinners. While repentance may be the first step that we take toward God, we only ever take this first step after God has taken many steps toward us. In this sense, repentance is a gift. In short, repentance is not a work that we do for ourselves. Rather, it is a Holy Spirit inspired awakening that takes place when we are touched by God's loving initiatives.

In every day terms . . .

- If you sense that you are a sinner, you are blessed in that you are responding to God's loving initiatives.
- If you are sorry that you are a sinner, you are blessed in that you are responding to God's loving initiatives.
- If you feel that sin has the better of you, you are blessed in that you are responding to God's loving initiatives.
- If you find yourself longing for a better life, you are blessed in that you are responding to God's loving initiatives. (See Matthew 5:2-6; 2 Corinthians 7:10)

All these attitudes and/or feelings are characteristics of repentance. They are all sure signs that two crucified Hands are gently massaging your remorseful heart.

In truth, each of these attitudes or feelings reminds us that we are loved by a God who yearns to relieve our pain, and all that He asks is that we take the first step by acknowledging that we have need of His help:

The first step you take toward Him will bring Him more than a step toward you. **All things**, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting, broken-hearted soul, with His divine strength; He will meet your emptiness and spiritual poverty with **HIS INEXHAUSTIBLE FULLNESS**. (RH, June 14, 1898 par. 14)

Where some would be inclined to see repentance as a hurdle that we must cross in our own strength, in truth, it is a cradle wherein God gently lays us. It is a cradle of self-awareness wherein our new life in Jesus begins.

In a very real sense, repentance is the voice of God urging us to leave the world and its values so that we might enter into a deeply meaningful partnership with Him.

In the deepest spiritual sense, repentance is the “womb” that gives birth to spiritual infants.

In effect, repentance may be likened to a love song that encourages the spiritual orphans of this world to come and meet their heartbroken heavenly Father.

God has paid an infinite price to win back our affections. He has suffered infinite pain to win back our hearts, and all that He asks is that we recognize that we are sinners on the one hand, and that we accept Him as the Friend of Sinners on the other:

The foundation of our hope in Jesus is the fact that we recognize ourselves as sinners in need of restoration and redemption. ***It is because we are sinners that we have courage to claim Him as our Saviour.*** (HP291.3)

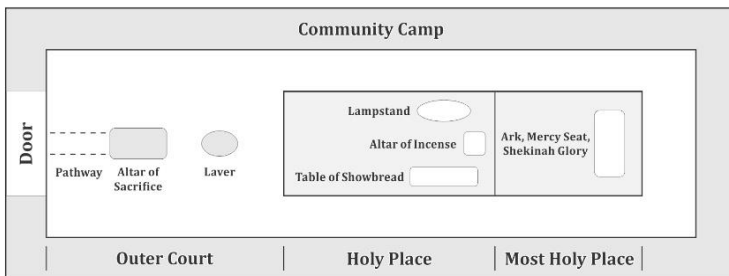
Some might be inclined to think of repentance as a once-in-a-lifetime event but, in truth, it is God’s design that repentance should be an ongoing state of mind – for a constant awareness of our great need will ensure that we maintain a constant connection with our ever-caring Helper. (ST, November 26, 1894 par. 7)

In the next chapter we further expand on the matter of repentance, we find out how God gets us through the wall of repentance, and we are again reminded that we may approach this wall with boundless rejoicing, with endless courage, and with great expectations.

Once we have made our way into the sanctuary, we are going to excitedly unwrap the most incredible gifts ever given to man, and the wonder of it all is that ***to receive these gifts, God requires only that we acknowledge our need of them - and of Him.***

~~~~~

*Do you think lightly of the riches of God’s kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? In repentance and rest you will be saved, in quietness and trust is your strength. (Romans 2:4; Isaiah 30:15)*



## Chapter 4

# The Wide Open Door

Our journey is under way. We are travelling from the community camp towards the sanctuary and we have noticed that there is a “wall” surrounding the sanctuary. This wall we have identified as a “wall of repentance.”

The challenge that God faces with every one of us is to get us inside this wall. In other words, God’s great task is to get us to repent, and this that we might understand and benefit from the plan of redemption that is depicted in the sanctuary - “within the wall.” (2 Timothy 2:25)

As we draw nearer to the sanctuary, we cannot help but to notice that there is a large door in the “wall of repentance,” and we cannot but wonder what this door represents.

Again, Jesus gives us the answer:

***I am the door***; if anyone enters through Me, he will be saved, and will go in and out and find pasture. (John 10:9)

***Jesus is the door. He is our passageway through the wall of repentance.***

***Jesus is the door to the fold of God.*** Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld “the Lamb of God, which taketh away the sin of the world” (John 1:29), and through Him they are ***brought within the fold of His grace.*** (LHU202.4; DA477.3)

On closer inspection, we notice that there is no other doorway through this wall. This fact leads us to the conclusion that Jesus is the only “doorway” leading to the Father, to salvation, to grace and to heaven.

There are not many ways to heaven. Each one may not choose his own way. Jesus says, “I am the way: . . . no man cometh unto the Father, but by Me.” He is the way by which ***alone*** we can have access to God. (Hvn10.2)

As we draw still nearer to the sanctuary, we notice that the door (representing Jesus) is ***open***. We also notice that it is a very ***wide*** door - all of 10 meters wide.

This fact assures us that Jesus’ arms are open wide. With His warm smile and wide-open arms, He is encouraging us to come to Him, to learn of Him, and to stand amazed as He reveals to us all that He has done for us:

The work of Jesus was to present to the world ***the open door of mercy***, through which all might have ***an abundant entrance*** THROUGH FAITH and REPENTANCE. (ST, January 14, 1897 par. 12; also see AA393.1; 2T664.1)



There is ***an open door of mercy***, and Jesus is engaged in a special work in our behalf, making an atonement for us, presenting our names before the Father? He is waiting to be gracious. (RH, November 24, 1885 par. 14)

Take refuge in Jesus and enter into a firm covenant with Him in faith, to love and serve Him. Choose Him as your Advocate; for ***the door of mercy is wide open for you.*** (YI, July 5, 1894 par. 7)

With these thoughts massaging our minds, let us take a moment to recap on what we have covered so far:

1. The wall represents ***repentance***.
2. The door represents ***Jesus***, and the only way through the wall (of repentance) is via the door (Jesus).
3. By “entering” this door, we exercise ***faith in Jesus***.

But what is faith in [or of] Jesus?

***Faith in the ability of Jesus to save us AMPLEY and FULLY and ENTIRELY is the faith of Jesus.*** (3SM172.3)

Thus, the structure of the sanctuary reminds us that if we believe that we are sinners (repentance), and if we believe that Jesus is God’s complete answer to our sin problem (faith in Jesus), we are very well positioned to understand and to benefit from God’s plan of redemption:

Then what is the work before the sinner? It is to exercise [1] ***REPENTANCE toward God [the wall]***, and [2] ***FAITH toward our Lord Jesus Christ [enter the door]***. (PrT, Nov. 3, 1885 – 11; 7ABC471.4; LHU242.6)

In the statement above, **repentance** and **faith in Jesus** are referred to as “the work before the sinner,” but is this a hard work? With the Holy Spirit on our side, is it hard to receive the **gift** of repentance? With an ever-faithful and infinitely kind God leading us, is it hard to receive the **gift** of faith? With His nail-scarred hands reaching out to us, is it hard to accept the **gift** of Jesus? (TDG56.6; DA565.4)

God **NEVER** places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of Him. He leads the way, and we are to follow after. Following Him, we are in no danger of going astray. (UL159.2)

How precious are the assurances that we shall **NEVER** be left to take one step in our own finite strength, for He has said, “I will never leave thee, nor forsake thee.” Hebrews 13:5. We are fighting in the presence of invisible hosts. Unseen intelligences survey the whole array of evil, and help is at hand. We shall not only be provided with that which is necessary but shall be placed upon vantage ground. (OHC311.4)

~~~~~

*The Scripture declares that the whole world is a **prisoner of sin**, so that what was promised, being given through **faith in Jesus**, might be given to those who believe. (Galatians 3:22 NIV)*

Chapter 5

The Ultimate Giant Leap

We are standing at the doorway to the sanctuary (Jesus) and we are faced with the most momentous decision that we will ever have to make: ***Shall we “step” into the door and, by so doing, acknowledge our faith in Jesus;*** shall we accept our Redeemer and King and live forever, or shall we reject Him and face eternal death?

This is the decision that we all face when we first accept Jesus, and it is one that we will face every time we depart from God and we wish to re-enter the fold. But, regardless of how many times we are convicted to make this decision, each time we do so we may rest assured that our infinitely loving and caring Father will have a multitude of gifts and blessings awaiting our reception – all of which encourage us to “come home.” (See CTr143.2)

The following are just some of those gifts and blessings:

- We have “all the promises of God's word, all the power of divine grace, and all the resources of Jehovah” – and all are pledged to secure our deliverance. (MYP249.2)
- We have the gift of repentance persuading us to partner with God in the here and now.

- We have the gift of faith persuading us that it is God’s desire to enjoy a forever friendship with us.
- We have the gift of Jesus persuading us that we are loved with a love that is immeasurable.
- We have the gift of the sanctuary highlighting the many wondrous blessings that God has secured for us at the cost of infinite pain – and death.
- We have the words of Jesus ever ringing in our minds, “Come and learn of me and I will give you rest.”
- We have the memory of all our wrong thoughts, words and deeds persuading us that we need Divine Help.
- And there is so much more . . .
- Finally, we have a hurting heavenly father urging us to put our ***faith in Jesus***, and this that He may bless us with the astonishing gift of justification, . . .

But What is Justification?

In the simplest of terms, justification is the transaction that takes place in that priceless moment when we accept Jesus as our Saviour. In this precious moment, God blesses us with a measure of grace that is way beyond our wildest imaginings.

Please put on your very best spiritual thinking cap as you consider the following. This is justification in a nutshell. This is amazing grace in its most dazzling garb.

The moment the sinner believes in Jesus, he stands in the sight of God **uncondemned**; for the righteousness of Jesus is his: Jesus’ perfect obedience is imputed to him [or put to his account.] (FE429.3)

WOW! WOW! WOW! This statement is so amazing that we will now split it into two parts for the sake of closer examination:

PART 1: The moment the sinner believes in Jesus, He stands in the sight of God uncondemned:

Surely this is too good to be true? Does this mean that God washes away **ALL** my sins in that one short moment?

How seldom, by living, acting faith, do we bring into our lives this great truth, that there is forgiveness for the least sin, forgiveness for the greatest sin! (7BC933.2)

What sins are too great for Him to pardon? What soul too dark and sin-oppressed for Him to save? He is gracious, **not looking for merit in us**, but of His own boundless goodness healing our backslidings and loving us freely, WHILE WE ARE YET SINNERS. He is “slow to anger, and of great kindness.” (AG87.4)

There are no sins He will not forgive in and through the Lord Jesus Christ. (FLB102.4)

This is astonishing! But surely, I must at least reach some higher spiritual level before I can expect to stand in the sight of God - uncondemned?

Justification is **WHOLLY of grace** and **not procured by ANY works that fallen man can do**. (FW20.1)

The grace of Christ is **FREELY** to justify THE SINNER **without merit or claim on his part**. (FLB107.2)

PART 2: He stands in the sight of God uncondemned; for the righteousness of Jesus is his: Jesus' perfect obedience is imputed to him [put to his account]:

Does this really mean that from the moment I first exercise faith in Jesus, the Father treats me as though I am and always have been perfect?

The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaks truth he is declared righteous. ***The Lord imputes unto the believer the righteousness of Jesus and pronounces him righteous BEFORE THE UNIVERSE.*** He transfers his sins to Jesus. Upon Jesus He lays the iniquity of every soul that believeth. (1SM392.2 - also see OHC48.5)

If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. ***Jesus' character stands in place of your character, and you are accepted before God just as if you had not sinned.*** (SC62.2)

THOUGH GUILTY, ***[you are] looked upon as innocent.*** Your imperfection is no longer seen; for you are clothed with the robe of Christ's perfection. (12MR416.1, 7BC907.7)

But, again we must ask, surely my own works of righteousness must at least count for something?

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. (FLB111.2)

Our acceptance with God is sure only through his beloved Son, and **good works are but the result of the working of his sin-pardoning love. They are no credit to us,** and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls. (RH, January 29, 1895 par. 3)

Let no one take the limited, narrow position that ANY of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. (6BC1071.4)

So, what we are saying is that justification is not dependent on our own righteousness or good works, but on our acceptance of the fact that we have no righteousness that is of any value with God?

But, can the good news be so very good? . . . Absolutely!

When men see their own nothingness, they are prepared to be clothed with the righteousness of Jesus. (FLB111.2)

If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. **ANY works that man can render to God will be FAR LESS THAN NOTHINGNESS.** My requests are made acceptable only because they are laid upon Jesus' righteousness. **The idea of doing anything to merit the grace of pardon is fallacy from beginning to end.** (FW24.2)

This is the remarkable gift of justification. This is the gift that we receive when we place our faith for salvation in Jesus ALONE, this is the Gift that we receive when we enter the door of the sanctuary.

He poured out all heaven to man in that one great Gift. And then he completed the work by surrounding man with unlimited blessings, favor upon favor, gift upon gift, opening to our view all the treasures of the future world. (ST, August 17, 1891 par. 8)

Would you like to confirm or to re-confirm your faith in Jesus by stepping in through the door of the sanctuary? If you enter in through this door, He will enter your heart – right now. **Why don't you let Him come in?**

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*To the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness. God credits righteousness APART FROM works. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. (Romans 4:5-6; 5:1; also see Romans 3:20-28)*

*For by grace, you have been saved through faith; and that **not of yourselves**, it is the GIFT of God; **not as a result of works**, so that no one may boast. (Ephesians 2:8-9; also see Phil. 3:8-9)*

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For more on the glorious subject of justification, please see chapters six and seven of the free E-book, *Finding Peace*, at www.courage4u.org.

Chapter 6

The Golden Pathway

By stepping in through the doorway of the sanctuary, we have expressed our faith in Jesus and in all that He has done for us. While this expression of faith took only one small step, it is actually a giant leap in that it represents the beginning of a whole new life – a spiritual life.

Before we took this small step, we were loved by God, but we were lost. Having taken this small step, however, everything has changed, and it has changed dramatically:

- Jesus' character now stands in place of our character.
- All of heaven now accepts us as though we are sinless, and as though we always have been sinless. (FE429.3)
- We now have a hope that is absolute because it does not depend on our filthy-rag righteousness, but on the perfect righteousness of Jesus - alone. (1SM392.2)

It is against this backdrop that we now find ourselves standing excitedly just within the doorway of the sanctuary. Before us is the altar of sacrifice. Between us and the altar, however, there is a well-trodden pathway. This pathway is well trodden because every sacrifice ever made in the sanctuary will have journeyed over it.

But what does this pathway represent?

In that the altar of sacrifice represents the cross, and so much more, this pathway obviously represents something that transpired prior to the cross. Now what could this be? The obvious answer is: ***The life of Jesus from the manger to the cross.*** (COL127.1; LHU243.5)

By considering the list of milestones below, we will see that this answer makes perfect sense:

Wall	=	Repentance
Door	=	Jesus
Entering the door	=	Repenting & having faith in Jesus
Pathway	=	<u>The life</u> Jesus lived on our behalf
Walking the pathway	=	Accepting His substitutionary life
Altar of Sacrifice	=	<u>The love</u> that drove Him to die for us

But some may ask, why would such an unexceptional pathway represent the earthly life of Jesus? Why would a pathway that has been forged in dust speak to us of Jesus' life on earth? Surely, if this pathway represents the earthly life of Jesus, it should be paved with gold? Surely such a sacred pathway should be lined with every manner of precious ornament?

The truth, however, is that such an ornate pathway would be totally out of character with the person, the life, and the ministry of Jesus.

The King of glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. ***Jesus purposed that no attraction of an earthly nature should call men to His side.*** (CSA5.3)

He had ***no beauty or majesty*** to attract us to Him, ***nothing in his appearance*** that we should desire Him. (Isaiah 53:2 NIV)

Thus, a humble, dusty pathway is a fitting representation of a Life that, from beginning to end, was characterized by meekness, gentleness, lowliness and humility.

That One Perfect Life

Considering the foregoing, it is obvious that the plan of redemption did not begin at the cross. Before we had a Redeemer who died on our behalf (altar of sacrifice), we had a Redeemer who lived a perfect life on our behalf (pathway leading to the altar of sacrifice).

Having considered the blessings that are ours when we exercise faith in Jesus, let us now consider the further blessings that God has lavished upon us as a result of the perfect life that Jesus lived on our behalf:

By His perfect obedience ***He has satisfied the claims of the law***, and my only hope is found in looking to Him as my substitute and surety, WHO OBEYED THE LAW PERFECTLY FOR ME. By faith in His merits, ***I am free from the condemnation of the law. He clothes me with His righteousness***, which answers all the demands of the law. ***I am complete in Him*** who brings in everlasting righteousness. He presents me to God in the spotless garment of which ***no thread*** was woven by any human agent. All is of Jesus, and all the glory, honor, and majesty are to be given to the Lamb of God, which taketh away the sins of the world. (NL27.2)

What grace! What love! What blessings! What a God!

This is more than amazing, and here is how it works:

THROUGH FAITH, the believer passes from the position of a rebel, a child of sin and satan, to the position of **a loyal subject of Jesus**, NOT BECAUSE OF AN INHERENT GOODNESS, but because **Jesus receives him as His child by adoption**. The sinner receives the **forgiveness of his sins**, because these sins are borne by His Substitute and Surety. The Lord speaks to His heavenly Father saying, "**This is My child, I relieve him from the condemnation of death**, giving him my life-insurance policy - eternal life - because I have [1] taken his place and [2] have suffered for his sins. **He is even my beloved son.**" **Thus man, pardoned, and clothed with the beautiful garments of Jesus' righteousness, STANDS FAULTLESS BEFORE GOD.** (6BC1070.6)

But, does the Father really give us Jesus' righteousness in exchange for simple faith? . . . Absolutely!

The **only** way in which [the sinner] can attain to righteousness is **THROUGH FAITH**. By faith he can bring to God the merits of Jesus, and **the Lord places the obedience of His Son to the sinner's account**. **Jesus' righteousness is accepted in place of man's failure**, and **God receives, pardons, justifies** the repentant, believing soul, **treats him as though he were righteous**, and **loves him as he loves His Son**. This is how faith is accounted righteousness. (1SM367.1)

Our understanding of this incredible news is so critical to our peace of mind, and to our eternal welfare, that we owe it to ourselves to once again consider all this remarkably good news - only this time in a bulleted list:

In summary, if you have accepted Jesus as your Saviour and Substitute, you may bathe your heart, your mind, and your soul in the incredible facts that are listed below:

- Jesus' character now stands in place of your character.
- All of heaven now accepts you as though you are and always have been sinless.
- Your infinitely gracious heavenly Father has received you, pardoned you, and justified you.
- You now have a hope that is absolute – for it does not depend on your filthy-rag righteousness, but on the perfect righteousness of Jesus - alone. (FW107.2)
- All your sins are fully atoned for.
- Though you are a sinner and, in spite of your guilt, you are forgiven.
- Jesus has perfectly obeyed the law on your behalf.
- Regardless of your past or present condition, you stand free of all condemnation.
- Right now, you stand clothed in the precious robe of Jesus' righteousness, and not a thread of that robe is of your own making.
- God accepts you as a loyal subject of His kingdom.
- Right now, you are a child of the King of the universe, an heir of His kingdom, and a sibling of Jesus.

- Right now, you stand complete **in Him** - faultless.
- Right now, you have a super-abundance of evidence proving that your heavenly Father loves you just as much as He loves Jesus.
- And, right now, all these blessings are yours on the strength of the merits of Jesus alone.

WOW! WOW! WOW! WOW! WOW!

