

Adventist Review

General Organ of the Seventh-day Adventist Church

October 11, 1979

Messages
for the Week
of Prayer
and Church
Fellowship,
October 20-27,
1979

General topic:
Our Lord in His
Sanctuary



The heavenly sanctuary, shown to Moses on Mount Sinai, is the pattern after which the earthly sanctuary was modeled. "Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself."—Ellen G. White *Comments*, on Hebrews 9:24, *The SDA Bible Commentary*, vol. 7, p. 933.

Message from the General Conference officers

The topic for the 1979 Week of Prayer is "Our Lord in His Sanctuary." The psalmist pleaded, "To see thy power and thy glory, so as I have seen thee in the sanctuary" (Ps. 63:2).

It is hoped that through the power of the Holy Spirit new insights will be gained into what the atonement means as we see our Lord in the sanctuary. Our spirits will be humbled and our stony hearts broken as we see the bleeding substitute. We shall understand anew the infinite love of God for poor, failing, falling, miserable, sinful sons of men. To prepare ourselves for the blessings of this week, the world leaders of our church request that we read the Week of Prayer readings thoughtfully and prayerfully, discuss them, meditate upon them, and then on our knees make the needful preparation, by God's grace, for the coming of our Lord.

"The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful."—*Testimonies*, vol. 5, p. 575.

The great antitypical day of atonement in the heavenly sanctuary is hastening on apace. The outcome of the work of our High Priest is of eternal consequence to each of us. When that work of love and mercy is finished, our Substitute will return to this earth from the Holy of Holies. Will you and I be ready when the final and irrevocable fiat goes forth "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:11, 12)?

May God help us during this Week of Prayer to see Jesus in His sanctuary. Let us cast our sins upon our wonderful Sin-bearer and through His grace and by faith in His righteousness make the preparation needful to be ready when He comes.

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Redemption and restoration

“The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer.”

By ELLEN G. WHITE

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” “For he spake, and it was”; “he commanded, and it stood fast.” Psalm 33:6, 9. He “laid the foundations of the earth, that it should not be removed forever.” Psalm 104:5. . . .

After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action.¹

Man was to bear God’s image, both in outward resemblance and in character. Christ alone is “the express image” (Hebrews 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.²

“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.” [Genesis 2:8.] Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home.³ Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants; and that which they prized above all other blessings, was the society of the Son of God and the heavenly angels.⁴

The holy pair were not only children under the fatherly care of God but students receiving instruction from the all-wise Creator. . . . The order and harmony of creation spoke to them of

infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude.

So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, un-failing love of God.⁵

The tempter enters paradise

Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested.⁶

The tree of knowledge had been made a test of their obedience and their love to God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard His will in this particular, they would incur the guilt of transgression. Satan was not to follow them with continual temptations; he could have access to them only at the forbidden tree. Should they attempt to investigate its nature, they would be exposed to his wiles. They were admonished to give careful heed to the warning which God had sent them and to be content with the instruction which He had seen fit to impart.⁷

Satan represented to the holy pair that they would be gainers by breaking the law of God. Do we not today hear

similar reasoning? Many talk of the narrowness of those who obey God’s commandments, while they themselves claim to have broader ideas and to enjoy greater liberty. What is this but an echo of the voice from Eden, “In the day ye eat thereof”—transgress the divine requirement—“ye shall be as gods”? [Genesis 3:5.]⁸

After his transgression, Adam at first imagined himself entering upon a higher state of existence. But soon the thought of his sin filled him with terror. The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels. . . .

Satan exulted in his success. He had tempted the woman to distrust God’s love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam.

But the great Lawgiver was about to make known to Adam and Eve the consequences of their transgression. The divine presence was manifested in the garden. In their innocence and holiness they had joyfully welcomed the approach of their Creator; but now they fled in terror, and sought to hide in the deepest recesses of the garden. But “the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” [Genesis 3:9-11.]⁹

Judgment and sentence

The warning given to our first parents—“In the day that thou eatest thereof thou shalt surely die” (Genesis 2:17)—did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life. That very day they would be doomed to death.¹⁰

Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavored to cast the blame upon his wife, and thus upon God Himself: “The woman whom *thou gavest* to be with me, she gave me of the tree, and I did eat.” [Genesis 3:12.] He who,

from love to Eve, had deliberately chosen to forfeit the approval of God, his home in Paradise, and an eternal life of joy, could now, after his fall, endeavor to make his companion, and even the Creator Himself, responsible for the transgression. So terrible is the power of sin.

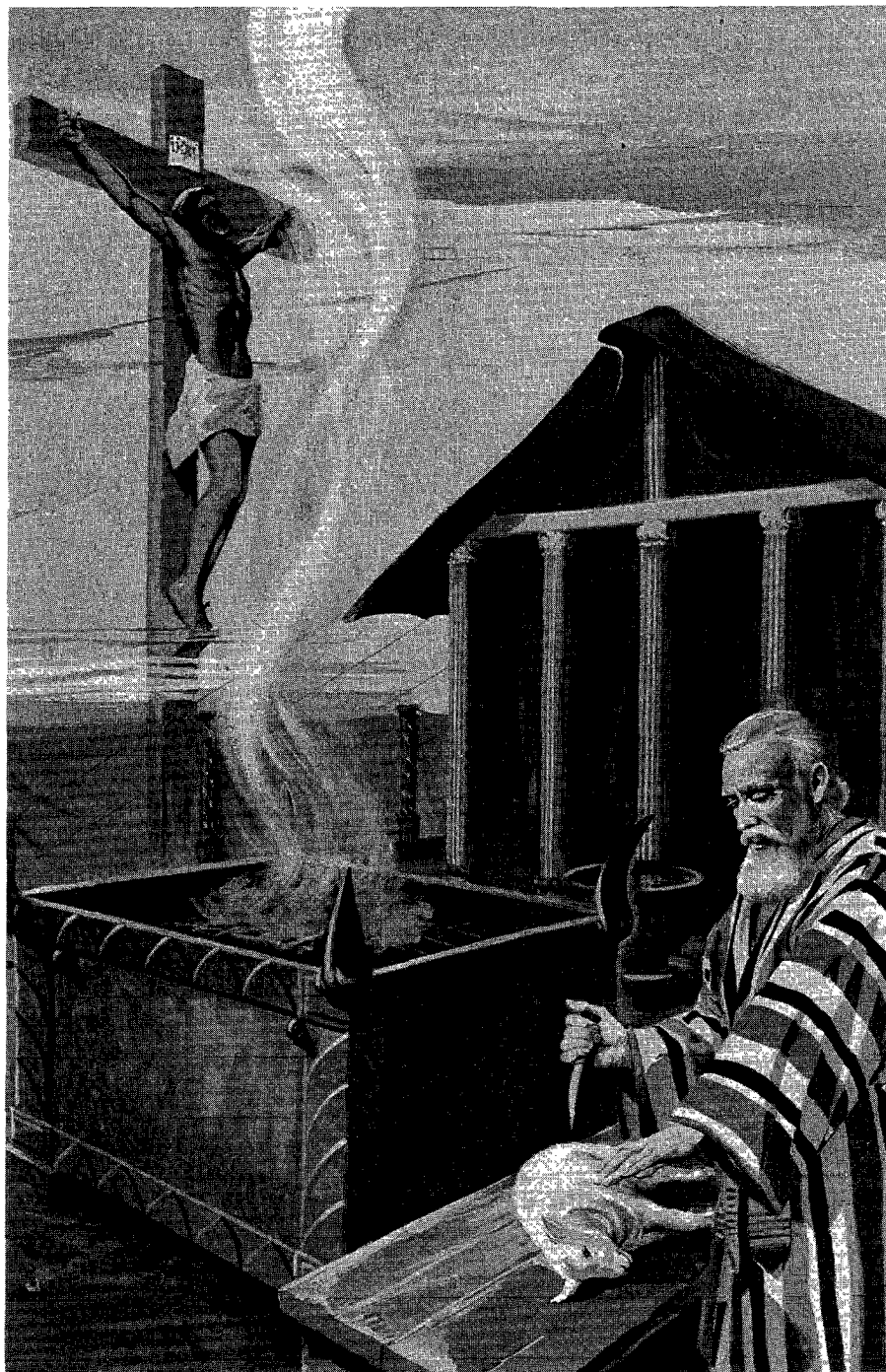
When the woman was asked, "What is this that thou hast done?" she answered, "The serpent beguiled me, and I did eat." [Genesis 3:13.] "Why didst Thou create the serpent? Why didst Thou suffer him to enter Eden?"—these were the questions implied in her excuse for her sin. Thus, like Adam, she charged God with the responsibility of their fall. The spirit of self-justification originated in the father of lies; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam. Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God—making even His blessings an occasion of murmuring against Him.