*O Precious, loving, long-suffering, long-forbearing Jesus, how my soul adores thee! That a poor, unworthy, sin-polluted soul can stand before the Holy God, **complete in the righteousness of our Substitute and Surety!** (UL377.3)*

*Since from Your bounty **I receive**,
Such proofs of love divine,
Had I a thousand hearts **to give**,
Lord, they should all be Thine.*

~~~~~

*Bless the LORD, O my soul, and forget none of His benefits; **who pardons** all your iniquities, **who heals** all your diseases; **who redeems** your life from the pit, **who crowns** you with lovingkindness and compassion; **who satisfies** your years with good things, so that your youth is renewed like the eagle. (Psalm 103:2-5)*

*What shall I render to the LORD for all His benefits toward me? (Psalm 116:12)*

*Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. (Psalm 116:7)*

## Chapter 7

# Stubborn Love

We have now reached a point in our journey where the spiritual scenery is so breath-taking that we simply have to pause for a little while – and consider:

Over the past few chapters, we have seen how eager God is to bless us and to save us and, in response, we can only conclude that we are loved with a measure of love that is way beyond our understanding.

The love of Jesus - who can comprehend it? INFINITELY more tender and self-denying than a mother's love! (RC100.4)

In the contemplation of Jesus, we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. (AA333.3)

In attempting any description of this love, we feel that we are as infants lisping their first words. Silently we may adore; for silence in this matter is the only eloquence. This love is past all language to describe. (CE77.1)

When we look with the eye of faith upon the cross of Calvary, and see our sins laid upon the Victim hanging in weakness and ignominy there - when we grasp the fact that this is God, the everlasting Father, the Prince of Peace - we are led to exclaim, “**Behold, what manner of love the Father hath bestowed upon us**, that we should be called the sons and daughters of God.” (OFC117.1; 1 John 3;1)

As we stand in the shadow of the cross, and as we marvel at the love there made visible, it is indeed comforting to know that God did not endure infinite suffering for the sole purpose of saving us, but also that we might have the privilege of calling ourselves His sons and daughters - **even right now**.

We belong to God; **WE ARE** His sons and daughters, - His by creation, and His by the gift of His only-begotten Son. (CS72.2)

No matter what you have done, dear reader, no matter how much you may have pained the heart of your heavenly Parent, if you have accepted Jesus as your Saviour, you may confidently think of yourself as a highly prized and deeply loved child of the Most High. **Right now**, you are His precious son or daughter. **Right now**, He is most delighted when you address Him as “Father.”

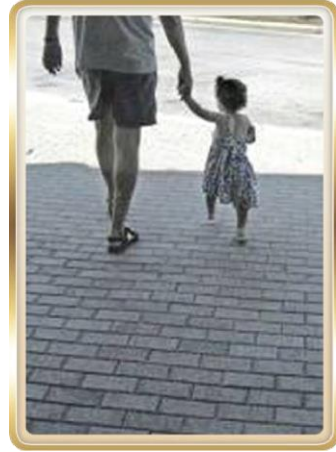
What love, what matchless love, that, sinner and alien AS WE ARE, we may be brought back to God and adopted into His family! We may address Him by the endearing name, “Our Father.” (Mar77.2)

***But why would the King of the universe  
invite us to call Him Father?***



There are obviously many reasons why God invites us to call Him Father, but one very good reason is because He wants us to learn from our relationship with our earthly father how we may relate to Him.

To illustrate this critical point, please see the adjoining photograph. In her innocence this child knows that for as long as her hand is clasped in daddy's hand, she is in a very safe place. For as long as she holds on to that strong hand, daddy may take her anywhere and she just knows that she has nothing to fear.



This is just the kind of childlike confidence that our heavenly Father wants us to have in Him. (Psalm 91.1)

Faith reaches out to grasp the hand of God, knowing that ***He will hold more firmly than it is possible for the human hand to hold,*** and that ***He will never let go.*** While the human agent is willing to be led, God will lead him. (UL72.2)

Press close to your Heavenly Father, and place your hand in His, and ***He will firmly hold your hand, and never let go*** of the soul who maintains his faith in Him. (UL42.3)

Faith is the spiritual hand by which we take hold of God's hand. Our inclination to stay connected to Him is determined by the strength of our intimacy with Him:

By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may LIVE IN CONTACT with the living God, and ***He will hold them by a hand that will never let go.*** (MH182.1)

Of course, the evil one does not want you and I to enjoy a healthy, loving, father and child relationship with God and, in order to rob us of this extreme pleasure, He has filled the world with countless misperceptions about God.

To better appreciate how these misperceptions keep us away from God and ruin our lives, let us take a moment to consider God’s words as they are recorded in Psalm 91:

Because he has ***loved Me***, therefore I will deliver him; I will set him securely on high, because he has ***known My name [character]***. He will ***call upon Me***, and I will answer him; I will be with him in trouble; I will rescue him and honour him. With a long life I will satisfy him and let him see My salvation. (Psalm 91:14-16)

Remembering that in this context God’s name represents His character, let us now analyse this passage:

| Our Part                                                                                                                                              | God’s Response                                                                                                                                       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| If we <b><i>love God</i></b><br>If we <b><i>“know” His character</i></b>                                                                              | He will deliver us<br>He will set us securely on high                                                                                                |
| Then, loving Him, knowing His character, and basking in His bounteous care, we will feel at perfect liberty to <b><i>call on Him</i></b> . Then . . . | He will answer us<br>He will be with us in trouble<br>He will rescue us<br>He will honour us<br>He will bless us with a long life<br>He will save us |

Our part is to **love God**, to **know His character** and to **call on Him** but, . . .

- Will we love God before we know His character?  
*Not likely.*
- Will we call on God before we know His character?  
*Not likely.*

This is why our personal knowledge of God's character is foundational to our faith experience, and this is why the evil one works with such extreme cunning to misrepresent the character of God. The evil one knows that if he can get us to see God as a harsh, unfeeling, unapproachable dictator his battle is won.

But God has not abandoned us to the evil one's wily delusions. Jesus has invited us to come to Him that we might **learn the truth about Him**. And the more we learn of Him, the more we will learn of His character, and the more we learn of His character, the more we will love Him, and the more we love Him, the more we will feel free to call on Him – and the more we call on Him, the more our gracious Father will shower us with His blessings. (Matthew 11:29)

These thoughts beg the question: What else can we do to improve our knowledge of God's character?

- We learn of His character in the inspired word.
- We learn of Him in the book of nature. (CCh74.3)
- We learn of His character in the gospel message.
- We learn of Him in the sanctuary. (Exodus 25:8)
- We learn of His character through the lives of those who love Him. (COL300.3)

With close study, we will even find that God’s character is woven into “every object of nature” (AH26.4). As demonstrated below, His character is even threaded into the Lord’s prayer. (See Matt 6:9-13)

| The Lord’s Prayer                                                                               | The Character Thread                                                                                                                                                         |
|-------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Our Father which art in heaven,                                                                 |                                                                                                                                                                              |
| Hallowed be Thy name.                                                                           | Your name is a representation of your <b>character</b> , and both are holy.                                                                                                  |
| Thy kingdom come.                                                                               | Please live in us and write your <b>character</b> upon our hearts.                                                                                                           |
| Thy will be done in earth, as it is in heaven.                                                  | May your <b>character</b> be evident in our every thought, word and action.                                                                                                  |
| Give us this day our daily bread.                                                               | Give us this day a generous helping of Jesus, the Bread of life, that by beholding His <b>character</b> our characters might be changed.                                     |
| And forgive us our debts, as we forgive our debtors.                                            | Our character falls so far short of your <b>character</b> , but please forgive us (as we forgive others).                                                                    |
| And lead us not into temptation,                                                                | Lead us away from all that tempts us to walk contrary to your <b>character</b> .                                                                                             |
| but deliver us from evil:                                                                       | Please cleanse us of all that is out of harmony with your <b>character</b> .                                                                                                 |
| For thine is the <u>kingdom</u> , and the <u>power</u> , and the <u>glory</u> , for ever. Amen. | For your <b>character</b> is the foundation of your <u>kingdom</u> , it is the authority behind your infinite <u>power</u> , and it is your eternal <u>glory</u> . (SD337.5) |

As it is with the Lord's prayer, so we will find that God's character is also clearly represented in God's law:

God's character is expressed in the Ten Commandments. (UL347.4)

[To illustrate the point, let us now borrow three pages from the companion volume to this book - which is published as a free E-book at [www.findingpeace.info](http://www.findingpeace.info).]

The law that we see will usually depend on the God that we see. If we see God as a hard and dictatorial judge, we will be inclined to see His law as little more than a list of standards or prohibitions, all of which begin with the words, "***Thou shalt (not) . . .***"

However, when we see God as the kind, patient and merciful Friend that He is, we will see His law through altogether different eyes, and we will recognize:

- a) that each commandment highlights a vital facet of His loving character,
- b) that each commandment is a promise, and
- c) that each commandment could well begin with the reassuring words, "***Knowing Me, loving Me, and having Me in your heart, you will [not] . . .***"

The following is a humble attempt to portray God's law as it represents God's loving character. Please bear in mind that this representation is but a weak human interpretation of something that is altogether Divine:



## **The Ten Pillars of God's Loving Character**

|          |                    |                                                                                                                                                                                                                                                                                                                                                                                                     |
|----------|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>1</b> | Love is Faithful   | Knowing Me, loving Me, and having Me in your heart, you will have no desire to worship other gods. That is a promise!                                                                                                                                                                                                                                                                               |
| <b>2</b> | Love is True       | Knowing Me, loving Me, and having Me in your heart, you will not be attracted to idols. We will have a personal relationship, our communication will be meaningful and real, and your love for Me will overshadow all else in your life. That is a promise!                                                                                                                                         |
| <b>3</b> | Love is Respectful | Knowing Me, loving Me, and having Me in your heart, you will recognize that I am holy, and that I am the source and sustainer of all life. As such, you will respect Me, and you will find it impossible to use my holy name in a flippant manner. That is a promise!                                                                                                                               |
| <b>4</b> | Love is Devoted    | Knowing Me, loving Me, and having Me in your heart, you will treasure the Sabbath as the day that I have set aside to be devoted to our love relationship. You will recognize the seventh day of every week as a day in which you and I are to spend quality time together - unencumbered by the things of the world. That is a promise!                                                            |
| <b>5</b> | Love is Grateful   | Knowing Me, loving Me, and having Me in your heart, you will honor and respect your parents, for you will recognize that you are the product of their love for one another. Just as the creation was an expression of My love, so it is that you are an expression of your parent's love. As such, you will love and appreciate them as the instruments that I used to make you. That is a promise! |
| <b>6</b> | Love is Life       | Knowing Me, loving Me, and having Me in your heart, you will recognize that I am the Creator of all things. As such you will have no desire to hurt or to destroy anything that I have created. You will be acutely aware of the fact that homicide begins in the mind; that anger is the first step toward murder; and that words can kill by degrees. That is a promise!                          |

|    |                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|----|---------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 7  | Love is Responsible | Knowing Me, loving Me, and having Me in your heart, you will be settled in the fact that I am the author of life, that life is the fruit of My love, and that procreation is but the continuance of My creation. As such, you will recognize the sacredness of life and the sanctity of marriage, and you will only ever enter into intimate relations that carry My personal blessing. That is a promise!                                                                                                                                                                                                                                                                                |
| 8  | Love is Kind        | Knowing Me, loving Me, and having Me in your heart, you will know that I am the Giver of all good things. As such, you will not take anything that I have given to another . . . not his belongings, not his reputation, or his self-image; nor will you deprive him of his right to your love, your respect, and your ongoing support. That is a promise!                                                                                                                                                                                                                                                                                                                                |
| 9  | Love is Protective  | Knowing Me, loving Me, and having Me in your heart, you will know that I have an intense and unconditional love for <b>all</b> people. As such you will be as protective of the image of others as you are of your own image. You will always find a valid reason for another's weaknesses, and you will always place the most favourable motive on another's mistakes. No matter how faulty others may be, you will only see, speak, think and hear about the good in their lives. You will understand that it is as much a duty to desist from hearing evil as it is from speaking evil - for where there are no hearers of evil, there will be no speakers of evil. That is a promise! |
| 10 | Love is Contented   | Knowing Me, loving Me, and having Me in your heart, you will have an abiding trust that I will supply all that you need for life and for godliness. As such, you will find it impossible to set your heart on anything that I have given to another. That is a promise!                                                                                                                                                                                                                                                                                                                                                                                                                   |

***The law is but a transcript of the character of God.*** Behold in your heavenly Father a perfect manifestation of the principles which are the foundation of His government. (MB77.1)

Many do not discern the wondrous things that are to be seen in God's law. Heaven's law is always merciful, kind, tender, helpful, uplifting to others. (FLB84.2-4)

When the law is presented as it should be, it reveals **the love of God**. But it is no wonder that hearts are not melted even by truth when it is presented in a cold, lifeless manner; no wonder that faith staggers at **the promises of God**, when ministers and workers fail to present **Jesus in His relation to the law**. (GW157.2; also see 1888-674.2)

When we are able to see God's loving character beaming out of His law, streaming out of every sunset, radiating out of every word of inspiration, and glowing out of every aspect of nature; when, with our spiritual eyesight, we are able to accept that our world is surrounded by an unbroken band made up of a perfect blending of divine love and compassion and grace, **everything changes**.

★★★ Then, with a more accurate understanding of God's more than wondrous character, we will see God as high and holy *and* **humble**, as great and glorious *and* **gentle**, as majestic and magnificent *and* **meek**, as lofty and loving *and* **lowly**.

The more we study the divine character in the light of the cross, the more we see **mercy**, **tenderness**, and **forgiveness**, blended with equity and justice, and the more clearly, we discern innumerable evidences of a **love** that is infinite, and a tender **pity** surpassing a mother's yearning sympathy for her wayward child. (BTS, December 1, 1908 par. 3)



The greatest and holiest of men was also the meekest. In his **character**, majesty and humility were blended. In the cluster of Christian graces, he made meekness and humility prominent. (CTBH93.2)

We are not to think of God only as a judge and to forget Him as our loving Father. **Nothing can do our souls greater harm than this.** (TMK262.2)

Then, with a more accurate understanding of God's character, our prayers will no longer take on the usual round of dry formality. Then, as a child speaking to its father, our prayers will be rich in love talk and affection.

In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity, and in the hush and silence of the soul that voice which never fails to answer the cry of human need will speak to our hearts. (AG290.4)

Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God **very near**, and the pleading one may obtain precious evidence of the divine love and care for him. God will not be slow to hear those who open their hearts to Him. (GW257.1)

We may come to God as to a friend, and **in the most simple-hearted, definite manner** tell Him all our worries, perplexities, and trials, and He will carry our burdens for us. (RH, October 21, 1884 par. 2)

★★★ Then, with a more accurate understanding of God's character, we will find comfort in the fact that God reads the heart behind every prayer. Even at those times when we are too emotional to pray, our loving Father will accept every tear that we shed as a complete and perfect prayer.

At those times when circumstances allow us to mumble only but a few words, even a simple one-liner, such as the one below, will receive heaven's priority attention:

*Loving Father, please hold me.*

At such times we may rest assured that Jesus Himself will interpret the cry of our hearts perfectly, and that He will eagerly and accurately present our unspoken needs to the Father - and this with the utmost eloquence.

***The prayer of the humble suppliant He presents as His own desire in that soul's behalf.*** Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, ***beautiful and fragrant with the incense of His own perfection.*** (LHU190.4)

Jesus offers our prayers to the Father, mingled with the merit of His sacrifice, and they come up before God as sweet incense. (YI, Dec 20, 1894 par. 3)

★★★ Then, with a more accurate understanding of God's character, every day will be a voyage of discovery as, ***hand in hand with our Divine Companion,*** we venture off into the future with boundless joy, enthusiasm and expectation.

If Enoch walked with God amid corruption then, why cannot men and women walk with God today, in this age of the world? (CTr42.3)

Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. (CC28.3)

**Take God with you in every place.** The door is open for every son and daughter of God. The Lord is not far from the soul who seeks Him. (CTr47.3)

And all that stands between us and this wonderful state of spiritual bliss is the time and effort that is necessary to get to know God as He really is:

To know God in His works is true science, but to know God as He is in Jesus is life eternal. (21MR427.1)

To know God as He is - this is the science of all goodness and truth and righteousness. (UL347.4)

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*Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but **let him who boasts boast of this, that he understands and knows Me.** (Jeremiah 9:23)*

By Love Procured

*If Thou beheld a worm like me,
and chose to suffer my penalty,
and by Thy grace hast set me free,
then take my life, I give it to thee.*

*If all that I've done, so foul and mean,
is washed away and my slate is clean,
not through merit, but **Love** so keen,
then I am Yours to work and to glean.*

*If through the pain that You endured,
my hope of heaven is fully secured,
and now, under grace, I may rest assured,
then Master I'm Yours - by **Love** procured.*

Chapter 8

Love Under Siege

We are following Jesus through the sanctuary and our next milestone is the **altar of sacrifice**. To help us to better appreciate the deeper significance of this artefact, we first need to take our minds back to a time before the creation of man - to that time when God created angels.

Not much has been told us about this time but, for the sake of this exercise, we only need to know that our **God of Love** was there and that His **law of love** was there.

We can be certain that God's **law of love** was there for, as noted in the previous chapter, His **law of love** is but a perfect representation of His character of love. As such we can rest assured that wherever God is, His law is, for His law is but a reflection of His being.

The law of God stands immutable [unalterable], **eternal as His throne**. There is no such thing as weakening or strengthening the law of Jehovah. As it has always been, so it is. It cannot be repealed or changed in one principle. It is eternal, immutable as God Himself. (7ABC471.4; also see TMK366.2)

The law of ten commandments lives and will live through the eternal ages. (FLB106.5)

All His commandments are sure. ***They stand fast forever and ever.*** (Psalm 111:7, 8)

It was against the backdrop of a perfect, universal law of love that Lucifer, the most senior angel in heaven, yielded to self-love. By so doing, he fell out of harmony with our God of love, and with His ***law of love***:

- For the first time ever, a creature fell out of love with the Creator.
- For the first time ever, a created being had the audacity to entertain the idea that he could be “like the Most-High.” (Isaiah 14:14)

Then, soon after this, and as can be expected, this poor deluded angel started finding fault with God, with His law, and with His government. The following statement speaks of one of his more significant accusations:

The evil one had ***accused God of requiring self-denial of the angels***, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. ***This was the accusation that satan made against God in heaven.*** (1888-533.2)

Having yielded to self-love, ***self-denial*** had become loathsome to the evil one and, to justify his fallen condition, he set his mind on ridding the universe of God’s ***law of love***. This became, and still is, his great obsession, for he understands all too well that . . .

The power of sin is the law. (1 Corinthians 15:56)

The law of love is the power of sin because it defines love, which is the opposite of sin. In an indirect sense, therefore, the law of love defines and gives power to sin.

By the law is the knowledge of sin. The law makes sin appear exceeding sinful. (RH, July 25, 1899 par. 10)

This is one of the reasons why the evil one works with such fiendish zeal to distort or to destroy God's law of love, for he is well aware of the fact that:

Where there is ***no law*** there is ***no [sin]***.
(Romans 4:15)

Imagine a universe with no law?

Imagine a universe with no love?

Thus, we can better appreciate why it was that the evil one's uncalled for accusation against God rocked the universe, for . . .

- It raised questions about the loving and self-denying character of God,
- It raised doubts about the perfect law of God, and
- It challenged the very foundational principals of the government of God.
- In its effect, the evil one's accusation placed God on trial for it challenged the Most High to prove to an onlooking universe that ***self-denial*** is in fact a vital facet in the spectrum of life. (1SM341.3)

But what is Self-denial?

Jesus has given us many brilliant examples of self-denial. The following are but two of those examples:

(1) He was punished for our peace. (Isaiah 53:5)

In other words, Jesus took upon Himself the punishment that we deserve to suffer and, as a direct result, He made peace between the Father and ourselves.

Now that is self-denial!

(2) He was wounded for our healing. (Isaiah 53:5)

In other words, Jesus allowed Himself to be wounded as we deserve to be wounded and, as a direct result, He healed an otherwise incurable situation.

Now that is self-denial!

Mark the humble life of the Son of God. He was a “man of sorrows and acquainted with grief.” Behold his ignominy [humiliation], his agony in Gethsemane, **and learn what self-denial is.** (RH, December 15, 1874 par. 33)

As applied to ourselves, and in the simplest of terms:

Self-denial is to do good to others where inclination would lead you to serve and please yourself. (4T521.2)

In this light, we can understand why it is that self-denial is considered **a virtue**. (PCP26.4)

But what is virtue?

Virtue is “***the healing power of love.***” (DA92.1)

Thus, self-denial heals. When we deny self in our own interests, it heals us. When we deny self in the interests of others, both parties benefit from the healing power of love, and this manner of healing is systemic.

All of which boils down to the fact that in a world where self is our great enemy, self-denial serves as an indispensable, God-given remedy.

No wonder the evil one tried to rid the universe of self-denial. We might even go so far as to say that he tried to rid the universe of the spiritual glue that love uses to hold everything together.

Yet our all-knowing and all-seeing God knew all too well that He could not change one jot or tittle of anything in response to the evil one's accusation:

- He could not change ***His government*** because it is founded on a law of love that cannot change – not ever.

It is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail. (Luke 16:17)

- The reason He could not change ***His law of love*** is because it is a reflection of His unchanging nature.

God has established immutable principles, which he cannot change without a revision of His whole nature. (4T311.4)

- The reason He could not change ***His nature [or character]*** is because He is the embodiment of perfect love, and any change to that which is perfect only ever renders it imperfect.

“For I am the LORD, I change not.” (Malachi 3:6)

The Conflict of the Ages

This was the conflict of all conflicts, and it finally led to war in heaven.

According to the Scripture record, the evil one lost this war and he and his followers were cast out of heaven – but, sadly, his evil work still continues on earth:

Though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men, and thus **lead them to transgress God's law [of love]**, is the object which he has steadfastly pursued. (DD28.1)

[The evil one] is continually at work with his devices to carry out his plan, - **opposition against God's holy law [of love]**. (RH, July 15, 1890 par. 6)

Considering these facts, there is no reason why anyone should be surprised to discover that the evil one tempted our first parents on the point of **self-denial**.

Talk about persistence?

In this light, we will appreciate that Adam and Eve's fall was not just a simple matter of eating a forbidden fruit, but a matter that challenged the very legitimacy of God's character, His law, and His government. In His infinite fairness and wisdom, and in the interests of true freedom, God never debarred our first parents from walking contrary to the principles of love and, tragically, they took advantage of this God-given freedom. They chose to not deny self and, in so doing, they lent their wholehearted support to the evil one's accusation.

And how the devil must have rejoiced?

We can only imagine what he then had to say to God.

Evil one speaking: *You, O God, claim that you cannot change your law of love without changing your nature. Well, now that your children have transgressed your law, you have but two options; (1) change or abolish your law, or (2) destroy your fallen children.*

As serious as this challenge was, God had an enormous surprise in store for the evil one:

God [could not] change His law to save men; He [could not] alter it to save the world; but **He did not refuse to give his own Son**, that men might have another probation, and become heirs of heaven. (RH, Nov. 18, 1890, par. 6)

The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, but **He sacrificed Himself, in Jesus**, for man's redemption. "God was in Jesus, reconciling the world unto Himself." 2 Corinthians 5:19. (DA762.1)

Could it have been possible for God to change his law to meet man in his fallen condition, then Jesus need not have left His glory, His majesty. **It was because the law of God was as changeless as His throne, that Jesus consented to take humanity, to die in man's behalf to save him from eternal ruin.** (RH, July 15, 1890 par. 6)

Where the evil one claimed that God was unjust in requiring self-denial of the angels, the Most High responded by way of . . . **the greatest act of SELF-DENIAL that the universe will ever gaze upon:**



By taking our punishment upon Himself and by taking our place upon that very cruel cross, God healed a seriously wounded universe, and He proved beyond any shadow of doubt that **SELF-DENIAL is in fact the eternal healing power of love.**

- Thus, God was extolled “as righteous, merciful, **self-denying**, and just.” (CTr291.2)
- Thus, God’s government was justified (DA26.2)
- Thus, God’s law of love was vindicated.
- Thus, God’s innocence was confirmed.
- Thus, mankind was granted a second probation.
- Thus, the evil one’s charges were refuted, and his self-seeking character was unmasked.

All thanks and glory to our beautiful, remarkable, and ***self-denying*** God.

For God so loved the world, that **He gave** His only begotten Son [to death], that whosoever believeth in Him should not perish, but have everlasting life. (John 3:16 KJV)

The Evil One’s Last Stand

While the evil one lost the war in heaven, our wily foe has not lost any of his cunning, or any of his destructive determination.

But why, we may ask, is the evil one so eager to distort humanities conception of God’s law of love?

Firstly, and as already discussed, he knows that God's character is revealed in the precepts of His law. (14MR347.2)

Thus, by distorting our understanding of God's law, the evil one distorts our understanding of God's character and, by so doing, he seeks to deprive us of our great moral standard.

Secondly, because he knows that when we receive the principles of the law into the heart, the image of God is traced on mind and soul. (DA69.2)

Thirdly, because He knows that God's law of love defines our love relationship with God and our fellow man:

The first four commandments of the law grow out of our relation to God, and demand the loving loyalty of our whole hearts. The last six grow out of our relation to our fellow-man, and require us to regard his interests as our own. (ST, November 24, 1887 par. 2)

Thus, any change to God's law would be tantamount to removing or damaging the spiritual compass that gives moral direction to the universe.

No wonder God chose to write His law of love on a tablet of stone, and this with His own finger!

While the evil one's desperate efforts to change or to destroy God's law of love have met with apparent success, the testimony of the cross assures us that something that is infinitely and eternally sacred, something that reflects the character of God, can never and will never change.

The blood of Jesus shed on the cross is the everlasting, incontrovertible testimony that ***God's law is as immutable [unchangeable] as is His own character.*** (CTr291.6)

That which proceeds from the mind of God is perfect, and needs not to be taken back, corrected, or altered in the least. **We may ascribe all perfection to God.** (RH, March 9, 1897 par. 9)

I the LORD do not change. I will not violate my covenant or alter what my lips have uttered. (Malachi 3:6; Psalm 89:34)

These hugely significant thoughts give rise to two very significant questions:

- 1) If God could have changed His law of love and, by so doing, release mankind from the penalty of breaking His law of love, then **surely this would have been preferable to taking humanities penalty upon Himself?**
- 2) If God could have changed His law of love to save Jesus from enduring infinite pain and shame on behalf of all of humanity, then **surely this would have been preferable to submitting His beloved Son, and a watching universe, to the incomprehensible horrors of Calvary?**

These two questions lead us to one massively significant truth – a truth that will guide our thinking throughout the rest of our sanctuary journey:

Our God of love could not abolish or change His law of love – not even to save Himself from infinite suffering and death.

With this massively significant truth firmly tucked into our minds, we are now perfectly positioned to consider the deeper significance of the altar of sacrifice?

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*My son, do not forget my teaching, but let your heart keep my commandments; for length of days and years of life and peace they will add to you. (Proverbs 3:1-2)*

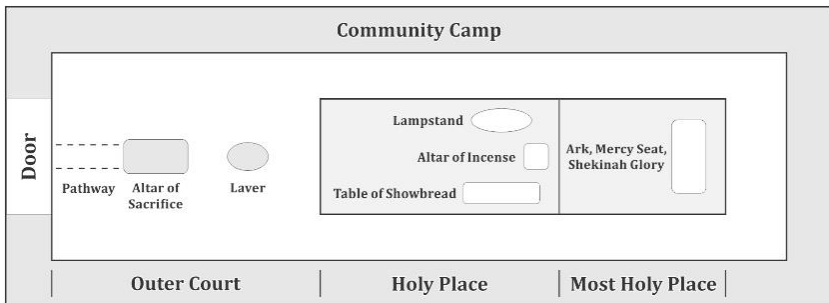
*[But, do be warned, the antichrist] shall [1] **speaK great words against the Most High,** and [2] shall **wear out the saints** of the Most High, and [3] **THINK TO CHANGE TIMES AND LAWS.** (Daniel 7:25 KJV)*

# Chapter 9

## Altar of Sacrifice – Part 1 The Character of Animals

Having spent some time contemplating God’s love for us, and having seen how desperate the evil one is to mar our understanding of God’s love for us, we are now ready to continue our journey into the sanctuary.

Our next port of call is the **altar of sacrifice** but, before we bask in the light that streams from this artefact, let us take a moment to recap on our journey thus far:



|                     |   |                                              |
|---------------------|---|----------------------------------------------|
| Wall                | = | Repentance                                   |
| Door                | = | Jesus                                        |
| Entering the door   | = | Repenting & having faith in Jesus            |
| Pathway             | = | <u>The life</u> Jesus lived on our behalf    |
| Walking the pathway | = | Accepting His substitutionary life           |
| Altar of Sacrifice  | = | <u>The love</u> that drove Him to die for us |



In simple and in strictly physical terms, the **altar of sacrifice** served the Old Testament believer as a practical means of helping him or her to relate to the substitutionary death of a coming Redeemer.

Where the sanctuary served as a love letter from God to His fallen children, the **altar of sacrifice** served as the central paragraph in this love letter. Where the sanctuary outlines God's plan of redemption, the **altar of sacrifice speaks, primarily, about the compassionate and infinitely loving Heart behind this wondrous plan.**

In the sacrificial offering on every altar was seen a Redeemer. (RH, March 2, 1886.11)

Every sacrifice pointed to Him as the Lamb slain from the foundation of the world, that all might understand that the wages of sin is death. (1SM114.3)

Thus, the gospel was preached in every sacrifice. (1SM230.4)

While the **altar of sacrifice** is a representation of the cross, and of the loving Lamb who died on that cross, we cannot lightly regard this fact. The very scale of the subject challenges us . . .

1. To seek a deeper understanding of the Divine Love that tore at God's great heart of love and demanded that He give such an amazing Gift - to sinners.
2. To try and relate to the mental trauma and the pain experienced by the sacrifice itself.
3. To try and relate to the emotions, the joys, the hurts, the heartache, and the feelings that played on the souls of all who were led by the Holy Spirit, and by their guilt, to bring their sacrifice to the altar.

Now, with this introduction in mind, let us carefully consider a little wise advice:

It would be well for us to spend a thoughtful hour each day in contemplation of ***the life of Jesus***. We should take it point by point and let the imagination grasp each scene, especially the closing scenes. (LDE64.4)

Obviously, we are expected to do somewhat more than merely acknowledge the truth. As thinking beings, we are challenged to embrace the truth – and this we must do with the clear understanding that ***Jesus is the very embodiment of truth*** (John 14:6). This means, in a deep spiritual sense, that whenever we embrace the truth, we are embracing Jesus. In like fashion, whenever we search for truth, we are actually searching for Him.

With these thoughts in mind, let us go in search of the truth regarding animal sacrifices, and let us launch into this venture ***by trying to understand animals the way that Old Testament believers understood them***.

To this end, I would like to share with my reader a few real-life encounters that have a very special place in my personal library of unforgettable memories.

## The Character of Sheep:

One of my most vivid teenage memories takes us back to a holiday I spent on a sheep farm. It happened to be that time of year when the new-born lambs had to undergo a gruesome and rather crude operation whereby they were castrated, and their tails were amputated. On this farm the operation was carried out, without anaesthetic, by way of a process involving little more than a sharp pocket-knife and a tin that held the amputated testicles.

To facilitate this procedure, the farmer made use of two enclosures; he placed the lambs in the one enclosure and the ewes in the other. Then, one by one, the lambs were picked up, operated on, and placed in the enclosure together with their mothers.

As one who grew up in the city, I was surprised and deeply moved when I noticed how each mommy knew her baby, and how each mommy ran forward with desperate and loudly articulated cries when her precious baby was picked up and brought to the operating area between the two enclosures.

Once the operation was over, and the lamb was placed in the enclosure with its mommy, the lamb would bleat weakly, and stumble around on stiff legs. It was a most heart-breaking picture of utter meekness, bleeding wounds, and obvious pain.

As the lamb was placed on the ground, then, without delay, and without fail, each mother would rush forward and, with desperate and obvious concern, she would carefully straddle herself over her baby in a head to tail posture. Then she would start vigorously licking the bleeding tail stump. The sympathizing grunts made by the mother, and her obvious and frantic anxiety over her little one, brought a massive lump to my throat.

Prior to this experience, I never knew that mother's love existed in the animal kingdom, but here I witnessed matriarchal love at its very best.



The deeper significance of this story will unfold a little later but, for now, let us consider a few related thoughts:

★★★ Those sheep mummies obviously suffered immense emotional pain, and we can only feel deeply moved by their experience, but they only watched their little ones undergo an operation. How must God the Father have felt as He watched His dearly beloved Son undergo rejection, shame, the cruellest torture, and the most painful and humiliating death imaginable?

We will never know the answer to this question, but what we do know is that . . .

The finite can only endure the finite measure, and human nature [can die]; but the nature of [God] had a greater capacity for suffering [and He cannot die]. (AG168.4)

What depths of thought should this awaken in every mind? He needed no suffering to atone for Himself. His was a depth of suffering, proportionate to the dignity of His person, and His sinless exalted character. (1NL133.8)

So, let us not imagine for one moment that God's pain is anything like any pain that we suffer. He suffered the accumulated penalty for all sin for all time, and the pain that He suffered is described as "infinite pain" - and we will never have the vaguest clue as to what that means.

Nevertheless, let us be comforted in both our guilt and our grief knowing that God will always love us - regardless of how much we hurt Him.

He has suffered death for every man, and because of this He has a touching and profound interest in every man. (2MCP616.3)

Can you believe it? After all the pain and the sorrow that we have caused Him, He is still deeply moved by our predicament, and He is still profoundly interested in us.

*Thank you, dear Master, for Your lovingkindness.*

★★★ The concern of those sheep mummies reminds me of a time when I was a wayward young bachelor. I had just moved to Johannesburg and I had fallen seriously ill. When I shared my plight with my mom and dad, who lived over 900 kilometres away, they immediately packed their bags and travelled through the night to be with me. Now that is love!

*Dear Father, thank you for implanting the seed of love in the DNA of our parents, and even in the DNA of animals, and thank you especially in that their love teaches us of your great love - the love that persuaded you to take our sin, our shame, and our penalty upon yourself.*

## The Character of Dove's

Some years after the above experience, I again witnessed a most touching scene involving "animal love." This time the participants were a mommy dove and her baby.

We have fairly large windows in our home, and for some reason birds occasionally misread the reflection of the garden in the glass, and they fly headlong into the windowpane. This happened one day when a young dove flew into my study window. He was obviously hurt and, to keep him from the clutches of the cat, I brought him into the study.

The next day, I noticed that baby dove was sitting on the inside ledge of the window and that he had recovered significantly. He was making very high-pitched sounds.

Then, just a little while later, I spotted mommy dove on the grass outside. Her attention was fixed on her baby and she too was making high pitched sounds.

It was obvious that Mommy had come to rescue her baby. Very gently, I opened the fly-screen so that baby dove could join mommy dove on the grass outside. Then I had the extreme joy of witnessing yet another very touching example of animal love. Mommy dove approached baby dove and they eagerly interlocked their beaks. Then they engaged in a strange kind of “embrace” that involved a series of coordinated up and down head movements. This went on for some time.

Finally, mommy dove flew up to a nearby branch from where she tried to encourage baby dove to join her.

Sadly, baby dove was still unable to fly, so I brought him back into my study.

It was my privilege to watch the same scenario play out each day over the next few days. Finally, baby dove was strong enough and they flew away together. What joy I felt as I watched them disappear into the trees.

Once more, the deeper significance of this story will unfold as we proceed, but let us again take advantage of this opportunity to share a few related thoughts:

★★★ I felt deeply satisfied as I watched mommy and baby dove fly away together. I also felt deeply grateful to God for using me in a small way as He brought healing to a baby dove, and to two aching little birdie hearts.

At that moment in time I could feel, quite tangibly, that God's healing virtue had flowed into me as well, and I was once again reminded that we never help the ailing without helping ourselves.

★★★ Before mommy dove came to fetch her baby, I could not help but to notice that he was weakening, or, with hindsight, it might be more accurate to suggest that he seemed to be losing his will to live.

But how all this changed when mommy flew into view. Suddenly there was hope. Suddenly there was a reason to live. Suddenly baby dove started scrambling along the window ledge – trying to get to mommy. The very presence of mommy revived baby dove's spirit.

Once again, this experience reminds me of my own life prior to the time when I met my heavenly Parent. I had everything going for me, but there was a God-shaped void in my heart. As much as I tried to fill that void with the things of this world, it simply remained empty.

When I finally met my heavenly Parent, and I finally saw those nail-scarred hands reaching out for me - an unworthy sinner - the gaping void in my heart was immediately filled and, realising how much He loves me, I was able to “fly” - with Him.

Another thing I noticed was that mommy dove was not scared of me in the least. Mommy had fastened her eye on her precious lost baby, and for as long as she was separated from baby, her own safety was of no concern to her.

And that is how love works, and that is precisely how God's love works. When He saw you and I in mortal trouble, He emptied heaven and came to bring us the only

healing elixir in all the universe that could heal us – and that elixir was composed of His blood, mixed together with an infinite dose of divine Love and amazing Grace.

★★★ Every time I think of how downcast baby dove looked in the absence of his mommy, I am reminded as to the reason why I never enjoy those days when unforeseen circumstances keep me from spending quality time in the early morning alone with my heavenly Parent.

Just as baby dove needed to see his mommy, so we need to see our heavenly Parent, and this by spending time alone with Him - daily. If we fail to take advantage of this opportunity, we, like baby dove, will feel the loss.

If we *even once* omit our **DAILY** duty of calling upon God for His divine aid, His care and protection, WE LOSE ONE DAY'S ENJOYMENT. We have not the sweet, melting influence of God's Holy Spirit attending us through the day, but we feel cast down and easily discouraged. (1SAT7.1)

My dear friend, Sasha, shared the following statement with me, and I am delighted to share it with you:

**Time alone with God is the cradle of life.**

## The Character of Donkeys

On yet another occasion I had a deeply touching experience, this time involving four donkeys – daddy donkey, mommy donkey, and their two colts.

For some time, these donkeys had lived happily together on my neighbour's small holding.

Then one day my neighbour decided to sell daddy donkey and one of the colts - thus breaking up what had



obviously been a very happy and a very close-knit donkey family.

When daddy donkey and the one colt were taken away, mommy and the remaining colt engaged in a constant mourning ritual.

For many days they anxiously ran up and down the fence. Now and then, and in an obvious attempt to console each other, they would resort to very loud braying and they would rub their heads together. Their longing was obvious.

This went on for some weeks until, mercifully, time seemed to ease their hurt.

Then, a good few months later, I was reading in my front garden when I heard a tremendous commotion coming from my neighbour's small holding.

I looked up and, to my utter delight, I noticed that the donkey family were reunited, except that two were on one side of my neighbour's fence, and the other two were on the other side of the fence.

[A few days later, I discovered that daddy donkey and his colt had escaped from their new owner's property which was situated a few kilometres away.]

Daddy donkey and his colt had come home, and what a reunion that was! All four donkeys were leaping and bounding and making a most unbelievably joyous commotion as they galloped at full speed up and down – but on opposite sides of the fence.

This happy celebration went on for a few hours until, sadly, the new owner of the two “run-aways” came to take them back to their new home.

As soon as they were separated, mommy donkey and her colt started the lengthy process of mourning all over again – and oh how I mourned with them.

Here again the deeper significance of this story will become apparent as we proceed but, for now, let us wrap our minds around a few related thoughts.

★★★ In this instance, we are again reminded that virtue is the healing power of love and, this being the case, we should keep ourselves ever aware of the fact that the family is a wonderful source of healing virtue.

While there is merit in polishing our cars, let us never stop looking for opportunities to polish our family relationships. After all, the family is the God-ordained flower pot wherein the plant of love takes root. By giving love to the family, we water this most precious plant – and the healing power of virtue will reach into the heart of every family member.

Let's also learn from our donkey family to show appreciation and love to our families – all the time - and not just when separation brings longing and hurt and emptiness.

★★★ Separation tore at the hearts of our donkey family, and it immediately submerged them in deep sadness. Their experience can only make us wonder as to the sadness that God must have felt when sin separated Him from His children on earth.

So intense was the pain caused by this separation that God set in motion a plan to “bring us home.” As we consider this plan, we can only conclude that God would far sooner suffer infinite pain, and die the most

frightening death imaginable, than be separated from us.  
WOW! WOW! WOW!

*Loving Father, the depth of your love leaves us speechless. Please teach us how to relate to, and how to respond to, a measure of love that we have no hope of ever understanding.*

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Having devoted much of this chapter to the subject of animal character, my reader may well be asking:

What has the character of animals got to do with the sanctuary and with the plan of salvation?

This question will be convincingly answered in the next chapter, but, at this juncture, it is of utmost importance that our minds are settled in the fact that . . .

The **intelligence** displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals **see** and **hear** and **love** and **fear** and **suffer**. They manifest **sympathy** and **tenderness** toward their companions in suffering. Many animals show an **affection** for those who have charge of them, far superior to the affection shown by some of the human race. They form **attachments** for man which are not broken without great suffering to them. (MH315.3)

Please understand that this strong emphasis on animal character would not have been necessary in Old Testament times. In those days most people grew up with animals in their streets and in their back yard. For us city

dwellers, however, and for those of us who seldom, if ever, come near to farm animals, this is a crucial exercise.

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## Chapter 10

### Altar of Sacrifice – Part 2

# The Sacrifice of Animals

In an earlier chapter, we were reminded that our knowledge of God's **character** is fundamental to our faith experience. The challenge we face, however, is that our capacity for knowing God's **character** is rather limited:

Men estimate **character** by that which they themselves are capable of appreciating.  
(DA196.2)

As part of His strategy to help us to overcome this serious limitation, God gave us the system of animal sacrifices:

- a) to teach us about His loving character,
- b) to remind us of the changeless nature of His law,
- c) to sensitize us to the wonders of salvation,
- d) to help us to better comprehend the nature of sin and the results of transgression,
- e) to remind us of our guilt, to strengthen our resolve, and to serve as a deterrent from sinning,
- f) and so much more.<sup>2</sup>

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<sup>2</sup> TMK17.2; 1SP53.2; DA626.1

While animal sacrifices did not satisfy God's justice in **ANY** way, they did point to a time when God's Son would sacrifice His life for the sins of the world and, by so doing, would satisfy God's justice in **EVERY** way:

Every dying victim was a type [or representation] of Jesus, which lesson was impressed on mind and heart in the most solemn, sacred ceremony. Sacrifices were explicitly planned by God Himself to teach this great and momentous truth, that through the blood of Jesus **ALONE** there is forgiveness of sins. (1SM107.1)

In this light, Adam's experience demands our close attention:

As Adam was slaying the innocent victim, ***it seemed to him that he was shedding the blood of the Son of God by his own hand.*** (1SP53.2; also see AG19.4)

As he looked upon the bleeding victim, writhing in the agonies of death, ***he was to look forward by faith to the Son of God***, whom the victim prefigured, who was to die man's sacrifice. (LHU25.2)

Now, with Adam's experience in mind, let us try and imagine what an Old Testament believer would have endured every time he or she had to sacrifice an animal:

Imagine taking an innocent little lamb in your hands. Imagine looking into those soft, unsuspecting little eyes. Imagine the emotions that would race through your soul as you wrestled with the fact that this adorable and totally innocent little creature is about to die ***at your hand*** – and this ***as a direct result of your sin.***

Imagine taking up a sharp knife. Imagine examining the neck area of this animal as you look for the right place to cut. Then, horror of horrors, imagine cutting the throat of this adorable little creature.

Imagine a faint little bleat as the warm blood of this altogether innocent lamb starts gurgling out of the severed artery in its neck?

Then, imagine how you would feel watching those soft little eyes slowly close as its life slowly ebbed away – and this because you failed to refrain from sinning?

Could you do it? Or would you prefer not to sin?

While the above scenario is emotionally challenging indeed, we must understand that there were many other factors that made the offering of the animal sacrifice just so much more emotionally challenging:

- It goes without saying that it would be extremely difficult and highly emotional to cut the throat of any lamb, . . .
- But how much more difficult and how much more emotional would it be if that little lamb had grown up in your own back yard?
- How much more difficult and how much more emotional would it be if you and your family all loved that little lamb and knew it by name?
- How much more difficult and how much more emotional would it be if that dear little lamb had spent every evening of its short little life with you and your family in your sitting room?
- How much more difficult and how much more emotional would it be if that dear little lamb had just sucked your fingers (as lambs are inclined to do)?

- How much more difficult and how much more emotional would it be if you understood, and this by way of personal observation, that this little lamb had its own ***feelings, emotions and family ties?***
- Then, how much more difficult and how much more emotional would it be if you were acutely aware of the fact that this little lamb really loved you?

In the light of the previous chapter, these thoughts bring into focus the fact that animal sacrifices were far more fitting representations of Jesus than many might expect. Yes, they lived, they had blood, and they could die, but that which must have really troubled the repentant sinner is the fact that they also have endearing little characteristics, and feelings such as sympathy and love and tenderness, all of which must have spoken forcefully to the sinner about the character of his Saviour.

So, could I kill the sacrifice? Personally, I would rather not sin than to have to endure this horror, but then, I know that I am weak, and I am very much humbled as I consider the sad fact that every time I sin, I wound a very precious and adorable Lamb who has already died for me, a Lamb who loves me with infinite and changeless love.

We need to remember that we should guard carefully our ***thoughts***, our ***feelings***, our ***words***, our ***actions***, lest we wound and bruise the Saviour [the Lamb of God]. (3SM344.2)

But more about these challenging thoughts a little later. While the realities of the animal sacrifice are certainly most challenging, the foregoing has brought to light a highly significant principle:

***The better we know an animal,  
the harder it will be to hurt it.***



Now, if this principle applies to animal sacrifices, and if every animal sacrifice served as a representation of Jesus, we obviously have every right to apply this exact principle to our relationship with Him?

***The better we know Jesus,  
the harder it will be to HURT HIM.***

Thus, our dear little animal friends have brought to light a principle that has eternal significance. From this principle we may formulate a lesson that can only fill us with great hope and comfort and courage:

***To overcome sin,  
do everything you can to improve  
your knowledge of Jesus.***

Can it be so simple?

It surely can!

This exact lesson came into focus in chapter one, and it most certainly warrants a little more attention:

***When we know God*** as it is our privilege to know Him, OUR LIFE WILL BE A LIFE OF CONTINUAL OBEDIENCE. ***Through an appreciation of the character of Jesus, through communion with God,*** SIN WILL BECOME HATEFUL TO US. (DA668.3)

Thus, true faith is not simply a matter of acknowledging the existence of God, it is a matter of ***knowing God***, and basking in the many benefits that accrue to all who “***pant after God***” as the deer pants for the water brooks:

His divine power has given us EVERYTHING WE NEED FOR LIFE AND GODLINESS ***through our knowledge of Him.*** (2 Peter 1:3)

***A knowledge of God*** is the foundation of all true education and of all true service. It is the **ONLY** real safeguard against temptation. This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, **all depend upon a right knowledge of God.** This knowledge is the essential preparation both for this life and for the life to come. (MH409.3)

This is a decisive truth – and it has the potential to shape every aspect of our lives – so let’s repeat it:

***The better we know Jesus,  
the harder it will be to hurt Him***

With this hugely significant truth in mind, let us immediately soothe our hearts and our minds with the following glorious facts:

- The more we know of Jesus’ meekness, His softness, His lowliness, and His innocence, the harder it will be to hurt Him.
- The more we know of His thoughtfulness, His wisdom, His majestic patience, His courtesy, His courage, His tact, His diligence, and His loving disposition, the harder it will be to hurt Him.
- The more we know of His sympathy, His gentleness, His compassion, and His unchangeable tenderness, the harder it will be to hurt Him.
- The more we know of His humility, and the way He quietly shunned all outward display, the harder it will be to hurt Him.

- The more we ponder on how “He took up our infirmities and carried our sorrows,” the harder it will be to hurt Him.
- The more we ponder on the fact that “His visage was so marred more than any man, and His form more than the sons of men,” – and this for us - the harder it will be to hurt Him.
- The more we absorb of the fact that His love for the worst sinner on this planet is stronger than death, the harder it will be to hurt Him.
- The more we know of His self-denial, His benevolence, His stainless purity, and His majestic dignity, the harder it will be to hurt Him.
- The more we contemplate His character in the light of all that He chose to sacrifice for us, the harder it will be to hurt Him.
- The more we consider how He lived to bless others, to protect others, and to comfort others, the harder it will be to hurt Him.
- The more we bask in the knowledge that His sweetest thoughts are of us - regardless of our behaviour - the harder it will be to hurt Him.
- The more we know of His kind, gentle and unassuming manner, the harder it will be to hurt Him.
- The more we know of His forgiving mercy, His pardoning love, and His boundless pity, the harder it will be to hurt Him.
- The more we consider His unchanging love for us, and this despite all that He has suffered because of us, the harder it will be to hurt Him.

- The more we ponder on how He feels the shame of our iniquity, and how He bears the burden of our guilt and woe, the harder it will be to hurt Him.
- The more we consider how He is always looking for the better traits in our characters, and how He always recognises our capabilities for doing good, the harder it will be to hurt Him.
- The more we contemplate His tender and compassionate nature, and His noble yet humble bearing, the harder it will be to hurt Him.
- The more we consider the wondrous and perfect life that He lived on our behalf, and this while we were “yet His enemies,” the harder it will be to hurt Him.
- The more we know of His social graces, His abstemious life, and His simple habits, the harder it will be to hurt Him.
- The more we know of His tender sympathy for the suffering and His unwavering concern for every troubled heart, the harder it will be to hurt Him.
- The more we contemplate the fact that He, God the Almighty, yearns for human tenderness, courtesy and affection, the harder it will be to hurt Him.
- The more we consider how His soft, pitying heart is awakened to sympathy by suffering, the harder it will be to hurt Him.
- The more we consider the fact that He sheds bitter tears with us and for us, the harder it will be to hurt Him.
- The more we contemplate the reassuring fact that He shares our joys and our sorrows, the harder it will be to hurt Him.

- The more we contemplate how He freely pardons all who come to Him for forgiveness and restoration, the harder it will be to hurt Him.
- The more we ponder on how He, the King of Glory, condescended to become a servant, and this with every intention of serving sinners, the harder it will be to hurt Him.
- The more we wrestle with the fact that He volunteered to taste the sufferings of death for every man, the harder it will be to hurt Him.
- The more we know of His unfathomable grace and His redeeming and self-renouncing love, the harder it will be to hurt Him.
- The more we understand how earnestly and tenderly his heart yearns over us in ALL our trials and temptations, the harder it will be to hurt Him.
- The more we come to appreciate how He longs to give us more than we can ever ask or think, the harder it will be to hurt Him.
- The more we realize how His compassionate heart sympathizes with the poorest and lowliest of His earthly children, the harder it will be to hurt Him.
- The more we become aware of His intense desire to relieve our woes and to heal our wounds, the harder it will be to hurt Him.

***As we meditate upon the perfections of the Saviour, WE SHALL desire to be wholly transformed and renewed in the image of His purity. THERE WILL be a hungering and thirsting of soul to become like Him whom we adore. (ST, April 18, 1906 par. 5)***

*Dear Jesus, please help me to understand that my highest priority in life is to spend time alone with you - that I might know you better, love you more, and stop hurting you.*

He is the precious Lamb of God. Every animal sacrifice gave its life to help us to find a nesting place in His warm embrace. They gave up their lives to bring glory and to direct attention to Him. They died that we might know Him – and live. They died to show us the sacred pathway to a sinless life . . .

This glorious and vitaly important pathway is laid out in summary format below.

***Jesus knows our needs, and He loves to listen to our prayers. Let us shut out the world and everything that would attract the thoughts from God; and let us feel that we are alone with Him, that His eye looks into the inmost recesses of our heart, that He reads even the secret desires of the soul, and that we may talk with Him openly and freely, friend to Friend.*** (AH299.4 Adapted)

Have a place for secret prayer. Jesus had selected places for communion with God, and so should we. We need often to retire to some spot, however humble, where we can be ***alone with God.*** (AG290.3)

As we make Jesus our ***daily companion,*** we shall feel that the powers of an unseen world are all around us; and by looking unto Him we shall become assimilated to His image. By beholding we become changed. (AG290.5)

We must look to Jesus, study His words, pray for His spirit. We should be more frequently ***alone with God*** in meditation and prayer. Let us pray more and talk less. We cannot trust to our own wisdom, our own experience, our own knowledge of the truth; we must be daily learners, looking to our heavenly Teacher for instruction, and then, without regard to ease, pleasure, or convenience, we must go forward, knowing that He is faithful. (OHC362.4)

The strength acquired in prayer to God, united with persevering effort in training the mind in thoughtfulness and care-taking, prepares one for daily duties and keeps the spirit in peace under ***ALL*** circumstances. (AG290.6)

As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace. As you contemplate these riches, you will come into possession of them, and will reveal the merits of the Saviour's sacrifice, the protection of His righteousness, the fulness of His wisdom, and His power to present you before the Father “without spot, and blameless.” 2 Peter 3:14 (AG187.6)

***Entering into communion with the Saviour, we enter the region of peace.*** (MH250.1)

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As the deer pants for the water brooks, so my soul pants for You, O God. (Psalm 42:1)



Chapter 11

Altar of Sacrifice – Part 3 The Deeper Significance

As we go in search of the deeper significance of the altar of sacrifice, we need look no further than the cross, for the altar of sacrifice is but a representation of the atonement that Jesus made on the cross. (PP500.2)

So, what is the deeper significance of the cross? Is it merely another instrument of execution? Is it merely a structure on which Jesus died? Is it merely the place where divine Justice was satisfied? Of course, the cross is all these things, but there is so much more . . .

In its broadest perspective, the cross is the center of eternity, of infinity, and of all life.

In the cross ALL influence centers, and from it ALL influence goes forth. It is the great center of attraction; for on it Jesus gave up His life for the human race. (LHU230.2)

After all, . . .

- What other structure has accommodated the ultimate act of love and the ultimate act of evil - simultaneously?
- What other object stands as the meeting point between life and death. (8T28.4)

- What other moment in eternity serves as the dividing line between a universe in serious jeopardy and a universe in absolute security?
- What other structure served the highest interests of divine mercy and divine justice - concurrently?
- What other “venue” has hosted the “true coronation” of the King of the Universe? (AG46.5)
- What other precinct was washed in Divine blood?
- What other event is “the stupendous expedient by which is harmonized the love and justice of God.” (18MR80.2)
- What other incident serves as the focal point of so much that is eternally significant?

In the light of these astounding facts, . . .

- Is it any wonder that the apostle Paul found it impossible to boast about anything but the cross? (Galatians 6:14)
- Is it any wonder that Paul determined to know nothing “save Jesus Christ and Him crucified?” (1 Cor. 2:2)

Yet, as significant as these thoughts may be, we still have not answered the question:

What is the deeper significance of the cross?

Is it the fact that . . .

The cross is the incontrovertible argument that God is truth and light and love. (ST, March 7, 1895 par. 3)

Or is it the fact that . . .

The cross is the symbol of the guilt which made the sacrifice of Jesus necessary in order to save the world from complete ruin. (TM402.1)

Or is it the fact that . . .

The cross of Calvary is an eternal pledge to every one of us that God wants us to be happy, not only in the future life but in this life. (HP45.5)

Or is it the fact that . . .

The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. (Ed263.1)

Or is it the fact that . . .

Calvary is the estimate that Heaven has placed upon the human soul. (BEcho, Jan 8, 1894. 1)

Or is it the fact that . . .

The cross of Calvary is the unanswerable argument as to the perpetuity of the law of Jehovah. (RH, March 21, 1893 par. 1)

Yes, these are all highly significant truths, but the fact of the matter is that the deeper significance of the cross does not lie in the cross itself, but in the heart of the One who once hung upon that cross – and this deeper significance only comes to light when we ask the all-important question:

What manner of love is this
that drove Jesus to the cross?

In the simplest of terms, . . .

God's love for you and I is the most deeply significant factor relative to the cross,

Proof of this claim lies in the fact that if it were not for God's love for us, there would have been no cross.

God designs to teach us that **FROM HIS LOVE** comes the Gift which reconciles us to Himself. **HIS LOVE** has encircled man and reached the highest heaven. (DA112.5; 113.1)

Look to the cross of Calvary if you want a tangible proof of His love. (SD246.3)

Never can His gift be surpassed; never can He display a richer depth of LOVE. Calvary represents His crowning work. (YI, October 17, 1895 par. 2)

Yes, my dear reader, behind every step that Jesus took on this earth, behind every drop of blood that He shed, behind every wound that was inflicted upon Him, behind every tear that fell from His eyes, there was an aching and an infinite **Love**, a changeless, relentless, unfathomable and very stubborn **Love**, a wondrous, infinitely beautiful, and all-encompassing **Love**, for you, for me, and even for the lowliest of sinners (who might well be me).

The fear of infinite pain could not suppress that love. The fear of infinite shame could not suppress that love.

The gift of Jesus reveals the Father's heart. It declares that while God's hatred of sin is as strong as death, ***His love for the sinner is stronger than death***. (DA57.1)

[This is why,] no circumstance of birth or nationality, no condition of life, can turn away His love from the children of men. (DA194.1)

The mother's love may change; but **[God's] love**, which is infinitely more tender and self-denying than a mother's love, **is changeless**. (RH, June 20, 1907 par. 7; May 3, 1881 par. 14)

Who will separate us from the love of [God]? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (Romans 8:35)

Circumstances may separate friends; the broad waters of the ocean may roll between them; but **no circumstance, no distance**, can separate us from the love of God. Human love may change, but **God's love knows no change**. (ST, July 13, 1904 par. 7)

This is the wondrous Love that has saved us. This is the Love that still weeps for us today. This is the Love that is always reaching out to you and I. This is the loving God who still holds out His nail-scarred hands to a fallen world. This is the humble, self-sacrificing King of the Universe, and the altar of sacrifice, as with the cross, is His gracious invitation to you and I:

Come, take my hand and learn of Me,
Come and find shelter in my love,
And I will flood your heart with peace and joy.

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*For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. (1 Corinthians 1:18)*

*[This being the case], may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. (Galatians 6:14)*

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Chapter 12

Altar of Sacrifice – Part 4

Animal Preachers

While still on the subject of the altar of sacrifice, let us once again remind ourselves that the sanctuary, through various types, symbols and representations, tells us the wondrous love story of redemption.

The following is a brilliant snapshot of this glorious love story [which I have adapted for ease of understanding]. Please consider each point of this most comforting information prayerfully, and please take careful note as to where the altar of sacrifice fits into this love story:

- ***Under the mighty impulse of HIS LOVE,***
- He took our place in the universe, and
- He [Jesus] invited the Ruler of all things to treat Him as the representative of the human family.
- He identified Himself with our interests,
- He bared His breast for the stroke of death,
- He took [upon Himself] man's guilt and its penalty, and
- He offered in man's behalf A COMPLETE SACRIFICE to God.

- ***By virtue of this atonement [at-one-ment], . . .***
- He has power to offer to man perfect righteousness and full salvation [as a free gift in exchange for simple faith].
- Whosoever shall believe on Him as a personal Saviour shall not perish but have everlasting life. (RH, April 18, 1893 par. 7 Adapted)

This is obviously the love story of all love stories, and how else can we respond to the revelation of such love other than to cry out with the hymn writer:

Alas and did my Saviour bleed?
 And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

Was it for crimes that I have done,
 He groaned upon the tree?
 Amazing pity! Grace unknown!
 And love beyond degree!

Thus, might I hide my blushing face,
 While His dear cross appears,
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

(Isaac Watts)

With this introduction in mind, and with a thrilling summary of the gospel to guide us, let us now return our attention to the sacrificial system:

Thus far, we have learnt a few valuable lessons from our animal friends, and we are about to learn a few more. In that each of these lessons has eternal significance, this is a good time to pray:

Loving Master, we can only consider your salvation plan with mixed feelings – for it cost you so very much to give us so very much. On the one hand, we see you suffering infinite pain. On the other hand, we see your infinite Love persuading you to endure such agony – for us. Thank you, dear Lord, for your persistent and infinitely remarkable lovingkindness.

Please comfort us as we try and come to terms with the fact that our sin not only led to your death, but also to the death of countless numbers of perfectly innocent animals.

The sacrificial system teaches us
that we are very precious to God.

Where the evil one has worked tirelessly to convince us that heaven is little more than a celestial military camp, one that is governed by a cruel and unreasonable despot, God has shown us that this could not be further from the truth. In the gift of Jesus, we have indisputable evidence that infinite love is the ruling principle in God's heart – as it is in heaven:

Greater love has no one than this,
that one lay down his life for his friends.
(John 15:13)

To help us to embrace this wondrous truth, God saw fit to use innocent, precious, undeserving, loving animals to teach us about an innocent, precious, undeserving and loving Saviour. Their shed blood speaks to us about His shed blood, and every drop of sacrificial blood presents us with a very powerful message of hope and acceptance:

Every animal sacrifice, pointing as it did to a self-sacrificing Saviour, ***left the sinner fully convinced that his soul is precious in the sight of God.*** (AA512.2)

The sacrificial system teaches us about the righteousness of Jesus.

One of God's biggest challenges is to get proud hearts to accept of the fact that the righteousness that saves us does not include even one tiny thread of human righteousness.

In itself, Jesus' righteousness is perfect, and it is altogether sufficient to save the world. Yet the proud heart will always be inclined to feel that Jesus' righteousness is not enough, and that we must add some measure of human righteousness to His altogether perfect righteousness.

This, however, is a serious delusion for God's word assures us that ALL human righteousness is worth less than nothing:

All our righteous acts are like filthy rags.
(Isaiah 64:6 NIV)

Though this is a humbling fact, once we accept it, we clear away the rubbish from the doorway of the heart, and we allow heavenly peace to enter in. This is the peace that only comes to us when we understand and accept that:

The righteousness of Jesus is imputed to us [put to our account], NOT BECAUSE OF ANY MERIT ON OUR PART, but as ***a free gift*** from God. (GW92-103.2)

To keep this all-important truth ever before the minds of believers, salt was used to press home the point:

In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that ONLY the righteousness of Jesus could make the service acceptable to God. (DA439.2)

Because “salt possesses preservative qualities which prevent corruption,” it symbolizes righteousness. Its presence in the sacrifice sent a clear message to the effect that . . .

- Sinners can be justified [accounted righteous] by God only when . . .
- He pardons their sins,
- Remits the punishment they deserve, and
- Treats them AS THOUGH they were really just and had not sinned,
- Receiving them into divine favour, and
- Treating them AS IF they were righteous.
- ***They are justified [accounted righteous] ALONE through the imputed [put to our account] righteousness of Jesus.***
- ***The Father accepts the Son, and through the atoning sacrifice of His Son, accepts the sinner.*** (3SM194.2 Adapted)

This is one of those critical truths that needs to be repeatedly dwelt upon – lest by trying to save ourselves we find that we are unable to accept the peace and the encouragement that come from knowing that . . .

All who will give up their hope of paying for their salvation, or earning it, and will come to Jesus just as they are, unworthy, sinful, and fall upon **His merits**, holding in their plea the pledged word of God to pardon the transgressor of His law, confessing their sins and seeking pardon, **will find full and free salvation.** (7ABC468.3)

The sacrificial system teaches us that Jesus is a COMPLETE Sacrifice.

Just as there is no other righteousness that has any saving merit, so there is no other sacrifice that has any saving merit. Because Jesus is a **complete Sacrifice**, we cannot add to His sacrifice and we cannot take from it. Like His righteousness, His sacrifice is **full and complete**. It is more than enough to save a lost world.

This highly significant truth was also impressed on the minds of believers by our animal preachers:

Every sacrifice was to be **prepared whole**. Not a bone of it could be broken: In this fact was represented the completeness of Jesus' sacrifice. John 19:36 (PP277.3 paraphrased)

The sacrificial system teaches us of the perfect life of Jesus.

There is only one sacrifice that counts because there is only one righteousness that counts, and there is only one righteousness that counts because there is only one life that counts, this being the life of Jesus – and every unblemished animal sacrifice was a living representation, or type, of that one PERFECT LIFE:

God expressly directed that every offering presented for the service of the sanctuary should be “without blemish.” Only an offering “without blemish” could be a symbol of HIS PERFECT PURITY. (FLB196.4)

Yes, and how thankful we should be knowing what that one Perfect Life has done for us:

In His humanity, Jesus lived A PERFECT LIFE, thus elevating humanity in the scale of moral worth with God. With His human arm Jesus lays hold of man, while with His divine arm He grasps the throne of the Infinite. Thus He imbues man with His own spiritual nature, and **lifts him to His side**, to be cherished and loved as the Father loves His Son. (ST, August 26, 1897, p.6)

The sacrificial system teaches us about the shed blood of Jesus.

It does not take any great stretch of the imagination to arrive at the conclusion that every animal sacrifice served the cause of God as a highly efficient and extremely effective preacher.

Its pulpit was the altar of sacrifice, and its primary and all-important message is summed up in but a few words:

The great lesson embodied in the sacrifice of every bleeding victim, impressed in every ceremony, inculcated by God Himself was that ***through [repentance and faith in] THE BLOOD OF JESUS ALONE is forgiveness of sins.*** (See 7ABC474.6)

In the symbols and typical sacrifices to represent the great Offering that was to be made, Jesus would teach to Adam and Eve and all the human family the lesson that ***without the shedding of blood there is no pardon for transgression and sin.*** (1888-782.3)

This sobering truth challenges us to carefully consider the fact that our every wrong thought, word, feeling and action is a sin and, as such, it is so heinous and so serious that it demands the shedding of blood.

No blood – no pardon.

This, however, is where the good news speaks so very powerfully to our hearts:

***Jesus supplied the BLOOD,
that you and I might enjoy the PARDON.***

The blood of Jesus in ever-abiding efficacy is our only hope; for through ***His merits*** alone we have pardon and peace. (6BC1116.4)

If you have peace in Jesus, ***His precious blood is speaking*** pardon and hope to your soul. (OHC329.4)

We are saved because God loves the purchase of the blood of Jesus; and not only will He pardon the repentant sinner, not only will He permit him to enter heaven, but ***He, the Father of mercies, will wait at the very gates of heaven to welcome us,*** to give us an abundant entrance to the mansions of the blest. Oh, what love, what wondrous love the Father has shown in the gift of His beloved Son for this fallen race! (7BC950.8)

What else can we conclude but that the message of life, the message of the shed blood of Jesus, has travelled a very gory and tempestuous path. Through self-sacrifice and sacrifice, through much shedding of both human and animal blood, this message has survived everything that the evil one has thrown at it, and this is all thanks to God, to others, and to our animal friends.

With their contribution in mind, what are you and I willing to sacrifice that this glorious message may bless others and be passed on to future generations?

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*And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “**To Him who sits on the throne, and to the Lamb, be blessing and honour and glory and dominion forever and ever.**” (Revelation 5:13)*

## Chapter 13

### Altar of Sacrifice – Part 5 Lambs to the Slaughter

Having devoted four chapters to animal sacrifices, our focus now shifts to *the Sacrifice* of all sacrifices. To launch into this exercise, I would like to share another true animal story with you:

In an earlier chapter, I related my heart-breaking experience on a sheep farm. Following that experience, I was deeply troubled by the animal love that I there witnessed, and this experience, together with others, persuaded me to become a vegetarian.

This strong conviction came to me in 1975, and this at a time when I had yet to meet my Maker.

Feeling that I needed to reinforce this life-changing decision, I decided to visit a local abattoir. What I witnessed at that abattoir is too sad and too horrid to repeat . . . but I will share with you one heart-breaking scene that I will never forget.

From my vantage point in the area where the animals are offloaded, I was able to observe the entire preparatory process from the time when the sheep arrived at the abattoir to the time when they were slaughtered in an open, yet canopied bay.