The Lord then passed sentence upon the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." [Genesis 3:14.] . . . The words next addressed to the serpent applied directly to Satan himself, pointing forward to his ultimate defeat and destruction: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Genesis 3:15.]

Sin brought discord

Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, "Thy desire shall be to thy husband, and he shall rule over thee." [Genesis 3:16.] In the creation, God had made her the equal of Adam. Had they remained obedient to God—in harmony with His great law of love—they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other.¹¹

To Adam the Lord declared: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the



ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." [Genesis 3:17-19.]¹²

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

equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven.¹³

God was to be manifest in Christ, "reconciling the world unto himself." 2 Corinthians 5:19. Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by re-

penitance toward God and faith in Christ the fallen children of Adam might once more become "sons of God." 1 John 3:2.¹⁴

To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. . . . This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. . . . Though they must suffer from the power of their mighty foe they could look forward to final victory.¹⁵

God declares, "I will put enmity." This enmity is supernaturally put, and not naturally entertained. When man sinned, his nature became evil, and he was in harmony, and not at variance, with Satan. The lofty usurper, having succeeded in seducing our first parents as he had seduced angels, counted on securing their allegiance and cooperation in all his enterprises against the government of Heaven. There was no enmity between himself and the fallen angels. . . . But when Satan heard that the seed of the woman should bruise the serpent's head, he knew that though he had succeeded in depraving human nature, and assimilating it to his own, yet by some mysterious process, God would restore to man his lost power, and enable him to resist and overcome his conqueror.

It is the grace that Christ implants in the soul that creates the enmity against Satan. Without this grace, man would continue the captive of Satan, a servant ever ready to do his bidding. The new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper.¹⁶

Sacrifices required the showing of faith

After man's fall, holy angels were immediately commissioned to guard the tree of life. Around these angels flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass that barrier to partake of the life-giving fruit.¹⁷ After their sin Adam and Eve were no longer to dwell in Eden. . . . In humility and unutterable sadness they bade farewell to their beautiful home and went forth to dwell upon the earth, where rested the curse of sin.¹⁸

At the cherubim-guarded gate of Paradise the glory of God was revealed, and hither came the first worshipers. Here their altars were reared, and their offerings presented.¹⁹

The sacrificial offerings were ordained by God to be to man a perpetual

reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation.

Redemption includes restoration

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin.²⁰

Adam was commanded to teach his descendants the fear of the Lord, and, by his example and humble obedience, teach them to highly regard the offerings which typified a Saviour to come. Adam carefully treasured what God had revealed to him, and handed it down by word of mouth to his children and children's children.²¹

When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became "the god of this world." 2 Corinthians 4:4. He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice pay-

ing the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. Says the prophet, "O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8. And the apostle Paul points forward to the "redemption of the purchased possession." Ephesians 1:14.²²

We may expect great things of God. It is not as though . . . Jesus was reluctant to save. The cross of Calvary expresses His estimate of the worth of the soul, and His love for the fallen race. He is bending over the purchase of His blood, asking with inexpressible tenderness, pity, and love, "Wilt thou be made whole?" [John 5:6.] He invites, "Come unto me, and be saved. I have borne thy iniquities; by the stripes laid on me, thou mayest be healed." He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. But we must empty our hearts of iniquity. He will never reveal Himself to us as a sin-pardoning Saviour until we feel that without Him we are hopelessly lost, that to live in sin is misery, despair, and death. Jesus, precious Redeemer! You cannot trust Him too fully nor too soon.²³ □

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- ³ *Ibid.*, pp. 46, 47.
- ⁴ *Spirit of Prophecy*, vol. 1, pp. 32, 33.
- ⁵ *Patriarchs and Prophets*, pp. 50, 51.
- ⁶ *Ibid.*, p. 48.
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- ⁹ *Ibid.*, p. 57.
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- ¹⁵ *Ibid.*, pp. 65, 66.
- ¹⁶ *Review and Herald*, July 18, 1882.
- ¹⁷ *Patriarchs and Prophets*, p. 60.
- ¹⁸ *Ibid.*, p. 61.
- ¹⁹ *Ibid.*, pp. 83, 84.
- ²⁰ *Ibid.*, pp. 68, 69.
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Questions for discussion

1. Why could only one equal with God make atonement for transgression of divine law?
2. What meaning did the declaration of Genesis 3:15 have for Satan? For Adam and Eve?
3. What excuses or self-justifications do people make for sin?
4. What were the purposes of the system of sacrifices?
5. For what reasons was the first sacrifice by Adam a "painful ceremony"?
6. What are the aims of the plan of redemption?
7. What privileges that were lost by Adam and Eve when they sinned are restored by Christ through His redemption?
8. Is God's way too narrow for us to follow today?

Why the sanctuary?

If the sanctuary teaches us anything, it teaches heart commitment, heart religion, total dependence upon the sacrificial victim and upon the intercession of the priest.

By A. N. DUFFY

God said to Moses, as He met with him on Sinai, "Let them make me a sanctuary; that I may dwell among them" (Ex. 25:8).

Can you imagine the great and holy God, "whom even the heavens cannot contain," seeking to come into the camp of Israel, to have His tent in the midst of their tents, to share, as it were, their lot in a dreary desert land, and to travel with them all along the way to Canaan!

He did not reveal Himself to them as a distant, unapproachable God, "whose dwelling is not with flesh" (Dan. 2:11), but as one who would be close at all times. He would be their God, even as they were to be His people. It was not because of any merit on Israel's part that God had set His love on them. In fact, they were an ungrateful, unholy, unresponsive people. Ever since they had left Egypt they had murmured against Him, and even now, as God was in the mountain proposing to Moses that He dwell with the people, the people of Israel were setting up the golden calf on the plain below.

Only a few days ago they had made a solemn covenant with God to obey Him. Their hearts had thrilled with awe at the thunder of His voice as He gave forth His commandments from the mountain summit. They had heard Him say: "I am the Lord thy God, which have brought thee out of the land of Egypt. . . . Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image" (Ex. 20:2-4).

Yet now, so soon afterward, they were betraying Him in idol worship. As they danced around the golden calf, they cried out in exultation, "These be thy Gods, O Israel, which brought thee up out of the land of Egypt" (chap. 32:8).

Not that God was closing His eyes to their sin, for His wrath "waxed hot" against Israel, and He threatened to destroy the whole nation (see verses 9, 10).

But, in one of the seeming paradoxes of Scripture, while on the one hand there was a cutting off from God, on the other there was the sanctuary proposal, an invitation to at-one-ment with God. But in the light of Calvary this is no paradox, for did not Christ come to save sinners—come because earth's inhabitants were sinners, and while they were "yet sinners" die for them?

Perhaps one of the primary lessons of the sanctuary system is that of a loving Saviour-God coming to tabernacle on earth with sinful men, beautifully illustrated in the Incarnation. Ellen G. White says: "So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell with us, and make us familiar with His divine character and life. 'The Word became flesh, and tabernacled among us . . . , full of grace and truth.'"—*The Desire of Ages*, pp. 23, 24.

Wondrous thought, He was "God with us"—the Creator dwelling with His creatures (Matt. 1:23; cf. John 1:14).

The cost of forgiveness

However, the sanctuary symbolized not only Christ dwelling among men but, more important, Christ dying for men. It was a house of sacrifice, as well as of glory.