On this occasion, as the sheep were being driven to their sad ending, I could not help but to notice two tiny little lambs trailing behind the group. They could not have been more than a few weeks old.

In stunned disbelief I fastened my eyes, and my heart, on these dear little lambs. They obviously had no idea as to what lay ahead. With a characteristic little spring in their step they even seemed to engage in a little playfulness.

In desperation I searched my mind for a way to rescue those little lambs – but to no avail.

After what seemed like an age, and in a seriously traumatized state, I decided that I could not bear to witness the final moments of those loveable little lambs and, with a deeply troubled heart, I drove home . . .

○○○ We can only feel great sympathy for those little lambs, but how much greater sympathy should we feel for Jesus. Unlike those unsuspecting lambs, He knew precisely what was in store for Him.

The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, “Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.” Psalm 40:7, 8 (DA410.1)

Imagine how it must feel knowing that every second of your life takes you one second closer to the horror-story of all horror stories?

Yet, throughout His life on earth, He never once complained about the unfairness of it all. As the negro-spiritual reminds us, “He never said a mumbling word.”

He was oppressed and He was afflicted, yet **He did not open His mouth**; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so **He did not open His mouth**. (Isaiah 53:7)

And the reason He did not open His mouth in complaint was because His love for you and I had driven Him to the cross. At that most challenging time in His life, Jesus was precisely where He had volunteered to be long ages prior to Calvary.

- Thanks to His Infinite Love for you and I, He chose to die on a cross rather than abandon us.
- Thanks to His Infinite Love for you and I, He determined that we are well worth dying for – even at the cost of infinite pain.

Thoughts such as these can only make us wonder at the tremendous value that God places on sinners.

Jesus has died for us, and we are not to think that we are of no value before the Lord; for the cross of Calvary reveals the fact that WE ARE VALUED BY THE INFINITE SUFFERINGS OF THE SON OF GOD. (RH, July 5, 1892 par. 2)

○○○ The verse above from the book of Isaiah refers to a sheep that is silent before its shearers. Have you ever seen a fully-grown sheep lying absolutely limp in the hands of its shearer? Have you ever wondered why such a relatively powerful animal offers no resistance whatsoever throughout the shearing process?

The obvious and only answer is that God made sheep that way, and there are at least two very good reasons why He made them that way:

- 1) Because if God did not make them that way, the shearing process would be an almost impossible and an extremely dangerous task, and the price of wool, (that keeps God's children warm), would always have been exorbitant.
- 2) Because God so intended that every time our attention falls on wool, or on sheep, we should be reminded of the time when a lowly Lamb offered no resistance whatsoever as cruel men subjected Him to the most demeaning and frightening death imaginable.
  - Bearing in mind that God sees the end from the beginning, we can only imagine how the Father must have felt as He made the ominous decision to allow His precious Son to undergo such a horrifying ordeal.

Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His beloved Son to die for him. (EW151.3)

When the Father made that fateful decision:

- Did He see His dearly beloved Son lying as a helpless babe in Bethlehem's manger?
- Did He see other men's spit dripping from the face of Jesus?
- Did He see His bleeding Son crumpling under the weight of the cross?
- Did He see the look on Jesus' face as those blunt and rusty nails were plunged through His hands?
- Did He see the look on Mary's face as she gazed upon her Son - hanging naked before the crowd?

- Did He see the mangled and bloodied body of Jesus as it lay lifeless in the tomb?
- Did He see our feeble response to all that He has done for us?

Obviously, He saw it all . . . but He also saw you and I. With a broken heart, He saw us - lost, without hope, and doomed to die - and, in spite of our dreadfully hopeless condition, His love for us persuaded Him that He would sooner traumatise the entire universe than abandon us.

*Loving Father, how do we thank You for giving us a second chance when we know that that second chance cost You immeasurable pain?*

Now we can appreciate why the evil one is so intent on misrepresenting the character of God. Now we can understand why the evil one works so hard to credit God with his own evil characteristics. God is love, and His love is the healing balm for a fallen world, and the evil one just does not want us, as children of the King of Love, to be healed by that Love, and this, that the Father may heal our ailing planet through us.

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*Then I saw **a Lamb**, looking as if it had been slain, standing in the center of the throne - and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, "**Worthy is the Lamb** that was slain to receive power and riches and wisdom and might and honor and glory and blessing." (Revelation 5:6 NIV; 5:11-12)*



Chapter 14

Altar of Sacrifice – Part 6 Delighted to Die

One of the more significant reasons why God gave us the system of sacrifices was to encourage us to turn away from sin. To illustrate this critical point, please imagine how you would react if you dreamt the following dream:

In your dream you are standing near the altar of sacrifice. Jesus is lying face-up on the altar. In utter dismay you notice that someone is about to cut His throat.

With a feeling of blood-curdling panic you rush forward, place your hand on the shoulder of the person wielding the knife, and you cry out, “**Please . . . don’t do it!**”

Slowly the person in your dream turns to look at you and, to your absolute horror and dismay, you discover that the knife-wielding character in your dream is none other than you.

Slowly and deliberately the “you” in your dream lifts the knife, cuts the throat of Jesus, and, in soul-chilling bluntness, he speaks the following words . . .

***“This is the true price of sin.
This is the true price of every
wrong word, feeling, thought and action.”***

Yes, it's only a dream, and it's only an imaginary scenario, but, once again, the message is clear:

Whenever we sin, Jesus is wounded afresh.
(SJ142.4)

If you are anything like I am, you may well have realised that you have within you a little voice that is very good at trying to persuade you to do wrong. Whenever that tempting little voice speaks to you, always remember that there is one overriding reason why we should seek grace to resist temptation, and this is the fact that . . .

***Our wrongdoing always
hurts and wounds our precious Jesus.***

In itself, this thought is very hard to bear, but it becomes even harder to bear when we understand that, though we sin repeatedly, He never, ever, ever turns His back on us.

On the contrary, each time we fail Him, He turns His face to the Father and, with tear-filled eyes, He repeats the gracious plea that He made as He hung upon the cross:
(SJ142.4)

Father, forgive them; for they do not know what they are doing. (Luke 23:34)

Having purchased us with His own blood, Jesus has every right to pray this prayer with absolute confidence for, in truth, He has a valid claim on our souls:

Jesus presents us to the Father ROBED IN HIS RIGHTEOUSNESS. He pleads before the Father in our behalf. He says, "***I have taken the sinner's place.*** Look not upon this wayward child but look on me. Look not upon his filthy garments but look on my righteousness."
(BEcho, June 1, 1892 par. 4)

And the Father demonstrates His infinite love for Jesus by receiving and welcoming us as His friends. **He is satisfied with the atonement made**. He is glorified by the incarnation, the life, death, and mediation, of His Son. (CT14.1)

In the light of such overwhelming love, how then should we react when temptation comes our way?

CRY to the dear Saviour for help to sacrifice every idol and to put away every darling sin. Let the eye of faith **SEE JESUS** standing before the Father's throne, presenting His wounded hands as He pleads for you. **BELIEVE** that strength comes to you through your precious Saviour. (AG84.5)

Delighted to Die

With the foregoing in mind, let us now focus our thoughts on one of the most startling declarations in Scripture:

It was the Lord's **WILL** to crush Him and cause Him to suffer. (Isaiah 53:10 NIV)

For the sake of better understanding, let us take the liberty of paraphrasing and expanding on this verse:

It was our infinitely loving heavenly Father's **STEADFAST PURPOSE** to "crush" Jesus and cause Him to suffer infinite pain, shame and anguish.

Jesus obviously knew that this was the Father's will, for He and the Father formulated the plan of salvation together, but how did He feel about this arrangement? Was He fully committed to being crushed? Did He have any reservations? . . . Let's find out.

Though the following words are recorded in Scripture as having been spoken by David, David was but echoing the words that Jesus Himself had spoken long “before the foundation of the world:” (See COL60.2; 12MR99.3)

I delight to do Your **WILL**, O my God. (Psalm 40:8)

Can you believe it!

Does this mean that Jesus was ***delighted*** to do all of God’s will – including being crushed?

Does this mean that Jesus was ***delighted*** to endure all that He suffered throughout His life on earth?

Does this mean that Jesus was ***delighted*** as He wearily dragged Himself to the cross?

Does this mean that Jesus was ***delighted*** to be treated as no other man or woman has ever or will ever be treated?

Absolutely! . . .

Jesus’ love for you and I persuaded him to trade heaven for a cruel cross, and we can be greatly encouraged knowing that He was ever eager to play His part.

In His heart was the peace of perfect oneness with the Father's will, and **WITH EAGER STEPS He pressed on toward the place of sacrifice.** (DA547.1)

As His final moments drew near, His eagerness was obviously mixed with feelings of great anxiety and fear. There were obviously good reasons why He, in His humanity, asked that the cup of suffering be taken from Him, but He was always delighted to do the Father’s will.

- He was most certainly delighted in that He was about to give a watching universe a visible means of evaluating the hitherto immeasurable love of God.
- He was most certainly delighted in that He was about to rescue our fallen world, and a seriously threatened universe, from indescribable calamity.
- He was most certainly delighted in that He was about to pay the penalty for all sin, for all people, for all time;
- He was most certainly delighted in that He was about to give you and I unquestionable evidence as to how much He loves us;
- He was most certainly delighted in that He was about to secure for sinners, for all sinners, the right to live with Him - forever;

He served His Father with love, in willingness and freedom. Jesus counted **no sacrifice too great, no toil too hard**, in order to accomplish the work which He came to do. (COL282.3)

Love for God, zeal for His glory, [*first four commandments*] and ***love for fallen humanity***, [*last six commandments*] brought Jesus to earth to suffer and to die. ***This was the controlling power of His life***. (DA329.3)

- So, yes, it was the Father's will to crush Jesus and to cause Him to suffer infinite pain – His love for you and I persuaded Him that the Price was not too high.
- So, yes, Jesus was delighted to be crushed in accordance with the Father's will – His love for the Father, and for you and I, persuaded him that this was a delightful exercise – though it cost Him infinite pain.

- So, yes, Jesus was delighted to suffer our penalty – His love for you and I persuaded Him that he would far sooner suffer our pain than watch us suffer and die.
- So, yes, Jesus did walk to the cross ***with eager steps*** – His unfathomable love for you and I made Him ***desperately eager*** to set us free.
- So, yes, Jesus was delighted to die – for such is His love for the Father that He will stop at nothing to please Him – even if it involves a cross.

Surely such unfathomable love must awaken a loving response in us. Surely His desire to please us, and to be with us, must awaken in us a desire to please Him and to be with Him?

His love is without a parallel. We cannot estimate the value of his life of toil and sacrifice, the precious ransom paid for our redemption. ***Surely it is not too much to ask the heart's best and holiest affections in return for such wondrous love.*** (ST, March 10, 1887 p.4)

Right now, dear reader, our hearts may thrill at the thought that He is ***eagerly waiting*** to come back to earth to take us home. Can you just imagine His ***delight***, and your delight, as He reaches out those nail-scarred hands to welcome you into His warm embrace?

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*Lo, I come: in the volume of the Book it is written of Me, I **delight** to do Thy will, O My God: yea, Thy law [of love] is within My heart.*  
(Psalm 40:7-8)

# Chapter 15

## Altar of Sacrifice – Part 7 Suffering Love

In this chapter we continue our focus on the altar of sacrifice – only now with a more direct focus on the sufferings that sin brought upon God.

In that the finite cannot fully comprehend the infinite, we, as fallen beings, have little hope of ever doing justice to subjects such as God’s infinite love and His infinite suffering. Try as we might, we can only expect to touch on the outer fringes of such grand and lofty themes.

To prove the point, let us consider the following:

### What is Infinite Suffering?

To answer this question with any kind of authority, we would have to experience the immense agony that attends ***infinite suffering***, but this is an impossibility. All that we can do, perhaps, is to advance the simplistic idea that ***infinite suffering*** is equivalent to the worst pain ever endured by any man, multiplied by some huge number.

[Nevertheless], our salvation was wrought out by INFINITE SUFFERING to the Son of God. His divine bosom received the ANGUISH, the AGONY, the PAIN that the sinfulness of Adam brought upon the race. (HP44.4)

While we will never understand infinite suffering, God always understood it, and, with His ability to see into the future, He most certainly understood that this was the level of suffering that He would have to endure if He chose to take upon Himself the full penalty for all sin, for all people, for all time.

Of this we may be sure, however, infinite suffering did not come upon our longsuffering Master as any kind of surprise . . . He foresaw it, He understood it, and He made a conscious decision to endure it – for you, for me, and for all of fallen humanity.

Now, with these thoughts in mind, let us once again pose the critical question:

***What persuaded God  
to endure infinite suffering for us?***

ANSWER:

***His infinite love for us.***

Man cannot comprehend the sacrifice made by the infinite God in giving up His Son to reproach, agony, and death. ***This is the evidence of the Father's boundless LOVE to man.*** (3SP100.1)

The foregoing suggests that there is a very close and a very significant association between God's love and God's suffering, and this association, rightly understood, can do wonders to our relationship with God.

As we continue to look upon His sufferings, we become more capable of enduring the sight of what Jesus suffered, ***and we realize more and more clearly His love for us.*** (ST, February 22, 1899 par. 2)

In short, the more we learn of His suffering, the more we will sense how much He loves us.

Remembering this, let us continue our search for a deeper knowledge of God's suffering, keeping in mind that ***this exercise has the potential to leave us feeling more loved than ever before.***

## The Father Suffered with Jesus

At times, we may embrace the idea that Jesus is the only member of the Godhead who endured infinite suffering, but this is not the case. Scripture states clearly that . . .

**God was in Christ** reconciling the world to Himself. (2 Corinthians 5:19)

These words confirm the fact that . . .

**God suffered with His Son** in the agony of Gethsemane and the death of Calvary; the heart of Infinite Love paid the price of our redemption. (7ABC472.5)

## The Godhead Suffers with Us

While it is true that the Father suffered all that Jesus suffered, He also suffers all that humanity suffers:

Speaking of ancient Israel, Isaiah tells us that:

In ALL their affliction **He [God] was afflicted.** (Isaiah 63:9)

Then we have God's own mournful words as they are recorded in the book of Jeremiah:

Since My people are crushed, ***I am crushed; I mourn, and horror grips me.*** (Jeremiah 8:21)

Thus, we never suffer alone - our infinitely compassionate and ever-caring God always shares our sufferings:

***He Himself is affected as His weakest follower is affected.*** Not the slightest wound can be given by word, spirit, or action, that does not touch the heart of Him who gave His life for fallen humanity. (WM23.2)

When evil spirits rend a human frame, He feels the curse. When fever is burning up the life current, He feels the agony. (DA823.4)

*Dear loving Master, what manner of suffering love is this that persuades you to endure such unbelievable agony for ungrateful, unkind, unbelieving sinners? Please help us to see Your infinite love behind Your infinite suffering.*

## Jesus Trod the Winepress Alone

While the sufferings of humanity are immense indeed, we should be ever mindful of the fact that . . .

We shall never have to suffer one-hundredth part of what our Redeemer suffered. (ST, May 27, 1889 par. 3)

Yet that which made the sufferings of Jesus even more difficult to endure is the fact that, though the Father suffered all that Jesus suffered, in His final moments Jesus had to suffer without the comforting presence of the Father. In this sense, He suffered **alone**.

The Saviour trod the winepress alone, and of all the people there was none with Him. And yet He was not alone. He had said, "I and my Father are one." **God suffered with His Son.** (3SP100.1)

In His dying moments Jesus received no comfort whatsoever. This heart-breaking fact is confirmed by the forlorn cry of Jesus as it is recorded in Scripture:

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but **there was none**; and for comforters, but **I found none**. (Psalm 69:20 KJV; CTr278.5)

There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. (DA744.2)

Throughout those horror-filled hours of untold agony and utter humiliation, not even His heartbroken mother was allowed the opportunity to comfort her Son as He endured His most grueling ordeal:

The mother of Jesus had seen Him fainting under the burden of the cross and had longed to place a supporting hand beneath His wounded head, and to bathe that brow which had once been pillowed upon her bosom. But she was not permitted this mournful privilege. (DA744.1)

So why did Jesus have to suffer alone?

As our Substitute, Jesus had to suffer all that we **deserve** to suffer. In that we do not deserve any grace or favor during our suffering, He had to suffer the full penalty for every sin ever committed - without any grace or favor.

Even the Father, even He whom we recognize as the Great Comforter, was bound by universal Justice to hide His comforting presence from His suffering Son. Hence Jesus suffered the worst of His ordeal on earth - alone.



In the darkest hour, when the Saviour was enduring the greatest suffering that satan could bring to torture His humanity, the Father hid from His Son his face of pity, comfort, and love. **Alone**, Jesus suffered abuse and mockery. (YI, June 14, 1900 par. 3)

The sufferings of martyrs can bear no comparison with the agony of Jesus. The divine presence was with them in their sufferings; but the Father's face was hidden from His dear Son. (7ABC463.1)

This terrible sense of utter isolation and abandonment, along with the enormous weight of our sins, is what broke the heart of Jesus. (AG171.3; 3SP100.1)

It was the sense of sin, ***bringing the Father's wrath upon Him as man's substitute***, that made the cup He drank so bitter, and broke the heart of the Son of God. (DA753.2; see DA759.5)

The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured - the agony that racked His frame, ***the unutterable anguish that filled His soul at the hiding of His Father's face*** - speaks to each child of humanity, declaring, It is for thee that He consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. (CTr278.2)

**All this He suffered, that He might lift you up, cleanse, refine, and ennoble you, and place you as a joint heir with Himself upon His throne.** (FE251.2)

## A Suffering Universe

In light of the foregoing, one can only wonder as to whether Lucifer had any idea as to the extent of the suffering that his self-seeking would bring upon the universe, and upon himself?

- The Godhead has had to endure continuous and unimaginable suffering . . .
- According to Scripture, the whole of creation groans and suffers the pains of childbirth together. (Romans 8:22)
- We even have good reason to believe that God will suffer eternally, for His heart of infinite love is unlikely to ever stop grieving over His many lost children. While God will wipe away all tears and all heartbreaking memories . . .

***Who is going to wipe away His tears and His heartbreaking memories?***

But the suffering caused by the evil one goes even further than this: What of the suffering that the devil brought upon himself? Scripture assures us that . . .

The LORD is a God of retribution; He will repay ***in full***. (Jeremiah 51:56)

This verse suggests that the originator of sin will have to suffer the consequences of every sin ever committed – ***in full*** – and this without any comforter.

If Divine Justice ruled that our sin could not be pardoned unless a Substitute took our full penalty upon Himself – is it not fair and just and right that the originator of sin should also suffer the full penalty for all sin?

Will a thousand years of suffering be long enough for the evil one to suffer all that he deserves to suffer?

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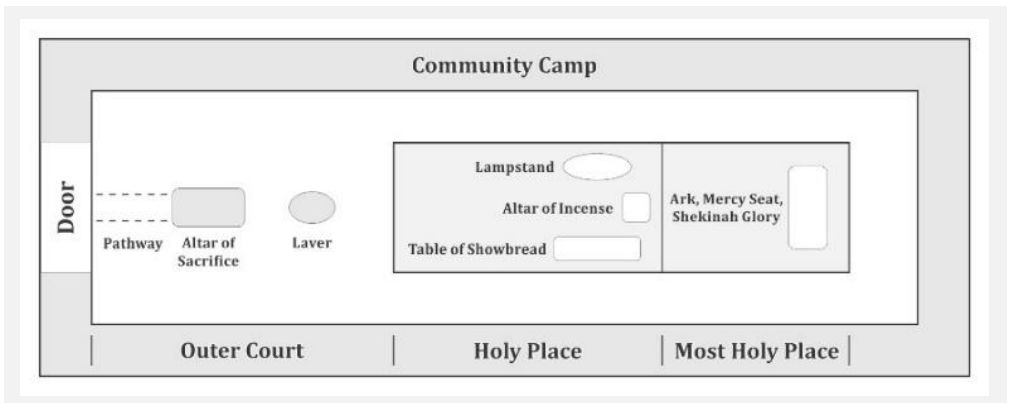
*It is written of Jesus that He will **suffer** many things and be treated with contempt. (Mark 9:12)*

*For it was fitting for Him [the Father], for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the Author of their salvation through **sufferings**. (Hebrews 2:10)*

Chapter 16

The Exaltation

We have now completed our sanctuary journey we have stepped into the doorway (accepted Him as our Saviour by faith), we have walked down the pathway from the door to the altar of sacrifice (thus accepting the life He lived on our behalf), and we have spent much time contemplating the deeper significance of the altar of sacrifice (recognized the Divine Love behind the Sacrifice).



As we look back on the path that we have travelled thus far, and we call to mind how God has blessed us, we can only conclude that . . .

A marvelous work has been wrought in our behalf. (21MR84.3)

A marvelous work indeed! Marvelous beyond words!

[The Omnipotent King of the universe, the Omniscient Maker of all things], 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 2:7-8 KJV)

Oh, wonder of all wonders! God made Himself a humble man-servant, and He took our place upon the cross? How should we respond as we consider such overwhelming love? Such unfathomable grace?

Should we leap for joy knowing that Jesus has paid our penalty in full? Or should we fall on our knees in heartbroken shame as we contemplate the horror that we brought upon the innocent Lamb of God? Or should we surrender every corner of our hearts to Him knowing that, even right now, His love for us is as great and as unrelenting as ever it was prior to that shameful cross.

As we set to answer this question, let us consider how the host of heaven responded to His great humiliation – and to His great victory over evil:

God highly exalted Him, and bestowed on Him the Name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW. (Philippians 2:9, 10)

God exalted Him to his own right hand as Prince and Saviour. (Acts 5:31 NIV)

He was glorified so as to become a merciful and faithful High Priest in things pertaining to God. (Hebrews 5:5; 2:17 paraphrased)

He was “crowned with glory and honor.” (Hebrews 2:9)

But how can this be? Where we, fallen humanity, found so many reasons to despise Him, to reject Him, and to crucify Him, the rest of the universe exalted Him, crowned Him, and glorified Him?

The world cast Jesus out, the heavens received Him. Man, finite man, rejected the Prince of life; God, our sovereign Ruler, received Him into the heavens. Man crowned Him with a crown of thorns, God has crowned Him with a crown of royal majesty. **God has exalted Him.** (5BC1107.2)

Obviously, the carnal heart functions on an altogether different value system to the rest of the universe.

Obviously, the heavenly host saw in Jesus, and the cross, something that fallen sinners do not readily see.

So, what did the heavenly host see that we did not see? In short, they saw, IN A MAN, an example of humility such as has never been seen. They saw, IN A MAN, how infinite greatness responds to absolute unfairness. Here, in a nutshell, is what they saw:

As their cruelty degraded His torturers *below humanity* into the likeness of satan, so did His meekness and patience **exalt** Jesus above humanity and prove His kinship to God. **His abasement [humiliation] was the pledge of His exaltation.** (DA734.4)

He submitted to the coarsest insult and outrage with dignified composure. (3SP139.1)

He was afflicted, He was rejected and despitefully treated, yet He retaliated not. He possessed self-control, dignity, and majesty. He suffered with calmness and for abuse gave only compassion, pity, and love. (TDG263.2)

These attributes qualified the Saviour for His EXALTED position. The qualities of character which he developed on earth constitute his EXALTATION IN GLORY.
(6Red74.1)

Just as a tadpole will never understand nuclear physics, so it is that fallen sinners will always have difficulty understanding the *exaltation* of the Most High . . .

After all, we on this fallen planet are so prone to exalt people on the basis of their *position*, and/or their *possessions*, and/or their *talents*, and/or their *achievements*, and the many other things that tend to molycoddle SELF. Sadly, the great “judges” of this planet will seldom, if ever, think to exalt anyone on the basis of their *humility*, *nobility*, *dignity*, *patience*, *meekness*, *calmness*, *pity* and *love*, and any of the many other attributes that bring to light a character that has been molded in the crucible of SELF-DENIAL.

And that, in brief, is why we crucified Jesus when we should have exalted Him.

That said, let us once again focus our attention on our great and humble Master, and this with a view to discovering a few more reasons why the heavenly host could do none other than exalt and glorify Him:

To this end, let us take a few moments to couple together two fundamental truths:

First Fundamental Truth: (Hebrews 2:17)

Jesus was born AS A MAN and He rose AS A MAN:

AS A MAN Jesus ascended to heaven. AS A MAN
He is the substitute and surety for humanity.
AS A MAN He lives to make intercession for us.
AS A MAN He will come again. (Hvn74.3)

Second Fundamental Truth:

AS A MAN, ***Jesus “took humanity with all its liabilities” and “was tempted in all points like as we are.”*** (DA117.2; CTr53.2)

He took upon Himself human nature and was tempted in all points as human nature is tempted. HE COULD HAVE SINNED; He could have fallen, but not for one moment was there in Him an evil propensity. (5BC1128.4)

Now, using these two fundamental truths as our foundation, let us consider a few mind-boggling facts:

1) AS A MAN who had all our liabilities and who was tempted in all points like as we are, ***Jesus endured infinite agony on behalf of others.***

Does He not deserve to be exalted?

2) AS A MAN who had all our liabilities and who was tempted in all points like as we are, ***Jesus perfectly and consistently displayed the attributes of God’s character, even while enduring unimaginable suffering.***

Does He not deserve to be exalted?

3) AS A MAN who had all our liabilities and who was tempted in all points like as we are, Jesus did not go to the cross kicking and screaming. **He submitted to the horrors of Calvary without one word of complaint.**

Does He not deserve to be exalted?

4) AS A MAN who had all our liabilities and who was tempted in all points like as we are, **Jesus lived a perfect life on behalf of humanity and, in so doing, He perfectly obeyed God's holy law on our behalf.** (RY150.1; LHU169.2)

Does He not deserve to be exalted?

[To repeat] **For these reasons [and for so many more] God highly EXALTED Him**, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9-11)

How else can we respond to these revelations of His absolute greatness (AS A MAN), than to cry out together with the Psalmist:

Be **exalted**, O God, above the heavens;
let Your glory be above all the earth.
(Psalm 57:5)

Exalted in Him

“But,” some might respond, “what has the exaltation of Jesus got to do with the sanctuary and salvation?”

Let's find out.

As alluded to earlier, when Jesus came to earth, He came as the representative of humanity and, in a very deep and mysterious way, He took humanity into Himself.

- Then, as the representative of humanity, He lived a perfect life on our behalf.
- Then, as the representative of humanity, He died the death that we deserve to die.
- Then Jesus appeared before the Father, and the Father accepted Him as the representative of humanity.
- On this basis, the Father now **accepts all of humanity - in Him.** (See 7BC927.3)

This most thrilling and most amazing fact is confirmed in the words that the Father spoke to Jesus at the Jordan river:

The word that was spoken to Jesus, “This is My Beloved Son, in whom I am well pleased,” ***embraces humanity.*** God spoke to Jesus as our representative. The voice which spoke to Jesus ***says to every believing soul,*** This is My beloved child, in whom I am well pleased. With all our sins and weaknesses, we are not cast aside as worthless. “***He hath made us accepted in the Beloved.***” Matthew 3:17; Ephesians 1:6. (FW107.2; DA113.1)

What a wondrous thought:

***We are accepted by the Father,
not because of any merit in ourselves,
but thanks only to the merits of Jesus.***

What an extremely comforting truth!

Yet this good news reaches even deeper into our thirsting souls - for we have not only been **accepted in Jesus**, we have also been **exalted in Him**.

God accepts humanity as exalted through the excellence of His Beloved Son. (2SP60.2)

What an amazing concept. Though we are fallen, God accepts us **AND** He exalts us.

The Prince of heaven has placed man in an exalted position. [Our] life has been valued at the cost of Calvary's cross. (AG83.2)

Though we have no saving merit of our own, we have a perfect Saviour and Substitute, and the Father accepts us, humanity, on the strength of Jesus' merits – alone:

Jesus, through taking upon himself the nature of man, has **exalted humanity**, and has brought the fallen race into favor with God, and has opened to us the resources of power and the treasures of His grace. (RH, Oct.30, 1888 par.6)

By connecting His divinity with our humanity, **Jesus has exalted the human family.** (RH, September 15, 1896 par. 8)

Remarkable! Heaven placed an infinite price on the blood of Jesus, and that price was enough to exalt a lost world.

But, hold on, the amazing news gets even more amazing:

***As mentioned earlier,
a place has even been reserved
for you and I on God's throne.***³

³ Psalm 80:1; Ephesians 2:4-7; OFC203.1; 15MR24.1; EW260.1; Mar249.4; GC88-413.3

The name of Jesus is **exalted** in excellence, and in Him **fallen man is also exalted**. We are identified with Jesus, bound up in Him. All who are thus favored will share His glory, **sitting with Him upon His throne**. (PCO120.7)

Jesus asks for His people not only pardon and justification, full and complete, but a share in His glory and a **seat upon His throne**. (FLB206.8)

Can any news be better than this news? How can we not love One who is so gracious? How can we not love One who loves us with such an unfathomable love?

This is the mystery of godliness. That Jesus should take human nature, and **by a life of humiliation** elevate man in the scale of moral worth with God: **that He should carry His adopted nature to the throne of God**, and there present His children to the Father, to have conferred upon them an honor exceeding that conferred upon the angels - this is the marvel of the heavenly universe, the mystery into which angels desire to look. **This is love that melts the sinner's heart**. (Hvn75.3)

With this sobering thought in mind, let us now return our attention to the question asked a little earlier:

What has the exaltation of Jesus got to do with the sanctuary and the plan of salvation?

The answer is . . . EVERYTHING.

The exaltation of the redeemed will be an eternal testimony to God's mercy. (DA26.1)

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*Praise the LORD! Praise God in His **sanctuary**; praise Him in His mighty expanse; praise Him for His mighty deeds; praise Him according to His excellent greatness; praise the name of the LORD, for His name alone is **exalted**. (Psalm 150:1-2; 148:13)*

*I have seen you in the **sanctuary** and beheld your power and your glory. You are awesome, O God, in your **sanctuary**. A glorious throne, **exalted** from the beginning, is the place of our **sanctuary**. (Psalm 63:2; 68:35; Jeremiah 17:12)*

## Chapter 17

# Learning From The Master

Having completed our journey through the sanctuary, we now find ourselves at a remarkable spiritual vantage point. The spiritual scenery that spreads out before us speaks to our hearts about the exaltation of Jesus, and what His exaltation means to us. But, while this voyage of discovery has been thrilling, and most encouraging, it has also given rise to a deeply significant question:

- If Jesus had all our liabilities, . . .
- If He was tempted in all points like as we are, yet without sin, . . .
- If He was crowned with glory and honor because of the “the qualities of character that he developed” AS A MAN . . .
- Then what was it that sustained His soul? What enabled Him to live a perfect life on a fallen planet?

Here is the answer:

In ONE WAY ONLY could such a life be sustained. Jesus lived in ***dependence upon God and communion with Him.*** (Ed80.3)

And that dependence was absolute. As a man, **Jesus never, ever relied on His own strength or wisdom**. He could not do this because He knew all too well that human strength is weakness and that human judgment is foolishness. (4MR178.3; CTr203.4)

This is why Jesus always walked humbly with the Father, depending on Him at every step along the way. (CTr126.2)

**Jesus lived accepting God's plans for Him**, and the Father Day by day unfolded His plans. (HP147.3)

In His human weakness, and in His meekness, He was fully settled in the knowledge that . . .

**Lowliness of mind [or humility] is power**. (3T477.1)

Although Jesus succeeded in all that he put His hand to, our meek and lowly Master never took any credit to Himself. The very thought was foreign to His mind, for He was well aware of the fact that . . .

**Humility is the foundation of **ALL** success**. (YI, January 29, 1903 par. 10; CTr126.2)

But what exactly is **humility**?

To be clothed with **humility** does not mean that we are to be dwarfs in intellect, deficient in aspiration, and cowardly in our lives, shunning burdens lest we fail to carry them successfully.

**Real humility fulfills God's purposes by depending upon His strength**. (COL363.3)

Living as we do in a world that is very much propelled by pride and human achievement, discussions around **humility** will cut across many a cherished opinion – but:

If Jesus was so ***wholly dependent [on the Father]***, how much more should human agents ***depend upon God*** for CONSTANT INSTRUCTION, so that their lives might be the simple working out of GOD'S PLANS! (HP147.3)

[It is for this reason that we must] look away to Jesus; ***depend on Him entirely.*** (18MR251.2)

Jesus takes the place of self, and he who trusts in the Saviour, finds no longer a support in self. ***Jesus is his whole dependence.*** (PrT, January 30, 1890 par 10)

Thus we can understand why so many of "our" great plans come to naught. They may have been so very well intentioned, they may have been ever so carefully laid, but they were "*our plans*" – not God's plans.

The reason that we do not have greater success in the work is that we depend on our own efforts rather than upon the help God will give us. (CTr126.2)

People who are self-sufficient, and feel that so much depends upon themselves, give Jesus no room to work, and but little credit when He does work. (GW92-458.3)

In the church of God, therefore, we must be willing to set our own cherished plans aside, for they might well be leading us down a pathway to failure.

The Saviour's earthly example has been given us that ***we should not walk in our own strength***, but that each should consider himself, as Solomon expressed it, "a little child." (ChL14.2)



The most **childlike** disciple is the most efficient in labor for God. The **simplicity**, the **self-forgetfulness**, and the **confiding love** of a little child are the attributes that Heaven values. **These are the characteristics of REAL GREATNESS.** (DA436.3; 437.1)

[In this light] those who accept the salvation brought to them in Jesus will humble themselves before God **as His little children.** (9T283.3)

With these thoughts in mind, we can only bow our heads and acknowledge that the following prayer, though intended for children, is perfectly appropriate for adults:

Gentle Jesus, meek and mild,  
Look upon this little child,  
Pity my simplicity,  
Suffer me to come to Thee.

Contrary to common practice, therefore, it is folly to step out boldly to do great things for God. God has not called us to do *great things for Him*, He has called us to set self aside, to set our own plans aside, and to work under His direction, **that He**, in His infinite wisdom, **may do His great things through us.**

**The work is God's**, and if we would bless others **His plans must be followed.** (DA369.1)

**And the smaller we become in our own self-estimation; the greater will be God's opportunity to work through us.**

This, in fact, is the secret of success. For as long as we remain aware of our foolishness and our weakness, for just so long "all the resources of heaven are at our command." (COL197.2)

All heaven is at the command of those who, realizing their **lack of wisdom**, come directly to the source of wisdom. (HP294.4)

[Hence the words of Paul], I will not boast, except in regard to my **weaknesses** - for power is perfected in weakness. (2 Cor. 12:5; 9)

In this light, the lowly of heart will readily understand and accept that . . .

It is our privilege to feel our **weakness**, our **unworthiness**, and then claim the help that God HAS PROVIDED for us. (OFC239.4)

When we have a realization of our **weakness**, we learn to depend upon a power not inherent. (DA493.3)

This is the humbling pathway that God has laid out for every one of us, and we will find this pathway when we abandon all ideas of human greatness, and we ask our kind Father to infect us with the humility of Jesus:

What **humility** was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination cannot take it in. (ST, February 20, 1893 par. 8)

## In Search of Humility

If humility is **power**, and if humility lays the foundation for all **honor** and for all **success**, then, without any doubt, our search for humility must rank as one of life's highest priorities. (DA436.3)

But how do we become so meek and lowly that we will depend on Jesus as He depended on the Father?

How can we escape from the menacing claws of self-dependence?

How do we drink at the sweet fountain of humility?

The good news is that these all-important questions have one simple answer:

***When we follow Jesus*** in the path of self-denial and the cross, we shall find that WE DO NOT HAVE TO STRIVE FOR HUMILITY. As we ***walk in Jesus' footsteps***, we shall learn His meekness and lowliness of heart. (OHC114.4)

***The nearer the soul comes to God***, the more completely is it humbled and subdued. ***The more closely and continuously we behold our Saviour*** the less we shall see to approve in ourselves. (ST, April 7, 1887 par. 9)

Our dependence on God is absolute and should keep us very humble; and because of our dependence on Him, our knowledge of Him should be greatly increased. God would have us put away every species of selfishness and come to Him, ***not as the owner of ourselves***, but as the Lord's purchased possession. (1MCP261.1)

Thus the foregoing challenges us to live as Jesus lived, ***in total dependence upon God and in constant communion with Him***. (Ed80.3)

- The more we spend time alone with Him, the more we will see to admire in Him, and the less we shall be inclined to see even a glimmer of greatness in ourselves – regardless of what we achieve in life.

- The closer we come to Him, the better we will hear His voice, and the more He will be able to achieve through us.

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God has chosen the **foolish** things of the world to shame the wise, and God has chosen the **weak** things of the world to shame the things which are strong. (1 Corinthians 1:27)

Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise. For the wisdom of this world is **foolishness** before God. (1 Corinthians 3:18-19)

Therefore, I am well content with **weaknesses**, for when I am weak, then I am strong. [For] our adequacy is from God. (2 Corinthians 12:10; 3:5)

True **humility** and **respect for the Lord** lead a man to riches, honor, and long life. (Proverbs 22:4 TLB)

For this purpose I labor, striving according to **His power**, which mightily works within me. (Colossians 1:29)

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[**For our meditation**]: We felt we were doomed to die and saw how powerless we were to help ourselves; **BUT THAT WAS GOOD, for then we put everything into the hands of God**, who alone could save us, for He can even raise the dead. (2 Corinthians 1:9 TLB)

*Oh, Sacred Head now wounded, we shudder as we consider the extent of the suffering that we brought upon you, but please help us to see beyond your wounds to the **character** that chose to be wounded - for us; help us to see beyond your shed blood to the infinitely **loving heart** that elected to bleed for our healing. Beautiful Master, your scars will serve forever as memorials to our folly, but please help us to see your amazing **grace** behind every scar.*

*Yes, dear Lord, your wounds, your shed blood, and your scars all remind us that WE ARE LOST, but your **spotless character**, your **loving heart**, and your **boundless grace** all leave us wonderfully persuaded that WE ARE ABUNDANTLY SAVED.*

## Chapter 18

# Closer Than Ever

Looking back on our sanctuary journey, we can only stand back in utter astonishment and breathless wonder as we consider what our infinitely loving God has done for us.

*Most Gracious heavenly Father, we are utterly overwhelmed by your lovingkindness. What manner of love would be so very kind to sinners? What was it that persuaded you to pay such a terrible price that you may forgive sinners, accept sinners, bless sinners, justify sinners, exalt sinners, and even reserve a place on your throne for redeemed sinners? Dear precious, lovely, and O so delightful Master, how can we repay you? You have done so much to please us, what can we do to please you?*

And that, in a nutshell, is the main focus of this chapter:

***What can you and I do to please One  
who has done so much to please us?***

There are obviously many answers to this question, but there is one answer that overrides them all:

To bring this answer to light, let us consider the following **true story** (in which only names have been changed).

While living in Johannesburg, Nicole and Bruce fell in love. It was love at first sight, and their relationship only grew from strength to strength.

Then, quite unexpectedly, Nicole was transferred to Cape Town – a fourteen-hour drive away. Yet this formidable distance could not keep them apart. **Every weekend** for more than a year Bruce travelled to Cape Town and back.

For Bruce, the 2,800-kilometer round trip - **every weekend** – was but a small price that he simply had to pay to satisfy the unquenchable yearning of both of their hearts.

But what was it that made this marathon journey so worthwhile to this young couple? What was the grand prize that made Bruce so enthusiastic about a twenty-eight-hour journey **every weekend**?

**ANSWER:**

***Time alone together.***

To Nicole and Bruce, the few hours they spent together every weekend was worth any price and any sacrifice.

So, what can we learn from Nicole and Bruce's wonderful love story? . . . At least two things . . .

- 1) Love finds its ultimate expression and fulfilment in **togetherness**.
- 2) Love's loudest cry is summed up in these words – ***Come closer, I love being with you.***

And that, my dear reader, is what made God's round trip from heaven to earth and back so worthwhile to Him.

Of this we may be sure, He did not endure infinite suffering merely to save us . . . Nor did He submit to the horrors associated with His incredible intervention only to secure a long-distance relationship with us.

He endured it all because He loves us, and His love for you and I, like any other pure love, also finds its ultimate expression and fulfilment in spending **time alone together** with us. Scripture makes it abundantly clear that God thrives on **closeness**:

- **Come unto Me** . . . (Matthew 11:28)
- **Draw near** to Me and I will **draw near** to you. (See James 4:8)
- You will be nursed, you will be carried on the hip and fondled on the knees. As one whom his mother comforts, so **I will comfort you**. (Isaiah 66:12)
- Just as the Father has loved Me, I have also loved you; **abide in My love**. (John 15:9)

Considering the above, we need to be settled in the knowledge that God longs “for human tenderness, courtesy, and affection,” that He is wonderfully delighted when we tell Him how much we love Him, and that He is profoundly touched, and His tender heart is deeply soothed, whenever we “show our gratitude to Him by words and deeds of love.” (ML208.5; DA565.1; 567.2)

But let us never forget that while God is delighted when we **VERBALIZE** our love for Him, it is when we do His will and we reflect His character, that we **PROVE** our love for Him.



Thus, in answer to the question posed earlier, it is by reflecting God's character that we most effectively please the One who has done so much to please us.

The outworking in them of His own character and spirit is **HIS REWARD**, and will be **HIS JOY** throughout eternity. (DA624.2)

But how do we achieve so high and so holy an objective? What must we do to reflect God's character and spirit?

[ANSWER:] ***Let us place ourselves in right relation to Him*** who has loved us with amazing love. Let us avail ourselves of the means provided for us ***that we may be restored to harmony and communion with the Father and the Son.*** (SC22.1)

Thus our great need is to place ourselves in right relation to Him?

But how do we do this?

The answer to this question is alluded to in Nicole and Bruce's experience, and in the fact that love finds its greatest expression and fulfilment in ***togetherness***. The answer is also alluded to in the next passage:

The Lord loves you. The Lord is of tender compassion. His promise is, "***Draw near*** to Him, and He will ***draw near*** to you." (OFC80.8)

So, to repeat, God wants us to ***draw near*** to Him because He loves us. He thrives on ***togetherness*** and He is most pleased when we spend time alone together with Him - for this is where our sin-sick souls find peace, comfort, cleansing and healing.

## Closeness to God - A Remedy

Because He loves us so dearly, God desperately wants us to benefit from the healing virtue that is bound up in His wondrous love and, in His all-seeing wisdom, He knows all too well that it is **in loving togetherness** that His virtue cleanses us, rejuvenates us, and heals us:

God loves you. He does not wish to **draw you near to Him** to hurt you, oh, no; but to comfort you, to pour in the oil of rejoicing, to heal the wounds that sin has made, to bind up where satan has bruised. He wants to give you the garments of praise for the spirit of heaviness. (TMK246.6)

This is why . . .

GOD DOES NOT BID US OVERCOME IN OUR OWN STRENGTH. HE ASKS US TO **COME CLOSE** TO HIS SIDE. (2MCP457.2)

**Closeness to God** is the true remedy for sin and, as such, it is guaranteed to heal a multitude of ailments – especially those deep-seated ailments that are emotional and/or spiritual and/or mental in nature.

The following information, which speaks for itself, is but a small sampling of what **closeness to God** can do for the hurting, the hungering and the troubled soul:

Are you perplexed?

When perplexities arise, as they are sure to do, **draw near** to God, and he will **draw near** to you; and then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you. (RH, May 9, 1899 par. 14)

Are you needing a deeper spiritual experience?

If we **draw near** to Him in earnest prayer, He will fill our hearts with high and holy purposes, and with deep longings for purity and righteousness. (LHU189.5)

Is it your desire to imitate Jesus?

To copy Jesus, full of love and tenderness and compassion, will require that we **draw near** to Him daily. (7BC949.3)

Do you want to be a channel of God's grace?

Let us **draw nearer** to Jesus, that our souls may be filled with His grace, and with a desire to give this grace to others. (13MR128.1)

Are you surrounded by doubt and gloom?

As we **draw near** to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His Presence. (9MR203.2)

Are you needing wisdom and grace?

Will you not seek to **draw near** to God, that His wisdom may guide and His grace assist you? (ST, May 25, 1882 par. 5)

Are you needing God's protection?

Let us trust fully, humbly, unselfishly, in God. We are His little children, and thus He deals with us. When we **draw near** to Him, He mercifully preserves us from the assaults of the enemy. (OHC85.5)

### Has sin wounded your soul?

But how much better and safer it is to **draw near** to God, that the pure light shining from His Word may heal the wounds that sin has made in the soul. (ST, October 30, 1901 par. 2)

### Do you want to resist the devil?

God calls upon us to **draw near** to Him. As we do this, we resist the devil, and he flees from us. (ST, September 18, 1901 par. 11)

### Do you want to be blessed?

Let us **draw near** to God, that his angels may protect and bless us. (ST, May 19, 1887 par. 13)

### Are you troubled by intemperance and evil?

Shall we not **draw near** to the Lord, that He may save us from all intemperance in eating and drinking, from all unholy, lustful passion, all wickedness? (CD140.3)

### Are you attracted to the things of the world?

As we **draw near** to God, earthborn amusements will sink into nothingness. (CT353.2)

### Are you feeling spiritually inadequate?

Then let us not talk of our weakness and inefficiency, but of Jesus and His strength. When we talk of satan's strength, the enemy fastens his power more firmly upon us. When we talk of the power of the Mighty One, the enemy is driven back. As we **draw near** to God, He draws near to us. (MYP105.1)

### Are your associates dragging you down?

Your associates have been a hindrance to you. Come out from among them and be separate. **Draw near** to God and come into closer union with His people. (2T47.2)

### Are you facing calamity or trial?

To be tried and tested is a part of our moral discipline. Here we may learn the most valuable lessons, and obtain the most precious graces, if we will **draw near** to God, and endure all in His strength. (LS265.3)

He subjects us to discipline to humble us, to lead us, through trial and affliction, to see our weakness and **draw near** to Him. (HP267.2)

### Is your faith community divided?

Constantly **draw near** to God, and when you are all one with Jesus, you will be united in holy, Christian fellowship. (17MR290.4)

### Are you discontented?

Resting in the love of Jesus, trusting the Redeemer and Life-giver to work out for you the salvation of your soul, you will know, as you **draw nearer** and still nearer to Him, what it means to endure the seeing of Him who is invisible. God desires us to rest content in His love. The contentment that Jesus bestows is a gift worth infinitely more than gold and silver and precious stones. (HP186.3)

**For I, the LORD, am your healer.**  
(Exodus 15:26)

## How Do We Draw Near to God?

In closing, here are but a few ideas. Please give special attention to the underlined text:

[Let's repeat it:] To copy Jesus, full of love and tenderness and compassion, will require that we **draw near** to Him daily. (1888 1303.2)

He draws you by the tender cords of his love, and as you respond to this drawing, you **draw near** to Him. (ST, January 16, 1893 par. 4)

Cherish every ray of light. Search the Bible. Feed on the promises. **Draw nearer** and still nearer to God, inquiring at every step, "Is this the way of the Lord?" (RH, Jan. 13, 1891.14)

With the Word of God in hand, we may **draw nearer**, step by step, in consecrated love to Jesus. (20MR307.5)

Let us by prayer and fasting **draw near** to God. (21MR11.1)

Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and will grow in favor with God. He alone can give you noble aspirations; He alone can fashion the character after the divine similitude. (PaM21.4)

We cannot draw near to God and behold His loveliness and compassion without realizing our defects and being filled with a desire to rise higher. (OHC96.3)

Let every soul now stand before God in his own nothingness, and **draw near** to God. {15MR93.2}

Before taking up our daily work, we should **draw near** to God, to talk with Him whom we reverence and love, and to ask for help, not only for ourselves, but for others. He is well pleased when we **come to Him** in full confidence, asking for grace to overcome. (ST, October 28, 1903.2)

All through the meetings, as the people sought to **draw nearer** to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. (1888 267.4)

Look constantly to Jesus. Take all your troubles to Him. He will never misunderstand you. He is the refuge of His people. Under the shadow of His protection, they can pass unharmed. Believe in Him and trust in Him. He will not give you up to the spoiler. (HP176.3)

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*He is able also to save forever those who **draw near** to God through Him, since He always lives to make intercession for them. (Hebrews 7:25)*

*Therefore, let us **draw near** with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. (Hebrews 4:16)*

Chapter 19

Beyond Close

In this our final chapter, we continue to dig into the mysteries and the wonders related to closeness and togetherness.

The Power of a Hug

While hugging is not an appropriate practice in all situations, and while we should always be sensitive to the feelings of people whose body language broadcasts the fact that they prefer not to engage in hugging, there is nevertheless an aura of wonder attached to hugging that demands our close attention.

For long years I have marveled at how adults respond when a child gets hurt. Instinctively we rush up to the child and we enfold him or her in a heartfelt hug – and, almost invariably, and without any rehearsal, the child will collapse into that hug without a second thought.

CONCLUSION? We ease *pain* by hugging.

When someone passes away, and we are looking to share our condolences with the bereaved, a discreet hug is usually an appropriate and effective response.

CONCLUSION? We ease **sorrow** by hugging.

When two people are confronted with a frightening situation, they will most often take hold of each other in a desperate embrace.

CONCLUSION? We ease **fear** by hugging

When we visit someone in hospital, it is common practice to open and close the visit with a hug.

CONCLUSION? We **comfort** each other by hugging.

As a rule, couples do not greet each other with a handshake, but with a hug.

CONCLUSION? We share **love** by hugging.

Have you ever watched a game show? Have you noticed how the contestant and the host usually greet each other with a stiff-arm handshake? Have you observed how this cold formality changes into a wild and spontaneous hug when the contestant wins a big prize? In just a few minutes, the joy of winning drives two total strangers into the most warm, enthusiastic and uninhibited hug – and it happens almost every time – even with the most straitlaced of people.

CONCLUSION? We share **joy** by hugging.

Obviously, God has written something into our DNA that evokes a **drawing together** in situations that are just too big to be experienced alone. Somehow, and only God knows how, hugging allows for an emotional exchange that satisfies the innermost need of the soul.