The Israelites were impressively taught that sin could be forgiven only

through the shed blood of an innocent substitute. "Without shedding of blood is no remission" (Heb. 9:22). "It is the blood that maketh an atonement for the soul" (Lev. 17:11). Sacrificial blood was variously ministered. We get the picture of God present in His sanctuary with the blood ever before Him, interposing itself between His holy law and the children of Israel, typifying that salvation could be purchased only at the high cost of the blood of the spotless Son of God.

Have you ever thought of the great cost of Israel's sacrifices? The books of Leviticus and Numbers mention nearly 50 types of sacrifices (see *SDA Bible Dictionary*, pp. 939-943). Some were repeated many times daily. Individuals came constantly with their trespass offerings, peace offerings, and sacrifices for sin. Every morning and evening, sacrifices were offered on the great altar. Each sacrifice cost the life of an innocent victim. What an enormous sum in life and in worth must have been involved in all the sacrifices offered at the sanctuary throughout the centuries of Israel's history!

Think, too, of the value of the tithes and offerings that supported the sanctuary and the priesthood in their mediatorial work. About one quarter of Israel's national income was involved (see *Patriarchs and Prophets*, p. 527). The time and energy of the tribe of Levi was absorbed in the work of atonement.

Sacrifices contrasted

But the cost of these Old Testament sacrifices pales into insignificance when compared with the cost of the sacrifice of the true Lamb of God. Impressive as were those millions of offerings, the sanctuary types could not adequately describe Christ's sacrifice. Animals brought to the slaughter had no idea of their fate, whereas Jesus, "the Lamb slain from the foundation of the world" (Rev. 13:8), walked in the ever-deepening shadow of the cross from the day sin entered.

From Adam onward He strove to turn men's hearts to God and to restore the human-divine relationship. Despite mankind's almost total unbelief, He continued to cling to humanity. Then when He led Israel out of Egypt He moved in to dwell with them, to suffer their unbelief and rebellion, and to share their sorrows. Christ was that "spiritual Rock that followed them": "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" (1 Cor. 10:4; Isa. 63:9). But then moving still closer, He was born into the human family to take our



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nature forever (*Selected Messages*, book 1, p. 258). Bethlehem meant that He was not merely now one *with* us, but one *of* us. Can you imagine what this sacrifice meant to the Son of God?

Encumbered by human weakness, He suffered in His own soul the deep sorrows of humanity. He knew the pinching pain of poverty, the hardship and toil, and the bruises and wounds that afflict the human spirit. To dwell with sin was torture to His soul. But to leave the sinner to his fate was more than He could endure. So when the time came He laid His own sacrifice upon the altar, His life for the life of fallen humanity.

A priest, as well as a sacrifice

But the sanctuary typified even more than Christ's "tenting" among men and His great sacrifice for their redemption. Besides sacrifice, there was mediation in the sanctuary. There was a priesthood. The priest took the blood of the sacrifice and with it made atonement for the sinner's guilt. It was in this way that sin was removed from the sinner so that he could go free. Christ is our high priest, as well as our sacrifice. He represents the human family in the sanctuary above, of which the earthly sanctuary was only a pattern, and His priesthood is as necessary as His sacrifice. Though He died for us, "if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven."—*The Great Controversy*, p. 489.

As the high priest was the central figure in Israel's life and worship, so Christ our High Priest is the center of our life and worship. He is our minister in the sanctuary above, our advocate. We cannot enter there, even as the Israelites could not enter the earthly sanctuary, but we approach God through Him by faith. All our supplications are presented by our advocate, Jesus Christ the righteous. In turn, all God's blessings flow to us through Christ. Because of Him we receive forgiveness of sin, cleansing from unrighteousness, and a righteous standing in the day of judgment. Through Him we also receive grace to help in time of need, power to resist temptation, and strength to do His will.

Our great High Priest is able to save us to the uttermost, to keep us from falling, and to present us faultless before the throne of God. How He must long for us to yield our lives completely into His hands, confess and forsake our sins, and live fully consecrated lives.

In order to have the right relationship with God, it is important for us to remember that the sanctuary was for believers—redeemed people—church members. Forgiveness for sins through sacrifices and mediation did not apply merely to the newly redeemed Israel at Sinai, but to Israel all along the way to the Promised Land and beyond.

Every day, morning and evening, the burnt offering was laid on the great brazen altar. But the individual Israelite could not lightly say, "I am covered, I need nothing more." His forgiveness depended upon his own confession and his own appropriation of a sacrifice.

Likewise you and I must personally appropriate Christ's atoning blood. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). We must personally ask forgiveness through Him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (chap. 1:9).

In order to have a right relationship with God, we must love His holy law, recognize the exceeding sinfulness of sin, and be so pained when we transgress that we will fly to Christ for forgiveness without delay. The sanctuary made no provision for lawless people. Any who willfully persisted in transgression were cut off from Israel (Num. 15:30, 31), but the sacrificial blood continued to atone for the penitent sinner till the last moment of Israel's day of judgment.

Our whole way of life is symbolized in the sanctuary and its services. The sin and trespass offerings atoned for sins against God and against others. Burnt offerings expressed among other things adoration, worship, and devotion. Peace offerings expressed gratitude, good will, and a warm relationship between fellow believers (see *SDA Bible Dictionary*, p. 942). Thus the believing Israelites lived within the circle of a secure and meaningful relationship. In all this we see a beautiful and encouraging type of the life we are to live as members of Christ.

Total commitment

The sanctuary and its services required the total heart commitment of the believer. It would be wrong to imagine that an Israelite could simply go through the outward motions of the ritual services and come out right in the judgment. If the sanctuary teaches us anything, it teaches heart commitment, heart religion, total dependence upon the sacrificial victim and upon the intercession of the priest. There was to be total involvement with God. The sanctuary stood not only for justification but also for sanctification in heart and life. The church members were to be a holy peo-

ple. "Ye shall be holy: for I the Lord your God am holy," said the Lord (Lev. 19:2). "And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul" (Deut. 10:12). "Thou shalt love thy neighbour as thyself: I am the Lord" (Lev. 19:18).

It was the heart that God wanted. How often He grieved over Israel because of their hard, disobedient hearts. On the Day of Atonement, which represented the day of judgment—the day on which it was determined who should live and who should die—the decision depended, not upon how many rituals they had performed or how many sacrifices they had offered, but upon whether they had searched their hearts and were right with God. God said, "Ye shall afflict your souls. . . . For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" (Lev. 23:27-29).

Is your heart right with God? Are you trusting daily in the precious blood that flowed from Calvary's altar? Have you placed your life in the hands of our great High Priest, Jesus Christ the righteous? Have you surrendered heart and life in full commitment to His service?

The long trek to the heavenly Canaan is almost over. If we walk in the saving light that shines from His sanctuary He is well able to take us through this wilderness of sin into the Promised Land. O to be there in that great day, where throughout eternity God will be with men, when He shall dwell with them, and be their God, and they shall be His blood-bought, glorified people forever.

You and I must be numbered among them! □

Questions for discussion

1. What relationship is there between fellowship with God (God dwelling with men) and the way of salvation?
2. What was it that saved the Israelite? The blood of the animal? Compliance with the ritual law? Faith as demonstrated in the offering of sacrifices?
3. How many times could an Israelite be forgiven before he was considered to be lost?
4. In view of the fact that the daily sacrifice represented Christ's shed blood for all Israel, why was it necessary for the sinner to offer his own sacrifice?
5. What is the main difference between the heathen sacrifices and the sacrifices of the Bible?
6. Why was the death of a substitute necessary to salvation, and why should the Son of God be chosen as that substitute? Why not somebody else?
7. Why did men need a priest, as well as a sacrifice?

Dealing with daily sin

The sanctuary provides the key to understanding Christ's work for our salvation.

By MANFRED BOETTCHER

Why is it so important to our faith that we give careful study to the sanctuary? The significance of Christ's great work of reconciliation and His unique service for us today is little understood even by many of those who profess to be His followers. What is the reason for this? Despite the fact that Christ's role as our high priest is the very center of our Christian faith, we don't study this important truth as we should. In the Epistle to the Hebrews we read: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle" (chap. 8:1, 2).