As with a yawn or a hiccup, we do not understand the physiology of hugging, yet we practice it universally, frequently and instinctively. What else can we conclude but that hugging, or closeness, is but another mind-boggling enigma in the beautiful tapestry of love. It is the spiritual conduit that connects two hearts together.

This is why God urges us to **draw near** to Him – for by so doing we engage in a spiritual hug with Him, and, in this posture, as we rest in the arms of the Almighty, He **comforts** us, He eases our **pains**, our **fears**, and our **sorrows**, and He fills us with **love** and **joy**.

How Close?

The foregoing gives rise to a rather obvious and a rather pressing question:

HOW NEAR can we draw to God?

HOW CLOSE a relationship can a fallen being forge with the Most High?

Jesus gives us the answer, and it is a surprising answer:

In that day you will know that I am in My Father, and **YOU IN ME**, and **I IN YOU**. (John 14:20)

Amazing indeed! The Lord of life is actually inviting us to **draw nearer than near** to Him. While He loves us to come into His presence, His sweetest dream is that we should live in Him and He in us.

Abide [live] in Me, and I in you. (John 15:4)

It simply does not get closer than this. This is the **ultimate intimacy**. This is love on its highest throne – the Creator and the creature living in each other.

We are to dwell in God, and God in us.
(HP66.2)

The ***deepest*** and ***truest*** philosophy of life and faith is to bring ourselves ***into the most intimate relation*** with God. (UL276.4)

We may be admitted into ***closest intimacy*** and ***communion*** with Him. (HP86.3)

When we live ***in Him***, and He lives ***in us***, His heart becomes one with our heart, and what an awesomely thrilling "oneness" this is.

The glory which You have given Me I have given to them, that they may be one, just as We are one; ***I in them*** and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. (John 17:22-23)

This is where true unity begins. Living in Him we become one with everyone else who is living in Him. Our hearts all become one with His great heart of love.

That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. (John 17:21)

God's Ultimate Objective

Speaking of the life of Jesus on earth, Paul tells us that our Master had one overriding mission to fulfill:

He who descended is Himself also He who ascended far above all the heavens, ***so that He might fill all things.*** (Ephesians 4:10)

Jesus came **to fill all things**. To enable Him to do this, the Father put all things in subjection to Him:

And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, **the fullness of Him who fills all in all**. (Ephesians 1:22-23)

Thus Jesus, He who is the fullness of the Father, came to subject His church, or body, to Himself, that He might fill His church, or body, with Himself.

Then He, the head of the body, will subject Himself, and us, to the Father and thus fulfil God's ultimate objective:

When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, **so that God may be all in all**. (1Corinthians 15:28)

The grand objective of Jesus' mission to earth, therefore, was to heal a broken relationship, to bring a fallen planet back into subjection to the Most High – and this that the Most High **may be all in all**.

But, let us not imagine for one moment that this manner of subjection is a form of slavery:

Subjection to God is restoration to one's self, to the true glory and dignity of man. (DA466.5)

- For only with God living in us, and us living in Him, are we complete – in His glory and dignity.
- Only thus can we experience the closeness, the togetherness, the oneness that we lost in Eden.
- Only thus do we enter into an eternal hug with our gracious heavenly Father.

Sacred Togetherness

Looking back once more to the far-distant past, to that time before the creation of angels, a few questions come to mind:

- What was it like for a God of infinite love when He had no creatures to love?
- Did God create us that His altogether unselfish love might find expression and fulfilment?
- Was creation the fruit of God's yearning for ***togetherness***?

We don't know the answers to these questions but, for my part, I am deeply warmed by the thought that I am the product of God's loving plan to populate the universe with beings who, like Him, thrive on ***togetherness***.

But this one thing I do know: I am the product of my parents' love and, more than this, I owe my existence to God and to a special time when my parents enjoyed a special moment of most ***intimate togetherness***?

What I also know is that God made my parents, and that He is the One who conceived of this very special expression of love. As such, it seems to be altogether reasonable to assume that the Designer of life and the Author of love-making fully intended that the very act would serve as a sacred memorial (or representation) of creation.

After all, is this not why we refer to it as pro-creation?

When we recognize that the Ten Commandments are all about love, and that one of the ten commandments is specifically devoted to the purity of "love-making," we can only conclude that the sexual act is something very sacred.

Yet our minds have been so warped by the commercialization of sex, that we can have difficulty processing these thoughts. Either way, the evidence cries out that the sexual act has a deeply spiritual connotation. Is an act that results in life not something very sacred?

Personally, my soul is deeply touched by the idea that I am a product of **togetherness** twice-over - God's yearning for **togetherness** on the one hand, and my parent's yearning for **togetherness** on the other. In addition, I am more than fascinated by the following thought:

***Love finds its ultimate
expression and fulfilment
IN SACRED TOGETHERNESS.***

We simply cannot escape the wonder of it all - pure, sacred love-making is an act of immense and mysterious beauty . . .

- It speaks of the character of our beautiful Maker, and it serves as a living memorial to His creative genius.
- It speaks of God's wondrous plan to spread love across the universe by turning two loving people into three.
- It keeps us ever reminded that just as ***the closest intimacy*** between couples promulgates physical life, so ***the closest intimacy*** between God and His children promulgates spiritual life.

What an absolute tragedy that these most vital and encouraging truths lie buried beneath the tidal wave of perversion and lust that has swept over our planet.

Let's bring the sacredness back into the sexual act.

God saw **all** that He had made, and behold, it **was very good**. (Genesis 1:31)

Marriage is to be held in honor among all, and the marriage bed is to be **undefiled**. (Hebrews 13:4)

Suggestion: With the latter three bulleted points in mind, try re-reading this chapter in a meditational frame of mind.

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*But as for me, **the nearness of God is my good**; I have made the Lord GOD my refuge, that I may tell of all Your works. (Psalm 73:28)*

*Submit therefore to God. Resist the devil and he will flee from you. **Draw near to God and He will draw near to you.** (James 4:7-8)*

## Chapter 20

# The Sanctuary Ministrations

Having seen how God longs for the closest intimacy with His fallen children, and having considered how He blesses us when we draw near to Him, how else can we respond but to cry out with the apostle John . . .

***Behold, what manner of love  
the Father hath bestowed upon us.***

(1 John 3:1 KJV)

What manner of love is this that would sooner die than live without us? What manner of love is this that would sooner endure the horrors of Calvary than allow you and I to suffer our just penalty? What manner of love is this that would choose to endure infinite pain and shame, and the most humiliating, revolting and agonizing of deaths, so that unworthy sinners might be ***forgiven, accepted, justified, exalted and blessed?***

Wonder, O Heavens, and be astonished, O earth, that FALLEN MAN is the object of His infinite love and delight. (OFC316.3)



With these thoughts in mind, let's repeat the question:

***What manner of love is this***, that the eternal God should adopt human nature in the person of His Son, and carry the same into the highest heaven? (TMK19.2)

And the answer comes back to us . . .

***The measure of God's love is Jesus***. (BTS, February 1, 1908 par. 1)

Jesus is the perfect embodiment of God's love – full and complete and, as discussed earlier, we do not have the capacity for fully understanding such love. We can bask in its warm and reassuring rays, we can benefit from its kind favors, we can see it hanging, all broken and spilled out on a lonely hill called Golgotha, but fallen beings can only ever understand a mere hint of it.

Because of these limitations, God gave us the sanctuary, its furnishings, and its ministrations . . .

- To help us to learn as much as we can about His love.
- To serve as a trustworthy roadmap to heaven.
- To guide us as we grapple with the infinite wonders of the plan of salvation.
- To comfort us as we contemplate our fallen condition.
- To encourage us as we take up our own cross and follow in the footsteps of precious Jesus.
- To teach us about a self-sacrificing Lamb who took the penalty of our every sin upon Himself.
- To provide a graphical means of helping us to understand how Infinite Love submitted to infinite suffering in order to resolve the sin problem.

Considering God’s gracious intentions, let’s spend a little time contemplating the graphical overview below:

| <b>“The sanctuary opens to view the plan of redemption.”</b><br>(Ev222.1)                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                 |
| The portion above speaks of the <u>earthly intercession</u> of Jesus in His volunteered role as <b>the Sacrificial Lamb</b> .                                                                              | The portion above speaks of the <u>heavenly intercession</u> of Jesus in His God-appointed role as <b>the High Priest</b> .                                                                                                                                                                                                                                     |
| OBJECTIVE: Through types and symbols, this portion teaches us how Jesus, the Lamb, <b>takes our sins into Himself</b> and how, through His shed blood, <b>He transfers all our sins to the sanctuary</b> . | OBJECTIVE: Through types and symbols, this portion teaches us how, at the fullness of time, Jesus, as High Priest, will again <b>take into Himself all the sins that were ever transferred into the sanctuary</b> and how, on the great Day of Atonement, He will transfer all those <b>sins from Himself to the devil (the originator of sin)</b> . (FLB213.4) |
| FREQUENCY: <b>Daily</b>                                                                                                                                                                                    | FREQUENCY: <b>Yearly</b> .                                                                                                                                                                                                                                                                                                                                      |
| ADMINISTERED BY: <b>The priests</b> (who served as representatives of Jesus).                                                                                                                              | ADMINISTERED BY: <b>The high priest</b> who was in office at that time (who served as a representative of Jesus).                                                                                                                                                                                                                                               |
| FOCUS: God’s love in Jesus.                                                                                                                                                                                | FOCUS: God’s love in Jesus.                                                                                                                                                                                                                                                                                                                                     |

The following passage describes the above mentioned scenario in finer detail. As you work through this passage, please take careful note of the following:

- The ***bold text*** draws our attention to the movement of our sins through and out of the sanctuary.
- The underlined text highlights the comparatively minor role that the repentant sinner plays in this gracious and wondrous cleansing process.

### **The Daily Ministration**

(The transferal of sin from the sinner to the sanctuary)

Day by day the repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure ***transferring them to the innocent sacrifice***. The animal was then slain, and the blood or the flesh was carried by the priest into the holy place. Thus, the sin was, in figure, ***transferred to the sanctuary***. Such was the [daily] work that went forward throughout the year. (4SP263.1)

### **The Yearly Ministration**

(The transferal of sin from the sanctuary to Jesus, and then to the devil)

The continual transfer of sins to the sanctuary, rendered a further work of ministration necessary in order for their removal [from the sanctuary]. On the tenth day of the seventh month the high priest entered the inner apartment, or most holy place, which he was forbidden, on pain of death, to enter at any other time.

On [that] great day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, “one lot for the Lord, and the other lot for the scape-goat.” The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people. (4SP263.1-2)

Then, having taken an offering from the congregation, the high priest went into the most holy place with the blood of this general offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, **he took the sins upon himself, and bore them from the sanctuary.** Placing his hands upon the head of the scapegoat, he confessed over it all these sins, thus in figure **transferring them from himself to the goat. The goat then bore them away,** and they [their sins] were regarded as FOREVER SEPARATED from the people. (4SP265.1)

As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so **Jesus will place all these sins upon satan, the originator and instigator of sin.** The scapegoat, bearing the sins of Israel, was sent away “unto a land not inhabited;” so satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. (FLB213.4)

With the foregoing in mind, let us now focus our thoughts on a few highly encouraging observations:

**Observation #1:** In the preceding passage we noticed that our sins are to be FOREVER SEPARATED from us, but this thrilling news is rendered even more thrilling when we consider it alongside the words of the Psalmist:

AS FAR AS THE EAST IS FROM THE WEST, so far has He removed our transgressions from us.  
(Psalm 103:12)

By piecing these two thoughts together, we arrive at a wonderful conclusion: **For all of eternity**, God will keep an **infinite distance** between us and our sins.

But God's bounteous favors reach even beyond this. To ensure that we find peace of mind in heaven, and this for all time, our gracious heavenly Father is even going to blot from our minds the memory of our sins?

[For] God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the **former things are passed away**. (Revelation 21:4 KJV)

So why should we look inward and backward with regret and despair, when we may look outward and upward with utmost confidence? Regardless of our past, regardless of all that we may regret, we have a hope that is absolute:

Jesus stands to mediate for you. He is the great High Priest who is pleading in your behalf; and you are to come and present your case to the Father through Him. Thus you can find access to God; and **though you sin, your case is not hopeless**. (FLB205.3)

To those who, though they have repented, are **troubled over their past sins**, who are tempted to think that perhaps they are not forgiven, Jesus says, “Go, and sin no more.” ***You have found peace with God; through His grace you have entered upon a new life;*** “by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” Then ***allow no unbelief to come in.*** (RH, Jan13, 1891 par. 12)

**Observation #2:** We should not be at all surprised at the fact that this most fascinating structure is referred to as “the sanctuary,” for its overriding message assures us that we have a place of sure refuge, a place of absolute rest and confidence, an asylum, a sure shelter, a place of safety and protection, and an impregnable safe-haven in the sanctuary of all sanctuaries - which is the lap of our heavenly Father. Here, nestled in His warm embrace, comforted by His boundless affections and His persistent attentions, and feeling the throb of His ever caring and ever-loving heart, we may find absolute peace, rest and security.

***The Father longs to have care-worn, weary, oppressed human beings come to Him.*** He longs to give them the light and joy and peace that are to be found nowhere else. ***The greatest sinners are the objects of His deep, earnest pity and love.*** He sends His Holy Spirit to yearn over them with tenderness, seeking to draw them to Himself. ***However wretched may be the specimens of humanity that men spurn and turn aside from, they are not too low, too wretched, for the notice and love of God.*** (COL225.3)

**Observation #3:** Just as the repentant sinner brought his daily offering to the sanctuary, so you and I have the daily privilege of presenting Jesus to the Father as our sacrifice. ***By so doing, we acknowledge that we have no other offering that is of any saving or pardoning value.*** For as long as we do this, we may have absolute confidence in the fact that every one of our sins is covered by the blood of the most precious Lamb of God.

[Knowing this,] we are not to be anxious about what Jesus and God think of us, but about what God thinks of Jesus, our Substitute - for ***ye are accepted in the Beloved.*** (2SM32.3)

What a comforting thought! We are not accepted because we are worthy, but because Jesus, who serves as our representative or substitute, is worthy:

We receive the blessings of Heaven, not because of our worthiness, but ***because of Jesus' worthiness*** and our acceptance, through faith in Him, of God's abounding grace. (CH238.1)

**Observation #4:** One of the most touching parables in Scripture is referred to as The Parable of the Prodigal Son. Yet one cannot help wondering whether this parable could not have been more fittingly dubbed as The Parable of the Heartbroken Father. Either way, this parable tells the story of a deeply hurting father, continually gazing into the distance, longing for the return of His wayward son – and that hurting earthly father can only draw attention to our deeply hurting heavenly Father.

Never did an earthly parent pity and love his children as our Heavenly Father pities and yearns for those who strive for the overcomer's reward. (RH, August 28, 1900 par. 3)

While our hurting heavenly Father may or may not be the central theme of this parable, He is most certainly the central theme of the sanctuary message – for He is the One who gave His Son to death – for us, and He is the One who stopped at nothing to win our affections and to woo us home – and this that we might find eternal rest and unimaginable joy in His great arms of love.

The great God teaches us to call Him Father. He watches for some return of gratitude from us as the mother watches for the smile of recognition from her beloved child. (OHC14.2)

He watches for a response to His offers of love and forgiveness with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, repenting, suffering son. **HE CRIES AFTER THE WANDERER.** (4T207.3)

In His great mercy God has not cut you down. He does not look coldly upon you. He does not turn away with indifference or leave you to destruction. **Looking upon you He cries,** as He cried so many centuries ago concerning Israel, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? (COL217.2)





| The Sanctuary Ministrations in Summary                       |                                                                                                                                                                          |                                                            |
|--------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------|
| When<br>(& Where)                                            | Outcome of Ministration                                                                                                                                                  | Symbolism                                                  |
| <b>Daily</b><br>(Outer Court &<br>the Holy Place)            | (a) Sin is transferred from the <b>sinner</b> to the <b>innocent sacrifice (Jesus)</b><br>(b) Then from the <b>innocent sacrifice</b> to the <b>sanctuary</b>            | Symbolizing the gracious cleansing of the repentant sinner |
| <b>Yearly - On the Day of Atonement</b><br>(Most Holy Place) | (c) Sin will be transferred from the heavenly <b>sanctuary</b> to the <b>High Priest (Jesus)</b> .<br>(d) Then from the <b>High Priest (Jesus)</b> to the <b>devil</b> . | Symbolizing the final cleansing of the universe            |

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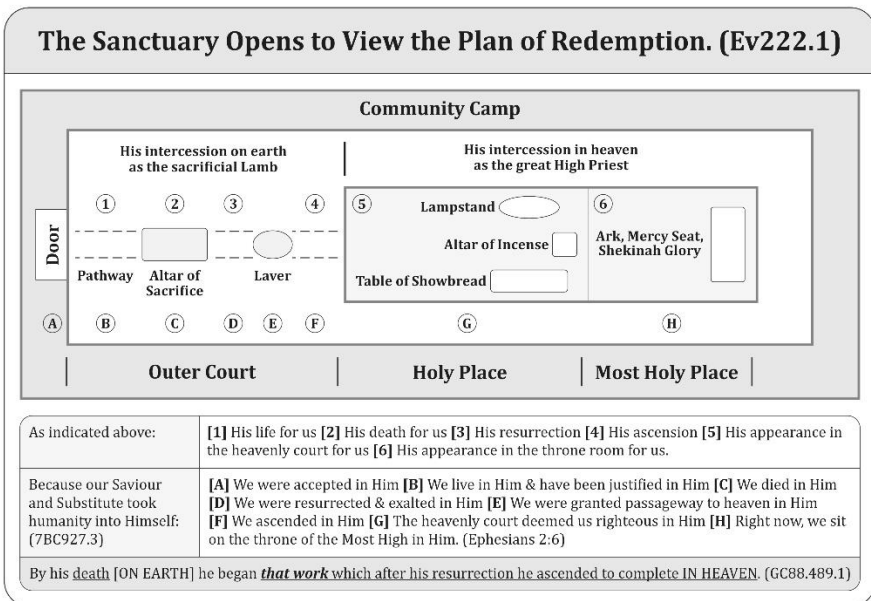
God **has saved us** [and has] abolished death and brought life and immortality to light through the gospel. (2 Timothy 1:9, 10)

He rescued us from the domain of darkness, and transferred us to the kingdom of His Beloved Son, **having made peace** through the blood of His cross. (Colossians 1:13; 20)

Chapter 21

The Laver

It is now time to continue our journey. Our next port of call is ***the laver***. To launch into our subject, let us pay close attention to the overview of the sanctuary below:



With reference to points (3) and (4) above, we now find ourselves facing another sacred stretch of pathway. This pathway starts at the altar of sacrifice, and it ends at the entrance to the holy place.

Please also notice that this stretch of pathway is interrupted by an object known as the laver.

What is the Laver?

Essentially, the laver was constructed of two parts:

- (1) A pedestal type of base.
- (2) A bowl for washing that was mounted on top of this base.



In the earthly sanctuary service, this bowl and base construction served as an instrument of cleansing:

At the laver the priests were to **wash** their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord. (PP347.3)

Of great significance is the fact that both the bowl and the base of the laver were made from bronze derived “from the **mirrors** that had been the freewill offering of the women of Israel.” (Exodus 38:8; 1SP348.3)

Now why was the laver made from mirrors that the women of Israel had willingly surrendered for use in this holy ministry?

Primarily, we use mirrors to look at ourselves but, while mirrors **do** serve a practical purpose, they all too often cater to **SELF** by serving as instruments of vanity.

Thus, in a ministry dedicated to healing the devastation caused by **SELF**, a strategically positioned object made of mirrors that were willingly offered, has great significance.

Clearly, the laver speaks to us of both physical and spiritual cleansing – of purity and selflessness. It cried out that the ministering priesthood, as representatives of Jesus, must be free of bodily pollution and devoid of self.

In its broader function, the laver also served to ensure that no defilement entered the holy place:

All who officiated in the sanctuary were required of God to make special preparations before entering [the tabernacle] where God's glory was revealed. (1SP347.3)

But all that we have thus far discussed relative to the laver is but a representation of a larger reality. This fact raises the question: If the priests represent Jesus, if the earthly sanctuary service is but a representation of Jesus' redemptive ministry, then what does the laver represent?

The Significance of the Laver

With reference once again to points (3) and (4) on the overview at the beginning of this chapter, let us return our attention to the fact that the laver was sited between the altar of sacrifice and the holy place?

What does this tell us? It tells us that the laver represents an event that took place between **(3)** the death and resurrection of Jesus and **(4)** His ascension. To express this another way, it suggests that the laver represents something that occurred at the juncture between Jesus' intercession on earth as the sacrificial Lamb, and His intercession in heaven as the great High Priest.

Now what could this be? Let's find out:

Soon after His resurrection, Jesus appeared to Mary and, as she eagerly rushed forward to embrace Him, Jesus gently responded:

Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, "I ascend to My Father and your Father, and My God and your God." (John 20:17)

While this may seem like a strange response to a perfectly innocent show of affection, there was good reason why Jesus responded in this way:

Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. (DA790.3)

This is why, shortly after His meeting with Mary, Jesus ascended into heaven to hear first-hand from the Father whether His mission had been successful or not.

Please take special note that this was not Jesus' final ascension, but a purpose-driven visit that He made to the Father, a visit that, to my mind, must have constituted ***the reunion of all reunions.*** (See DA790.1-DA793.4)

Let's take a moment to contemplate the circumstances surrounding this remarkable reunion:

With His all-important mission accomplished, Jesus is about to be reunited with the Father. For thirty-three years they have been physically separated by the wide gulf of deep space. During this time, Jesus was ***pierced*** for our transgressions, ***crushed*** for our iniquities, ***punished*** for our peace, and ***wounded*** for our healing - and the Father witnessed and suffered it all with His Son.

As one, Father and Son have endured infinite pain and anguish; as one, they have spent countless hours in sacred communion; as one, they have shed oceans of tears and, finally, the harrowing ordeal is over.

But Jesus has one overriding question on His mind . . .

***Have I done enough
to save a world of lost people?***

Against this backdrop, how do you think Father and Son reacted when they were reunited?

While we do not want to bring divinity down to the level of humanity, I do believe that this must have been the most emotional moment of all time. Two infinitely loving hearts are about to engage in the welcome-home hug of all welcome-home hugs . . .

If ever there were a time when Father and Son could have relaxed their dignity and composure, just a little, surely it was in this extraordinarily significant moment.

- Did they rush at each other and embrace each other?
- Did they weep a lake-load of tears as all their pent-up feelings finally found release?
- Were they overcome by emotion as the splendor and magnificence of the moment screamed out for an urgent response?

With racing hearts and tear-stained eyes, I imagine Father and Son in a most dignified and a most warm embrace as the choked-up Father cries out those priceless words:

“It is enough!”

The Father beheld the cross, He was satisfied. He said, "***It is enough, the offering is complete.***" ***God and man may be reconciled.*** (5BC1137.9)

[Jesus] heard the assurance that His atonement for the sins of men had been ***ample***, that through His blood ***ALL*** might gain eternal life. (DA790.3)

Through His blood ***EVERY*** soul may have access to God. In Him humanity and divinity are combined. ***It is enough; ALL SUFFICIENCY is provided for EVERY soul.*** (1888-1224.1)

And what a deep feeling of relief must have flooded Jesus' soul as He heard those wondrous words echoing throughout the universe:

"It is enough!"

We can only imagine the deep satisfaction that flooded into the soul of Jesus as He returned to earth to excitedly share with His children that He had successfully undergone "the laver test" – that, as the representative of the Father and of fallen humanity, He had passed the test on purity and selflessness, and that the Father had unhesitatingly declared that . . .

"It is enough!"

**I accept humanity
in the person of My Son.**

(DA111.6)