For more than a thousand years the tabernacle, and later the Temple, were places where God dramatized the plan of salvation to impress it on the minds of His people. All the services held there, all the equipment used—everything—drew the attention to Christ "in . . . [whom] dwelleth all the fulness of the Godhead bodily" (Col. 2:9). The old sanctuary has long since ceased to exist. The shadow, which directed the eyes of the people to Christ's work of reconciliation, has been replaced by reality in Jesus. Now we look with eyes of faith to the "true tabernacle which the Lord pitched, and not man" (Heb. 8:2). Something vital is going on there that is essential to our salvation.

When Adam and Eve sinned in the Garden of Eden, a wide gap began to separate God from those He loved. A terrible power—sin—had intruded itself into God's beautiful creation. God cannot tolerate this intruder forever. No, He has to destroy it. All mankind has been contaminated by sin. Even with strong

willpower and great determination and endeavor, it is impossible for a person to free himself from the slavery of sin. This is true even for those with the highest moral standards. Romans 3:23 plainly states, "For all have sinned, and come short of the glory of God." Because of sin, human beings lost their great love for their Creator and replaced it with love of their own egos. Therefore the sinner is not in a position to fulfill God's will. Because God is the Fountain of life, when one chooses the service of sin, he separates himself from God and cuts himself off from life (see *The Desire of Ages*, p. 764).

The Sinless took the place of the sinner

Since the day Adam fell into sin, God has done everything to show His love to mankind. By this demonstration of His love, He has given new courage and new hope to the human race. According to God's plan, a Substitute would take the place of the sinner, and God Himself would provide this Substitute. In the desert God made a covenant with the Israelites and chose them to be His property. He instructed them to build a sanctuary. This sanctuary was to be more than a center for public worship and adoration. By the services that were to be carried out there, in accordance with God's instructions, the Israelites were to receive a clearer knowledge of the divine plan of salvation. They were to understand better God's way of solving the terrible problem of sin, how He would save sinners without making sin eternal; how He would separate sin from the sinner; how the sinner may receive forgiveness; and how sin will at last be entirely blotted out.

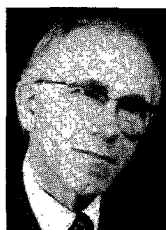
But to carry out this plan of salvation, God had to pay a price so high that human imagination is unable to comprehend it. God loved fallen mankind so much that He was willing to give His Son: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This work of salvation involved Christ's taking on human nature and His dying sacrificially on the cross. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

"God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). Seeing Jesus coming to the River Jordan and, by faith, recognizing the One in whom all promises of redemption were fulfilled, John the Baptist exclaimed: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Peter expressed this truth in the same way when he wrote: "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24).

But what are the conditions under which our sins can be carried away by Christ? This is well illustrated by the service that took place in the tabernacle. In the book of Leviticus the various sacrifices are mentioned—those that had to be offered in the tabernacle daily, weekly, or yearly. For the sinner himself, the sin offering and the trespass offering were of special importance because he was himself included and involved in their offering.

What happened when one of the Israelites sinned "through ignorance against any of the commandments of the Lord concerning things which ought not to be



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done" (Lev. 4:2)? If he was one of the common people, according to Leviticus 4:28, when his sin came to his knowledge, then he came to the sanctuary with a young goat without blemish as an offering. A priest stood ready to meet him in the court. The offender stopped before the altar with his animal as a sin offering. There he was required to "lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering" (verse 29).

Restitution

With respect to the trespass offerings, the rule was that if an Israelite had defrauded his neighbor God expected him to compensate as much as possible the damage caused by his sin or give back those things that had come into his hands unlawfully. "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering" (chap. 6:4, 5).

Doesn't the Lord expect us today also to make restitution? It will be self-evident to anyone who recognizes his wrongdoing as sin that he should compensate as far as possible for the damage caused. In situations where this cannot be done because of altered circumstances, it might be well to follow the counsel of olden times: "But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord" (Num. 5:8). Those who would like to be certain about the forgiveness of their trespass ought to think about this: compensation for the damage caused by sin should accompany confession whenever it is possible to make such restitution.

"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 from himself to the innocent sacrifice. The animal was then slain."—*The Great Controversy*, p. 418.

Who killed the animal brought as an offering? The sinner himself had to do it. The sacrificial animal prefigured the promised Messiah. "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4), and it could not redeem man. The death of the animal offered in the court of the sanctuary could be only a symbol for the work actually carried out by Christ,

"who his own self bare our sins in his own body on the tree" (1 Peter 2:24). On the cross of Calvary the Son of God was sacrificed as the innocent lamb. He had to die for our sins.

We all know that the death of Jesus on the cross is a historical fact. But are we fully aware that it was our sins that brought Him there and caused His death? What Peter said to those who were listening to him on Pentecost, "Him . . . ye have taken, and by wicked hands have crucified and slain" (Acts 2:23), in a sense applies to us today.

It was not primarily the hatred of the Jews or the cruelty of the Romans that led to Jesus' death. No, it was our sins—disobedience, rebelliousness, envy, self-glorification, egotism. If we truly sense what our sin has caused, we will ask God not only for forgiveness, looking in faith to His sacrifice, but also for strength to overcome sin in our lives. "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."—*Education*, p. 263.

Therefore, let us again look up to the cross. There we see the Just who died for the unjust, there we recognize the love of God in laying our sins on His Son, and our "dull senses" comprehend to some degree what sin has really cost. It could be that sometimes our sins don't seem very important, but let us never forget that they brought the Son of God to the cross.

The service of the priest

Let's return to the sinner who had to kill the innocent animal offered as a sacrifice. What did the priest who stood at his side do? We read several times in Leviticus, chapters 4 to 6, these words: "And the priest shall make an atonement for his sin that he hath committed" (Lev. 4:35). Yes, the sinner had killed the offered animal, but the atonement could not be made by him. The atonement was made by the priest. According to Hebrews 8:5, the service of the priest on earth was "the example and shadow of heavenly things," of that service that Christ does for us. He is not only our sacrificial Lamb but also our High Priest. On the cross He died for us, and He now serves us in the sanctuary. The sinner could come only as far as the court. He could never enter the sanctuary itself. The atonement could be made only by the priest. He did that which was impossible for the sinner. He put part of the blood of the animal upon the horns of the altar or with his finger sprinkled some drops of blood before the veil in the sanctuary.

But the plan of salvation includes much more than the substitutional sacrifice. It also includes our Lord's service

as the heavenly high priest. At the cross He "obtained eternal redemption for us" (Heb. 9:12). Now He serves by making the atonement available to all those who are ready to accept the fullness of His grace. But His service in the sanctuary will be effective only for those who accept this redemption. "The sanctuary in heaven is the very center of Christ's work in behalf of men."—*The Great Controversy*, p. 488.

Where are our sins now? Are they still heavy burdens under which one day we will break down? Or have they been carried away by Christ so that now "we have peace with God through our Lord Jesus Christ" (Rom. 5:1)? That which could not be done by innumerable sacrifices of animals has "once for all" been done by Christ's sacrifice. If we by faith accept this personally, then we will have a wonderful experience. God Himself will write His law on our hearts and minds. "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Heb. 10:16, 17).

That which could never be done by human beings has now been done by God's grace. It is something that can never be fully comprehended, but yet can give us great joy. By the blood of Jesus we have the liberty to go into the holy place. In Jesus Christ we have a "faithful high priest . . . to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (chap. 2:17, 18). When we read this it makes us humble, but at the same time it gives us courage. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (chap. 10:22). □

Questions for discussion

1. To what extent was the Old Testament sanctuary more than a place for public worship?
2. What differences are there between sin and trespass offerings and how can we apply their lessons to us today?
3. Why did the sinner have to kill the sacrificial animal himself?
4. Of what should a look at the cross make us conscious?
5. Why were only the priests allowed to make atonement for the sin and trespass offerings?
6. In the plan of salvation why is the sacrificial death of Jesus on the cross inseparable from His service as our heavenly High Priest?
7. What glad assurance arises in us because of the high-priestly ministry of Jesus?

The shadow of the cross

Only in the sacrifice of the Lamb do we find salvation. If we take away from the gospel the atoning death, the sinner is left without hope.