~~~~~

*[For] God was in Jesus reconciling **the world** to Himself, not counting their trespasses against them. (2 Corinthians 5:19)*



*They are all yours Father*



## Chapter 22

# The Holy Place

Just before Jesus died, He uttered three massively significant words . . .

***IT IS FINISHED!***

Then, sometime later, during the period of His special ascension to heaven, the Father also uttered three massively significant words . . .

***IT IS ENOUGH!***

Put these two divine utterances together and we have a perfect summary of the outcome of Jesus' sacrifice:

***The work for our salvation is finished and it is enough to save an entire planet of lost people.***

On the strength of these six words, Jesus ascended to heaven a second time. On this occasion, however, He did not ascend alone. Because His work was ***finished***, and because it was ***enough***, and because ***He was serving as our representative***, Jesus had every right to carry every fallen soul, born and yet to be born, into heaven. In a very mysterious and a very wonderful way, He did not take us to heaven in person, but in Himself. (See over).

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, MADE US ALIVE TOGETHER WITH JESUS, and **raised us up with Him**, and **seated us with Him in the heavenly places** in Jesus. (Ephesians 2:4-6)

Thus, by living a perfect life on our behalf, and by dying in our place, Jesus became and still serves as the living and perfect embodiment of humanity:

By His obedience to all the commandments of God, Jesus wrought out a redemption for man. This was not done by going out of Himself to another, but **by taking humanity into Himself**. Jesus took human nature **that men might be one with Him** as He is one with the Father. (7BC927.3)

Therefore, if you have been raised up with Jesus, keep seeking the things above, where Jesus is seated at the right hand of God, (Colossians 3:1)

. . . and do this in the full awareness that, right now, you and I, and every inhabitant of this planet, born and yet to be born, is seated at the right hand of God - in Jesus.

For you have died [in Jesus] and **your life is hidden with Jesus in God**. (Colossians 3:3)

This is one of the pinnacle messages of the sanctuary, and it invites you and I to shape our faith around several heart-warming assurances . . .

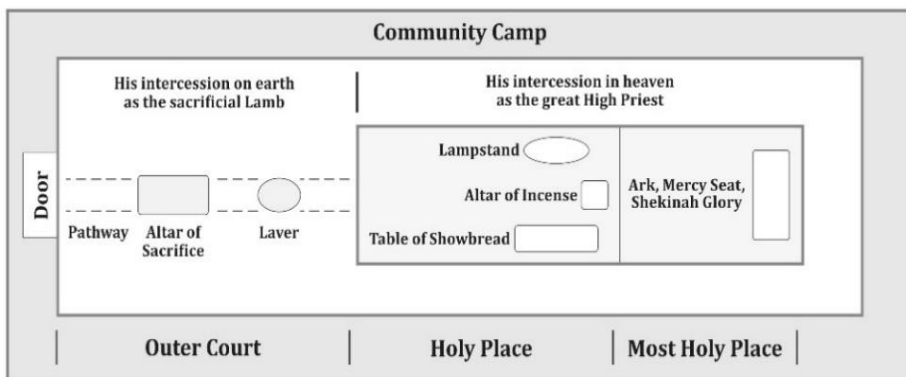
ASSURANCE #1: God's sweetest dream is to share His throne with every one of His fallen children - no matter how far they have fallen, no matter how much they may have disappointed Him.

ASSURANCE #2: God’s love for us is infinite and eternal. Just as he cannot fall out of love with us, so He cannot fail us.

ASSURANCE #3: Salvation is a gift from God to every child ever born. By trying to earn this gift, we reject it.

With these wondrous thoughts in mind, let us now continue our journey by way of a close examination of the holy place and its furnishings – these being . . .

The lampstand  
The table of showbread  
The altar of incense



For the remainder of this chapter, our focus turns to these holy place furnishings and to the messages that they carry.

## Our Seed

The Holy Place tells us the story of Jesus. More specifically, it tells us the story of Jesus our Seed. He is referred to as our **Seed** because every aspect of our lives comes from Him and depends on Him. Our spiritual life germinates in Him, and it thrives in Him. (Galatians 3:16)

In this light, we can readily understand why it is that:

|                                                                                                                                                        |                                      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------|
| The <b>bread</b> on the <u>table of showbread</u> ,<br>The <b>oil</b> in the <u>lampstand</u> ,<br>The <b>incense</b> in the <u>altar of incense</u> , | <b>All originate<br/>from seeds.</b> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------|

This being the case, we may rest assured that God has placed these three commodities in the holy place to relay to our souls a very special message. Before we consider this message, however, please notice that each of these three commodities appeals to one of our senses:

|                                                                    |
|--------------------------------------------------------------------|
| The <b>bread</b> appeals to our sense of <b>taste</b>              |
| The light from the <b>oil</b> appeals to our sense of <b>sight</b> |
| The <b>incense</b> appeals to our sense of <b>smell</b>            |

These facts tell us that this is a most urgent message, for here God is not just appealing to our minds, He is trying to reach our hearts via every avenue possible.

The message emanating from these commodities is the message of **GOD'S LOVE IN JESUS**. The **bread** invites us to **taste** His love - in Jesus, the light from the burning **oil** invites us to **see** His love - in Jesus, and the **incense** invites us to **savor** the fragrance of His love - in Jesus.

In the context of His wonderfully encouraging love, God is obviously using figurative language to write three enormously significant truths upon our hearts:

- 1) Jesus is the **bread** of LIFE. (John 6:51)
- 2) Jesus is the **light** of TRUTH. (Eph 4:21; 5:9; DA465.3)
- 3) Jesus, as the sweet fragrance of perfect righteousness (**incense**), is the WAY to the Father. (TMK102.3; 2MR25.1)

Now, by piecing together the three words in ALL CAPS, we are led to one of the most encouraging truths of all, a truth that was uttered by Jesus Himself:

I am the WAY, and the TRUTH, and the LIFE;  
***no one comes to the Father but through Me.***  
(John 14:6)

To fully appreciate the significance of these words, let us briefly recall (a) that the Father's throne is located in the most holy place, and (b) that we are following Jesus through the sanctuary to our final destination, which is a rendezvous with the Father in that most holy place.

O that we all might understand these words for ourselves, and know that Jesus is for us the WAY, the TRUTH, and the LIFE! ***Only through the Son of God can any soul make his way to the Father.*** (RH, January 7, 1909 par. 4)

Now, at the expense of a little repetition, let us expand on these thoughts:

To approach the Father in the most holy place, . . .

- We must have walked in the WAY of perfect righteousness . . . Jesus has already walked that WAY on behalf of humanity, and we are "in Him."
- We must have embraced a perfect TRUTH . . . Jesus is that perfect TRUTH, and we are "in Him."
- We must have lived a perfect LIFE . . . Jesus lived that perfect LIFE on our behalf, and we are "in Him."

Could He have done any more? Not a solitary thing. Can we add anything to what He has done? Not even a microscopic crumb. (See Isaiah 5:4)

This being the case, what else can we conclude, but that:

Jesus is **everything** to us - the first, the last, the best in **everything**. His sacrifice satisfies **fully** the demands of justice. (AG228.5; 6BC1070.7)

Both **our title** to heaven and **our fitness** for it are found in the righteousness of Jesus. (DA300.1)

He has with sufficient distinctness presented Himself, the WAY, the TRUTH, and the LIFE, as **the ONLY means whereby salvation is to be obtained. No more than this is really required.** (Mar332.3)

“Jesus is everything.” In terms of saving merit, “no more than this is really required.” In terms of our growing love relationship with Him, however, and in terms of that loving response that bears fruit to His glory, we need to avail ourselves of all the help that has been provided:

|                                                                                           |                                    |
|-------------------------------------------------------------------------------------------|------------------------------------|
| Jesus ( <b>seed</b> )<br>+ Holy Spirit ( <b>water</b> )<br>+ God's Word ( <b>soil</b> ) = | <b>Fruit<br/>Bearing<br/>Trees</b> |
|-------------------------------------------------------------------------------------------|------------------------------------|

## Our Crushed Seed

As we dig even deeper into the significance of the **oil** in the lampstand, the **flour** in the bread, and the **incense** on the altar of incense, our attention now turns from Jesus, our living Seed, to Jesus, our crushed Seed.

Since ancient times, humanity has been greatly blessed by these three consumables, but we only enjoy this **blessing** because the seeds from which these products are produced have undergone a process of **crushing**.

In short, we are **blessed** because they were **crushed**.

Is it not for good reason, therefore, that the extrusions of crushed products feature so prominently in the holy place?

|                |                           |
|----------------|---------------------------|
| <b>Oil</b>     | From Crushed <b>Seeds</b> |
| <b>Flour</b>   | From Crushed <b>Seeds</b> |
| <b>Incense</b> | From Crushed <b>Seeds</b> |

Through our senses, and via our powers of association, God is drawing our attention to the greatest **blessing** ever showered upon fallen beings - this being Jesus. But, like the three consumables in the holy place, Jesus is the immense **blessing** that He is to fallen humanity primarily because He voluntarily subjected Himself to a severe, infinitely painful, and fatal process of physical and mental **crushing**. (See FLB201.5)

He was **crushed** for our iniquities.

(Isaiah 53:5)

It was the LORD's will to **crush** Him  
and cause Him to suffer . . .

(Isaiah 53:10 NIV)

Thus, our infinitely kind Intercessor condescended, not only to die the death that we deserve to die, and this that we might be **forgiven**, He also chose to suffer all that we deserve to suffer, and this that we might be **blessed**.

But what are the blessings that God bestows upon us in consequence of the **crushing** of Jesus? How do God's fallen children benefit from His crushing?

Once again, the **bread** on the table, the **oil** in the lampstand, and the **incense** in the altar present us with a few very credible answers:

- Just as **bread nourishes**, so it is that our loving God blesses us by nourishing us, body, mind and soul – through Jesus.
- Just as **ignited oil illuminates**, so it is that our loving God blesses us by illuminating our minds – through Jesus.
- Just as **incense is pleasing**, so it is that our loving God blesses us by pleasing us in every way possible – through Jesus.

All things tell of His tender, fatherly care and of His desire to make His children happy.  
(MH412.3)

The cross of Calvary is an eternal pledge to every one of us that God wants us to be happy, not only in the future life but in this life.  
(HP45.5)

[But,] to be happy ourselves we must [follow Jesus' example and] live to make others happy.  
(ST, December 12, 1878 par. 14)

## Equipped to Travel

Our journey is now nearing its end, and our kind heavenly Father wants us to approach this last leg with the full assurance that whatever could be done for us, has been done for us.

Like any journey, this journey is vitally dependent on three essentials:

- 1) We must have **fuel**.
- 2) We must have **illumination**.
- 3) We must **know the way**.



God’s brilliant arrangement in the holy place gives us the absolute assurance that each of these essentials is fully provided for.

|                         |                                        |
|-------------------------|----------------------------------------|
| <b>Fuel?</b>            | Jesus is the <b>bread</b> of life.     |
| <b>Illumination?</b>    | Jesus is the <b>light</b> of truth.    |
| <b>Knowing the way?</b> | Jesus is the <b>way</b> to the Father. |

God has played His part to the full. Am I playing mine? Am I feeding on the “**Bread** of Life,” continually? Am I walking in “the **Light**, constantly?” Am I getting to know Jesus, “the **Way**,” daily?

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Can you discover the depths of God? Can you discover the limits of the Almighty? (Job 11:7)

Great is the LORD, and highly to be praised, and His greatness is unsearchable. (Psalm 145:3)

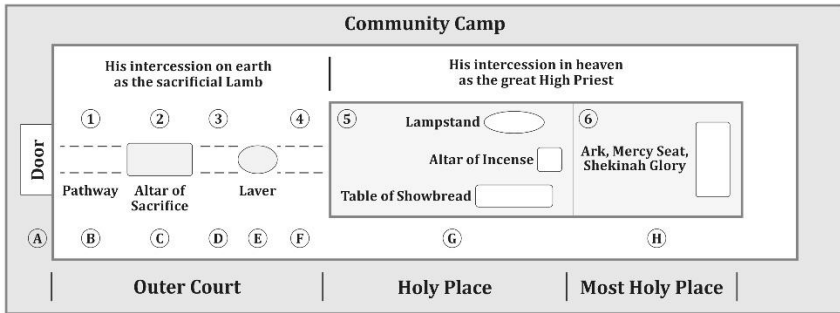
His understanding is inscrutable. (Isaiah 40:28)

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! (Romans 11:33)

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*I will give thanks to You, O Lord my God, with all my heart, and will glorify Your name forever. For Your lovingkindness toward me is great, and You have delivered my soul from the depths of Sheol. (Psalm 86:12-13)*

## The Sanctuary Opens to View the Plan of Redemption. (Ev222.1)



As indicated above:

[1] His life for us [2] His death for us [3] His resurrection [4] His ascension [5] His appearance in the heavenly court for us [6] His appearance in the throne room for us.

Because our Saviour and Substitute took humanity into Himself: (7BC927.3)

[A] We were accepted in Him [B] We live in Him & have been justified in Him [C] We died in Him [D] We were resurrected & exalted in Him [E] We were granted passageway to heaven in Him [F] We ascended in Him [G] The heavenly court deemed us righteous in Him [H] Right now, we sit on the throne of the Most High in Him. (Ephesians 2:6)

By his death [ON EARTH] he began *that work* which after his resurrection he ascended to complete IN HEAVEN. (GC88.489.1)

## Chapter 23

# The Most Holy Place

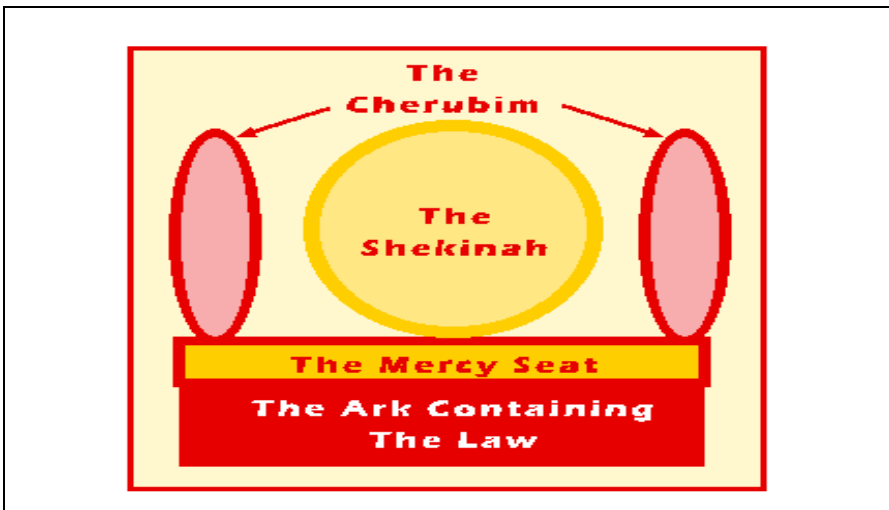
Having the absolute assurance that Jesus is “everything,” and that “no more than this is really required,” let us now return our attention to the tabernacle (tent) that houses both the holy and the most holy place. For the sake of easier understanding, I suggest that we liken these two apartments of the tabernacle to two monuments:

| Monument 1<br>The Holy Place                                                                    | Monument 2<br>The Most Holy Place                                                                     |
|-------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| Commemorating Jesus’<br>intercessory work on earth<br>as the lamb.                              | Commemorating Jesus’<br>intercessory work in heaven<br>as the high priest.                            |
| In recognition of how<br>Jesus resolved a critical<br>issue involving<br><b>human character</b> | In recognition of how<br>Jesus resolved a critical<br>challenge surrounding<br><b>God’s character</b> |

In the previous chapter, we saw how Jesus, our Seed, resolved the critical issue involving **human character**. In this chapter, we will see how Jesus, the Seed of God’s love, resolved an infinitely critical challenge surrounding **God’s character** . . .

With these thoughts in mind, we now turn our attention to the most holy place - and we do so in the studied belief that the furnishings in this apartment have something immensely significant and thrilling to tell us.

To begin our study, let us consider the entities that are housed in the most holy place:



- Firstly, there is an ark or sacred chest containing God's law of Ten Commandments. This ark or chest obviously represents God's **JUSTICE**.
- Then, above the ark, and serving as a cover or lid, there is the mercy seat. As the name implies, the mercy seat represents God's **MERCY**. (GC415.2)
- Finally, the throne of God is located above the mercy seat. Here, in exceedingly bright glory, the visible presence of God, otherwise referred to as the Shekinah, shines forth. It is from His throne that our God of **LOVE** constantly pours out His great **LOVE** in our behalf. (COL288.1; FLB194.4; AG71.4)

Thus, the furnishings in the most holy place draw our attention to the **justice**, the **mercy**, and the **love** of God. But what is the significance of this fact? The answer is found in the statements below:

[Jesus] was acquainted with the character of His Father; He understood His **justice**, His **mercy**, and His great **love**. (DA756.3; 2T210.2)

By beholding the **mercy**, the **justice**, and the **love** of God revealed in His church, the world is to have a representation of His character. (CT321.1)

Thus, we may safely conclude that **justice**, **mercy** and **love** are the three primary attributes of God's character, and that the furnishings in the most holy place depict these three attributes. This being the case, we can better appreciate why it is that Scripture refers to the sanctuary as the dwelling place of God's character:

- They have built You **a sanctuary there for Your name** [or character]. (2 Chronicles 20:8)
- They have burned Your sanctuary to the ground; They have defiled **the dwelling place of Your name** [or character]. (Psalm 74:7)

But why is there such a strong association between the Sanctuary and the character of God?

To answer this question, we must go back to that moment in the eternal past when God considered "the whole length of the path He must travel in order to save that which was lost." (DA410.1). With the entire span of eternity laid out before Him, God saw that the advent of sin would create a most serious conflict between His **justice** and His **mercy**.

In the simplest of terms, this conflict may be explained as follows:

- When confronted by sin, God's **justice** would demand that the sinner be put to death.
- When confronted by sin, God's **mercy** would demand that the sinner be granted a pardon.

Has there ever been a more serious conflict? What other conflict has wedged itself between two of the primary attributes of God's character?

But the seriousness of this conflict reached even further in that it also represented a most serious threat to the underlying principles of God's government – for . . .

**Justice** and **mercy** and **love** are the controlling powers in Jehovah's kingdom. (9T218.2)

This being the case, this was obviously a conflict that had to be resolved. Somehow the demands of both **justice** and **mercy** had to be satisfied:

- On the one hand, sin would have to be punished in order to satisfy God's **justice**.
- On the other hand, sin would have to be pardoned in order to satisfy God's **mercy**.

But what could appease the rigid demands of these two vital and unchangeable aspects of God's character and government - and this without tarnishing their dignity in the least degree?

How thankful we should be knowing that God had an answer to this critical question:

Divine **Love** would intervene:

- Jesus, the Gift of God's love to man, would satisfy the demands of God's **justice** by living a perfect life on behalf of humanity, and by taking humanity's full penalty upon Himself.

What justice required, Jesus rendered in the offering of Himself. (ST, Jan. 2, 1893 par. 7)

- This infinitely gracious act would clear the way for God's **mercy** to pardon a fallen planet.

Need we say that this was **love's** finest hour:

The gift of God in His beloved Son was the expression of an incomprehensible **love**. (OHC45.4)

He suffered the cruel death of the cross, bore for us the burden of [our] guilt, "the just for the unjust," **that He might reveal to us His love** and draw us to Himself. (MB114.2)

What a dramatic scenario!

What a marvelous redemption plan!

What an *amazing* Saviour!

By dying in man's stead, Jesus [the embodiment of God's **love**] exhausted the penalty [thus satisfying God's **justice**] and provided a pardon [thus satisfying God's **mercy**]. (6BC1099.2)

God's object was to reconcile the prerogatives of **justice** and **mercy**, and let each stand separate in its dignity, yet united. Through Jesus [the embodiment of God's **love**], Justice is enabled to forgive without sacrificing one jot of its exalted holiness. (7ABC470.2)

**Justice** and **mercy** stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer [the embodiment of God's **love**] clothed His divinity with humanity and WROUGHT OUT IN BEHALF OF MAN A CHARACTER that was without spot or blemish. He planted His cross midway between heaven and earth and made it the object of attraction which reached both ways, drawing both **justice** and **mercy** across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One EQUAL WITH GOD bearing the penalty for **ALL** injustice and sin. With perfect satisfaction **Justice** bowed in reverence at the cross, saying, **IT IS ENOUGH.** (7BC936.1)

Once again, we have confirmation that Jesus' life, death and intercession were enough to satisfy God's **justice**, and they are enough to give us confidence, courage, motivation and a future – the absolute hope of a glorious future.

This, then, is the most beautiful and the most astonishing story that God is presenting to us in the furnishings of the most holy place:

The ark that enshrines the tables of the law is covered with the mercy-seat - before which Jesus pleads his blood in the sinner's behalf. Thus, is represented the union of **justice** and **mercy** in the plan of human redemption. This union infinite wisdom alone could devise, and infinite power accomplish; it is a union that fills all Heaven with wonder and adoration. (GC415.2)



It is the mingling of **judgment** and **mercy** that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." (6BC1072)

Thus Jesus, driven by His unquenchable love for His creation, and His unfathomable love for His Father, gave the Gift of all gifts to the universe and, by so doing, He resolved a terrible crisis involving man's character, and an even greater crisis surrounding God's character.

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*O God, You are awesome from Your **sanctuary**. I have seen You in the **sanctuary**, to see Your power and Your glory. (Psalm 68:35; 63:2)*

*A glorious throne on high from the beginning is the place of our **sanctuary**. (Jeremiah 17:12)*

*Splendor and majesty are before Him, strength and beauty are in His **sanctuary**. (Psalm 96:6)*

Thy gentleness hath made me great.

(Psalm 18:35 KJV)



Worthy is the Lamb *that was slain to receive
power and riches and wisdom and might and
honor and glory and blessing."*

(Revelation 5:12)

*Thanks be to God for **His Indescribable Gift!***

(2 Corinthians 9:15)