By ENOCH DE OLIVEIRA

There are professed Christians who attach little importance to the ceremonial services that were solemnly celebrated in Israel's ancient sanctuary. They suffer loss, because the subject of redemption, as revealed in the New Testament, becomes more vivid when understood against the backdrop of the Levitical symbolism.

The priestly ministry was characterized by two important aspects: the daily and the yearly services. "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. 9:6, 7).

Once a year, on the tenth day of the seventh month (Tishri), the ritual of the Day of Atonement was celebrated. Ten days prior to this, the silver trumpets sounded, calling the people to prepare themselves for this great national event, Yom Kippur (Day of Atonement). On that day, "All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart."—*Patriarchs and Prophets*, p. 355.

Before officiating in the solemn ritual, the high priest offered sacrifices for himself and his family (Lev. 16:3, 6). He himself needed to be purified. Afterwards, he cast lots over two goats, designating one for the Lord and the other for Azazel (verses 6, 7). The goat chosen for the Lord was killed as an offering for the sins of the people. After

the sacrifice, the people with fear and trembling watched him enter the sanctuary, carrying the blood. After this, none of his movements could be seen. The curtain of the Most Holy Place was pulled aside—this happened once a year—and he appeared, alone, in the inner compartment, where a cloud of incense hid the divine glory from his sight. In that solemn place he sprinkled the blood seven times upon the mercy seat.

During the ceremonial year, because of the daily ministrations, the sins of Israel had stained the sanctuary. But now, by means of the ritual of atonement, the sins, which had symbolically accumulated there, would be taken away, and the sanctuary, the altar, the priests, and the people would be purified (verse 33).

In an attitude of meditation and prayer, the assembled multitude followed the movements of the high priest, who, after having been in the presence of God, returned carrying upon himself the sins accumulated during the year.

During all this time, the "scapegoat," symbolic of Satan, had remained close to the door of the sanctuary, awaiting the part it was to play in the removal of sin. As the culminating act, the high priest placed his hands upon the head of the animal and confessed the iniquities of Israel (verse 21), thus transferring them to the scapegoat, which afterward was taken by a Levite to a solitary land (verse 22).

According to tradition, in later times the officiating priest, after having completed the liturgical service, presented himself to the multitude, and in a solemn and deliberate voice, would declare, "You are purified," thus reaffirming to the contrite multitude the assurance of pardon from all of their sins.

What was the symbolical meaning of the banishment of the scapegoat? Among the countless accusations made against Adventist theology, none is more serious than the charge that we

make Satan our saviour. We reject this idea completely, since the participation of the scapegoat occurred only after the completion of the atonement for the sins of the people (verses 20-22), and the completion of the work of reconciliation.

The scapegoat was taken alive into the desert. He was not sacrificed, but simply abandoned in a solitary region; therefore, he could not represent the work of redemption, for "without shedding of blood is no remission" (Heb. 9:22).

The blood of the goat, which represented Christ's sacrifice, expiated the sins of the people of God by their faith in the Lord. The sanctuary, the priests, and the people were purified. In this work, Azazel had no participation whatsoever! Christ provided a full redemption, and only His blood, prefigured in the sacrificial offerings, can produce the remission of our sins (Matt. 26:28).

The exile of the scapegoat represents the final eradication of sin. Inspiration says, "As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ 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' (Leviticus 16:22); 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. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin and the deliverance of all who have been willing to renounce evil."—*The Great Controversy*, pp. 485, 486.

Balancing accounts

For the Israelites, the Day of Atonement was the day of judgment and the day of balancing accounts with God. Because of this, on that day with fasting and prayer they examined their consciences and confessed their transgressions, for they knew that if they did not receive pardon, they would be cut off from the brotherhood of Israel (Lev. 23:29).

The ritual of this day "was designed to impress the Israelites with the holiness of God and His abhorrence of sin" (*ibid.*, p. 419). It was intended to kindle in the consciences of men the sense of their terrible sinfulness and, at the same time, to engrave on the souls of the worshipers the beauty of faith and its profound mysteries.

Throughout all ages, Satan has put



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forth efforts to downplay the malignancy of sin. Under his influence many explain away the carnal tendencies extant in the heart of man. The evolutionists minimize sin as a vestige remaining from our original animal nature; psychologists categorize it as an impulse; and others define it as a malfunction of the endocrine glands.

But sin is a reality! It was present in the camp of Israel. We see its sinister presence in our day. It constitutes a personal rebellion against God. We can minimize its importance and even deny its existence. We will never, however, conceal its perturbing action in the world and in the heart of man.

When a speck of coal dust penetrates the eye, the eye protests with tears, insisting that the particle be removed. Sin is a foreign body in the conscience that disturbs inner peace. Conscience, like the eye, demands relief.

On the Day of Atonement, Israel, with prayer and fasting, ardently sought the promised pardon: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. 16:30). Knowing that they were not only pardoned but also purified, the people, filled with sweet inner peace and overflowing with happiness, returned to their tents.

How comforting is the lesson suggested to us by the ritual of the Atonement! We cannot hide our sins. We cannot remove the feelings of guilt. We can, however, present them to God with the certainty that we will be pardoned and purified. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). He not only forgives us but also, as in the Atonement, purifies us with a powerful and effective detergent—the blood of Jesus.

Only the death of the Lamb

Visiting the Pasteur Institute in Sao Paulo, a famed center of scientific investigations, a reporter, in an attitude of disbelief, watched the sacrifice of innocent animals—docile sheep and submissive rabbits—carried out for the purpose of saving human lives.

Overcome with sadness by the painful and lamentable slaughter of defenseless animals, he wrote, "The scene that we beheld, while holding our breath, was really shocking. The meek little lamb, face down, and with powerful hands gripping its feet, seemed to foresee the end that awaited it. With awe-inspiring stoicism it tolerated the sharp instrument that explored its brain in search of the most sensitive part of the body—the cerebrum. Once discovered, a long needle was slowly introduced, injecting



into the animal's nervous system a virus that would totally paralyze it within a period of two or three days. After this procedure was completed, the bleeding lamb was dragged to a place where it would remain under observation. If it could not withstand the effect of the injection, it died. If it did tolerate the procedure, it likewise died in one of the Institute's buildings. After the autopsy its spinal fluid went into the manufacture of the Fermi vaccine that is used against rabies."

Greatly affected by what he had seen, he asked one of the scientists for an explanation. "Couldn't some other process be found for the production of vaccines? Is the death of these animals the only means known for the salvation of hydrophobia victims? Couldn't some other therapy be substituted that would make unnecessary the barbaric torture of poor laboratory animals?"

In reply the specialist shook his head, denying the existence of other methods or processes. "Only the death of these animals is able to preserve the life of man."

Something similar happens in the plan of redemption. Only in the sacrifice of the Lamb do we find salvation. If we take away from the gospel the atoning death, the sinner is left without hope. This is the great lesson that God desired to give to His people by means of the typical ceremony of Atonement.

Modern man imagines that he can obtain salvation by means of education, by culture, by character refinement, and by the elimination of evil through the practice of good. He follows a gospel of ideas, of ethical principles, and of good works. But without Christ there is no salvation. There are no methods or processes for the salvation of man other than the death of the Lamb of God. In this great central fact we find the great Center of everything we need. God will accept the death of Jesus as the ransom for our transgressions. Therefore, let us not look for another gospel than this one which is so marvelously prefigured in the Levitical symbolism.

The Day of Atonement prepared the

Israelites for the last and most joyous of all commemorations, the Feast of Tabernacles. With this celebration, which took place five days later, they closed the festival cycle of the Hebrew calendar. With radiant happiness the people participated in the great festival of the harvest. The earth had produced its fruits, and, because of this, the hearts of the people were at peace with God. Full of gratitude, contentment, and hope, they joined together in thanksgiving to the Lord, who had blessed them in such a generous manner. Truly, only a people at peace with God would be able to rejoice before Him in gratitude, recognizing His infinite goodness and praising Him for His providential care.

The Feast of Tabernacles, a feast of gratitude for the harvest, on the one hand reminded Israel of the providential manner in which God had guided His people in the past, and on the other pointed them to the final harvest when the mission of the church will be concluded and all nations will be gathered before the Lord.

In prophetic chronology, we live in the period corresponding to the great Day of Atonement. Christ, as our High Priest, is in the Most Holy Place of the heavenly sanctuary, doing His final work of atonement. In a short time, no one knows how short, Christ will cease His mediatorial work. Now, more than at any other time, it behooves us to consider the divine exhortation, "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

When this work is finished, the great day of the harvest will come. The Lord will send His reapers to "gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn" (chap. 13:30, R.S.V.). And when the angels will have finished this work, and "the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, . . . they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out."—*Patriarchs and Prophets*, p. 542. □

Questions for discussion

1. Why do Adventists devote so much attention to the study of the Levitical ceremonies?
2. How did God teach the plan of salvation before Christ came?
3. What significance did the Day of Atonement have for Israel?
4. What did the banishment of the scapegoat represent?
5. By what Biblical arguments do we refute the idea that the participation of Azazel in the ceremonial service symbolized a redemptive work?

A solemn work, a solemn time

It is impossible to exaggerate the solemnity of the work now going forward in the heavenly sanctuary.

By KENNETH H. WOOD

The hour in which we live is unique. It is different from any other time in the history of the world. Today the investigative judgment is going on in heaven, a solemn work that determines who shall be admitted to the sinless society of heaven at the coming of Christ, and who shall be excluded. The time since 1844 corresponds to the ancient Day of Atonement.

On the Day of Atonement the Israelites focused their attention on the earthly sanctuary where the high priest stood between them and God. They examined their lives carefully, making sure that all sins had been confessed, repented of, and forsaken. One matter, and one only, occupied the attention of the people—to be right with God, so that they would not be cut off from His people.

The Scriptures make clear that the ancient sanctuary was a type of the heavenly sanctuary. In the book of Hebrews we read: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (chap. 8:1, 2; cf. verse 5). The "true" sanctuary is in heaven, and Jesus is the High Priest in that sanctuary.

Moreover, the work carried forward by the priests in the earthly sanctuary was a type of the work carried forward in heaven. Of the earthly priests, Inspiration says that they served "unto the example and shadow of heavenly things" (verse 5).

In the ancient sanctuary, by means of the sacrifices eaten by the priests or by the blood sprinkled on the veil in the holy place, the confessed sins of the

people were transferred to the sanctuary. As this process continued throughout the year, the sins of the people "defiled" the sanctuary. To remove the "defilement," on the Day of Atonement, at the end of the year, the sins of the people were removed. The sanctuary was "cleansed" or purified.

In like manner, the heavenly sanctuary, of which the earthly was a type, requires cleansing. Through a divine process during the antitypical day of atonement the sins of God's people that have been transferred to the heavenly sanctuary are removed. The sanctuary is "cleansed."

In vision the prophet Daniel was told when this cleansing would take place. Said the angel: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14). As the pioneers of the Advent Movement studied this prophecy, they concluded that the starting point of the 2300 days was identical with the starting point of the 70 weeks of Daniel 9:24—"the going forth of the commandment to restore and to build Jerusalem" (verse 25). Having discovered that the decree to rebuild Jerusalem was issued in the autumn of 457 B.C., they added 2300 days (years, according to the year-for-a-day principle of interpreting prophecy) and eventually arrived at October 22, 1844, as the time when the "sanctuary" would be cleansed.

As they studied the ceremonies of the ancient sanctuary, they saw that the Day of Atonement was a time of judgment, a time when the future of each person was decided. All whose sins had been transferred to the sanctuary were permitted to continue with God's people. Those whose sins remained unconfessed were separated from them, or "cut off." This made clear why the judgment scene was pictured in connection with the prophecies of Daniel 7 to 9. Wrote the prophet: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and

his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (chap. 7:9, 10).

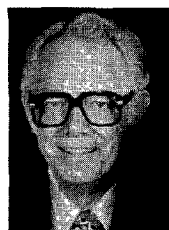
Sensing that they were living in the judgment hour, early Adventists were overwhelmed with a terrible sense of solemnity. They examined their souls to make sure that they were right with God. They confessed their sins, and with tears repented of them. They sought out those whom they had wronged, and asked forgiveness. They prayed for a deeper Christian experience and the outpouring of the Holy Spirit.

Additional light broke in on their minds as they continued to study. Light regarding the heavenly sanctuary "opened to view a complete system of truth, connected and harmonious" (*The Great Controversy*, p. 423). It "illuminated the past, the present, and the future" (*ibid.*). The believers saw that in the parable of Matthew 22 the pre-Advent judgment was represented by the king's examination of the wedding guests before the marriage to see whether they were attired in the wedding garment. They saw, too, that "the coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi [in Malachi 3:1], are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25."—*Ibid.*, p. 426.

Two impressive points

Two points impressed deeply the early Adventists, points that must impress us too: (1) since the judgment is in progress, the time since 1844 is a solemn time; and (2) Christ's followers must cooperate fully with the heavenly agencies in the work of character development, putting away every known sin, and relying on divine power to be overcomers. Wrote Ellen White: "Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. . . . In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray.'"—*Ibid.*, p. 490.

In the parable of the five foolish vir-



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gins, when the bridegroom came, "they that were ready went in with him to the marriage: and the door was shut" (Matt. 25:10). Likewise, in the parable of Matthew 22, only the guests who were wearing the wedding garment shared the joy of the wedding. "All who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above."—*Ibid.*, p. 428.

It is impossible to exaggerate the solemnity of the work now going forward in the heavenly sanctuary. The prophet Daniel saw that when the judgment began in heaven, "the books were opened" (Dan. 7:10). John the revelator, describing the same scene, declared that not only were the books opened but "the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

Heaven's books contain an exact record of every life. "Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*Ibid.*, p. 482.

With the knowledge that God keeps a record like this and that every life will be compared with God's holy law (cf. Eccl. 12:13, 14; *ibid.*), we cannot help feeling extremely solemn, and recognizing that our only hope of being acquitted in the judgment is to place our trust in Jesus. Jesus died for us on Calvary (Rom. 5:8-10; 1 Cor. 15:3; Heb. 9:28). He developed a perfect character, and offers us righteousness (Heb. 5:8, 9; *Christ's Object Lessons*, pp. 310, 311). He now is our Mediator in heaven, representing us before the Father in the judgment (1 Tim 2:5; Heb. 7:25; 8:1, 2; 1 John 2:1).

Ellen G. White says of the heavenly sanctuary and of Christ's work there: "The sanctuary in heaven is the very center of Christ's work in behalf of men. . . . The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. . . . Jesus has opened the way to the Father's throne, and through His mediation the sincere desire

of all who come to Him in faith may be presented before God."—*The Great Controversy*, pp. 488, 489.

When Christ went to heaven after defeating Satan and making salvation available to all who would lay hold on it by faith, He began His priestly ministry in the holy place, or first apartment, of the heavenly sanctuary.

But in 1844, when the antitypical day of atonement began, Christ began His work in the Most Holy. He entered upon the final phase of His ministry, the closing work of the atonement, the investigative judgment.

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. . . . Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing."—*Ibid.*, pp. 489, 490.

A special work

In Revelation 14:6-12, John recorded the special messages that are to go to the world during the solemn time when the investigative judgment, the work of the day of atonement, takes place. These messages call attention to the Creator, to the judgment work, and to the great issues that face human beings in deciding whom they shall worship. The messages indicate that while the judgment is in session in heaven, God seeks to do a special work for His people so they will be prepared for the close of probation.

"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a *special work of purification, of putting away of sin*, among God's people upon earth."—*Ibid.*, p. 425. (Italics supplied.)

What a solemn time is this! Are we faithful in our use of the talents entrusted to us? Are we using our time, our minds, our hands, our voices, our

money, and our influence for the glory of God and the benefit of mankind?

Now is the time to confess our sins and overcome our character defects. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Satan is constantly "seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him, 'My grace is sufficient for thee.' 2 Corinthians 12:9. 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Matthew 11:29, 30. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them."—*Ibid.*, p. 489.

In view of the solemn time in which we live, it is unthinkable that Christians should maintain a business-as-usual attitude. Ways of life that were entirely appropriate before 1844 may no longer be appropriate. Innocent pursuits and entertainments may, in this day of atonement, need to be eliminated. That which is "good" must give way to the "best."

We cannot overemphasize the solemnity of the judgment hour in which we live. At the same time let us be conscious of the loving, all-powerful Saviour to whom we have committed our lives. Jesus, our Advocate in the judgment, has never lost a case. He offers to impute His righteousness to us. As our High Priest, "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

Let us, then, lift our eyes to the sanctuary above where Jesus ministers on our behalf. Let us seek the power He longs to bestow on us. By His grace we can face the judgment unafraid. By His grace we can have the oil of the Holy Spirit in our lamps when the Bridegroom comes. □

Questions for discussion

1. What effect did the ancient Day of Atonement have on the lives of the Israelites?
2. What makes it necessary for the heavenly sanctuary to be cleansed?
3. Mention two parables that imply the need for an investigative judgment.
4. How accurate a record does Heaven keep of each person's life?
5. How important to us is Christ's present work in the heavenly sanctuary?
6. What preparation should a person make to be accepted in the judgment?

Christ our Passover

The Passover was both commemorative and typical. So also is the Lord's Supper.

By P. M. MABENA

One of the most important festivals celebrated by the ancient Israelites was the Passover. It had its origins in Egypt on the eve of Israel's departure from the land of bondage. Having stubbornly resisted the divine command to release the Israelites, Pharaoh, king of Egypt, was now to receive the final blow. God directed Moses to say to him: "Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Ex. 4:22, 23). The terrible announcement included the following: "Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" (chap. 11:4, 5). Moses continued: "But against any of the children of Israel shall not a dog move his tongue, against man or beast" (verse 7).

"Before the execution of this sentence the Lord through Moses gave direction to the children of Israel concerning their departure from Egypt, and especially for their preservation from the coming judgment. Each family, alone or in connection with others, was to slay a lamb or a kid 'without blemish,' and with a bunch of hyssop sprinkle its blood on 'the two side posts and on the upper doorpost' of the house, that the destroying angel, coming at midnight, might not enter that dwelling. They were to eat the flesh roasted, with unleavened bread and bitter herbs, at

night, as Moses said, 'with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.'

"The Lord declared: . . . 'And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.'

"In commemoration of this great deliverance a feast was to be observed yearly by the people of Israel in all future generations. . . . They were to repeat to their children the story of this great deliverance, as Moses bade them: 'Ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.'"—*Patriarchs and Prophets*, p. 274.

"The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents 'the Lamb of God,' in whom is our only hope of salvation. Says the apostle, 'Christ our passover is sacrificed for us.' . . . The lamb was to be prepared whole, not a bone of it being broken; so not a bone was to be broken of the Lamb of God, who was to die for us. Thus was also represented the completeness of Christ's sacrifice."—*Ibid.*, p. 277.

"The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart, because of our sins. The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the

Corinthian church, 'Purge out therefore the old leaven, that ye may be a new lump. . . . For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.'"—*Ibid.*, p. 278.

The New Testament counterpart of the Passover is found in the Lord's Supper. After Christ had come, there was no more need of slaying the Passover lamb to prefigure His coming. But there would be benefit in commemorating the sacrifice of Calvary and its sustaining power. For this reason the Lord instituted the service of the bread and wine to call to mind the facts of our salvation and the provisions made on the cross. Like its prototype, it points both backward and forward. We are to remember Calvary "till he come" (1 Cor. 11:26).

Regarding Jesus' last Passover meal with His disciples, John says, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. . . . He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:1-5).

Preparation for Lord's Supper

The foot-washing ceremony is significant only as it represents removal of sin by sincere repentance and confession. It symbolizes cleansing from sin, and a renewed consecration to unselfish service. It also typifies the spirit of Christian fellowship. The disciples of Christ were sadly lacking in these qualities at the time. The Scriptures say: "And there was also a strife among them, which of them should be accounted the greatest" (Luke 22:24). The foot-washing service was, therefore, an appropriate preliminary preparation to participation in the Lord's Supper. Pride, jealousy, and contention, which was rife among them, had to be done away with.

After washing the disciples' feet, Jesus then took His place again at the table, whereon were placed bread and unfermented wine, for which arrangements had been made according to Christ's directions. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (verses 19, 20).



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Here our Saviour instituted the Lord's Supper, to be often celebrated, to keep fresh in the memory of His followers the solemn scenes of His betrayal and crucifixion for the sins of the world. The broken bread was a symbol of Christ's broken body, given for the salvation of the world. The wine was a symbol of His blood, shed for the cleansing of the sins of all those who should come unto Him for pardon and receive Him as their Saviour. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement that Christ made by the sacrifice of His own life. After the Passover meal was completed "they went out into the mount of Olives" (Matt. 26:30).

"Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony. . . . The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, 'My soul is exceeding sorrowful, even unto death.'"—*The Desire of Ages*, p. 685.

"As he proceeded, this strange sadness deepened; yet they [the disciples] dared not question Him as to the cause. His form swayed as if He were about to fall. . . . Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth. . . . He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. . . . The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, 'O my Father, if it be possible, let this cup pass from me.' Yet even now He adds, 'Nevertheless not as I will, but as thou wilt.'"—*Ibid.*, pp. 686, 687.

While Jesus and His disciples were still in the Garden of Gethsemane, Judas, one of the 12, came with a great multitude, including chief priests, and scribes, and elders, to take Him away as prisoner. From court to court He was

taken and tried, but no tangible evidence was forthcoming from His false accusers to prove Him guilty. "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified" (Mark 15:15). The mob took Him away to the place of execution.

"The cross which had been prepared for Barabbas was laid upon His [Jesus'] bruised and bleeding shoulders. . . . The crowd that followed the Saviour saw His weak and staggering steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross."—*Ibid.*, pp. 741, 742. "And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33). "The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. 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. While the soldiers were doing their fearful work, Jesus prayed for His enemies, 'Father, forgive them; for they know not what they do.'"—*Ibid.*, p. 744.

"As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God."—*Ibid.*, p. 745. When He said He was thirsty, "they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink" (Matt. 27:34). "Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into thy hands I commend my spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died."—*Ibid.*, p. 756.

"In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. 'Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' Phil. 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him.' Isa. 53:5.

"Christ was treated as we deserve,

that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed.'"—*The Desire of Ages*, p. 25. In fact, throughout His life, our dear Saviour, Jesus Christ, knew what it was to be hated, reviled, and rejected.

"The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion [arising] in the universe of God. . . . Fallen men could not have a home in the paradise of God without [the sacrifice of] the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ?"—*The SDA Bible Commentary*, Ellen G. White Comments, on John 3:14-17, p. 1132. "The gift of God in His beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of His law, and still save the transgressor."—*Ibid.* "Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come."—*Ibid.*

"Through the cross we learn that our heavenly Father loves us with an infinite and everlasting love, and draws us to Him with more than a mother's yearning sympathy for a wayward child. Can we wonder that Paul exclaimed, 'God forbid that I should glory, save in the cross of the Lord Jesus Christ'? It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to Him who gave Himself for us. Then with the light of love that shines from His face on ours, we shall go forth to reflect it to those in darkness."—*Ibid.*, p. 1133. □

Questions for discussion

1. Of what two events was the Passover symbolic?
2. What was represented by the Israelites' having to remove all leaven from their homes in the celebration of the Passover? Is there a parallel to this in the Christian celebration of the ordinances?
3. What can we do individually to keep the significance of the foot-washing ceremony fresh in our hearts?
4. Why is looking at the cross a safeguard against sin?

Christ as priest and king

The Holy Spirit bestowed at Pentecost was a token that Jesus had, as priest and king, received all authority in heaven and on earth.

By ROGER W. COON

On the road to Emmaus, Jesus presented to Cleopas and his unnamed companion the strongest argument that He was the divine-human Son of God—His fulfillment of literally dozens of Old Testament Messianic prophecies (Luke 24:44).

And 40 days after He came forth from the grave as a mighty conqueror, He fulfilled yet another Messianic prediction, made in Psalm 68:18. According to Paul: "When He ascended on high, He led captive a host of captives, and He gave gifts to men" (Eph. 4:8, N.A.S.B.).

Jesus presented to the Father a group of faithful followers whose graves were opened by the earthquake that marked Christ's death at Calvary, and whom He personally had called back to life subsequent to His own resurrection on Sunday morning (Matt. 27:52, 53) (*The Desire of Ages*, p. 834).

And He "gave gifts to men"—spiritual gifts, or gifts of the Holy Spirit, which Paul goes on to enumerate in 1 Corinthians 12:8-10; Ephesians 4:11; and Romans 12.

The days after His ascension, at the conclusion of His inauguration ceremony, Jesus poured out upon His waiting church the mightiest demonstration of the power of the Holy Spirit the world had yet witnessed (*The Acts of the Apostles*, p. 38).

Paul told the Hebrew Christians of his day that Jesus was "made like unto his brethren, that he might be a merciful and faithful high priest" (Heb. 2:17). And one of Christ's first acts after His

ascension was to bestow upon His followers (who had made the necessary preparation) the Holy Spirit in His fullness—"a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people" (*ibid.*, p. 39).

And the result of Pentecost? An initial influx into the church of 3,000 souls (Acts 2:41); "and day by day the Lord added to their number those whom He was saving" (verse 47, N.E.B.).

How did this phenomenon come about? What private preparation did these 120 "upper-room" Christians make (Acts 1:13-15)? Ellen White (*ibid.*, pp. 35-37) suggests at least seven things:

1. They earnestly prayed for the gifts Jesus had promised that would provide them with a fitness for the task ahead.
2. They humbled themselves in genuine repentance.
3. They confessed their past unbelief.
4. They meditated upon Christ's pure, holy life, repeating among themselves His truths and promises.
5. They determined to atone for past failure in witnessing by a brave public confession, as God should give them opportunity.
6. They put away all personal differences among themselves, and all desire for supremacy.
7. They united together in close Christian fellowship.

And Pentecost shook the world! It is instructive to note in particular the results of Pentecost, first in the experience of the Christian believers themselves:

1. *The gift of tongues was bestowed.* The apostles were supernaturally endowed with the ability to speak accurately, both in word and in accent, contemporary languages with which they were previously unacquainted (*ibid.*, pp. 39, 40; *The Desire of Ages*, p. 821).
2. *A special illumination of the Holy*

Spirit was given. Their minds were now enabled to understand scriptures that previously had been unclear to them (*The Acts of the Apostles*, pp. 44-46).

3. *They spoke with boldness and power.* Argument alone, though clear and convincing, was insufficient to remove existing prejudice; but aided by the Spirit, their words were like sharp arrows from God (*ibid.*, p. 45).

4. *They were given a deeper love.* "Their hearts were surcharged with a benevolence . . . full, . . . deep, . . . far-reaching."—*Ibid.*, p. 46.

5. *They were filled with holy zeal.* "The Spirit animated them and spoke through them."—*Ibid.*

6. *Their faces radiated the peace and love of Christ.* "Their very features bore evidence to the surrender they had made."—*Ibid.*

7. *A new brotherhood was created in the church.* "Every Christian saw in his brother a revelation of divine love and benevolence."—*Ibid.*, p. 48.

8. *A singleness of purpose was seen.* "One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom."—*Ibid.*

9. *God's people were strengthened.* The prophecy of Zechariah 12:8 was fulfilled: the feeble became as David, and the house of David as the angel of the Lord (*ibid.*).

The messenger of the Lord then goes on to detail the external results in the world, and in the lives of those who heard the apostles:

1. *A great missionary movement was begun.* The gospel was carried "to the uttermost parts of the inhabited world" (*ibid.*).

2. *Powerful preaching was heard.* "Hearts yielded to the power of this message."—*Ibid.*

3. *A large number of accessions was seen.* Converts flocked to the church literally "from all directions" (*ibid.*).

4. *Apostates were reclaimed.* "Backsliders were reconverted."—*Ibid.*

5. *Unity in Jesus developed.* "Sinners united with believers in seeking the pearl of great price."—*Ibid.*

6. *Enemies became advocates.* Some, such as Saul of Tarsus, who formerly were numbered as the bitterest foes of the church were converted and became its champions (*ibid.*).

Pentecost, declared Peter, was a fulfillment of the prophecy of Joel 2:28-32 (see Acts 2:16-21); but it was not a complete fulfillment, for there is no record that the signs in the heavens mentioned by Joel were fulfilled there at that time.



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Informed Christians today look for a second Pentecost, a special bestowal of spiritual grace in extraordinary measure at the close of this earth's history. Its purpose is to prepare the "grain" for the final "harvest."

Because the early rain and latter rain are discussed on two different levels in inspired writings, some Christians have become confused concerning this most important subject.

On the *historical* level the early rain took place at Pentecost, and the latter rain will take place near the end of this earth's history. At this level it would have been physically impossible for an individual Christian to experience both, because they are separated by nearly two millennia.

But on the *experiential* level, every saved Christian not only *may* but *must* experience both the early rain and the latter rain.

On this level the early rain represents the work of conversion, the germination of the spiritual seed, the making of the first start in growth, and the carrying forward of it from one stage to the next.

Then, as the harvest nears, the latter rain prepares the grain for the sickle, it completes the work of grace upon the heart, it perfects the moral image of God in the character, and the Christian is thereby *wholly* transformed in this final thrust toward *full* ripening or maturation.

In order to receive the latter-rain experience, the Christian must meet four preconditions: First, he must have received already the early-rain experience, and be continuing in it. Second, he must not wait in idleness, but be actively working, daily, for Christ, in the here and now. Third, he must ask for it specifically by faith in prayer, "in the time of the latter rain" (Zech. 10:1)

(*ibid.*, pp. 55, 56). And, fourth, he must wait in an attitude of expectation.

There are at least five reasons why the latter-rain experience is needed in God's church today:

1. *To embolden for witness.* Revelation 18:1-4 describes a "loud cry" being given to all mankind at the end of time, warning of their fate if they remain in "Babylon." The latter rain may be thought of as the cause, the loud cry as the effect. It comes "to give power to the loud voice of the third angel" (*Early Writings*, p. 86).

2. *To prepare for the harvest.* "The ripening of the grain represents the completion of the work of God's grace in the soul. . . . We are to be wholly transformed into the likeness of Christ."—*Testimonies to Ministers*, p. 506.

3. *To preserve the Christian in the time of trouble.* "As the members of the body of Christ approach the period of their last conflict, 'the time of Jacob's trouble,' they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—*The SDA Bible Commentary*, Ellen White Comments, on Rev. 18:1, p. 984.

4. *To prepare God's people to stand during the seven last plagues.* The latter-rain experience will strengthen the remnant to stand during this "time of trouble such as never was since there was a nation" (Dan. 12:1) (*The Great Controversy*, p. 613; *Testimonies*, vol. 1, p. 353).

5. *To prepare us for translation.* "Individuals are tested and proved a length of time to see if they will sacrifice their idols, and heed the counsel of the True Witness. If they will not be purified through obeying the truth, and overcome their selfishness, their pride and evil passions, the angels of God . . . pass on to their work, leaving them with their evil traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will be fitted by the latter rain for translation."—*Spiritual Gifts*, vol. 2, p. 226.

Today—Friday—is called in the Bible the "preparation day." It is given to us not only to prepare for the Sabbath; it is given also to enable us to prepare for the coming of our Lord.

Are you actively engaged in that work of preparation? Is your daily preparation like that of the 120 who were getting ready for Pentecost?

This year's Week of Prayer is almost completed. After tomorrow, it will be a matter of history. How is it with your soul today? Are there still sins unconfessed and unforgiven registered against your name in the books of heaven?

Are you holding out against the pleading of the Holy Spirit to forsake some darling sin, some "idol" that could cost you eternity? Are you holding back from performing some duty the Lord would lay upon your heart?

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

As we approach the end of this Week of Prayer, let us lay hold upon the hand and power of Christ, our Priest and King, and be overcomers by His grace and through His strength. □

Hands

By PEARLE PEDEN ENGLAND

Such lovely hands;
Shapely,
Slender.

Fingers smoothly curved;
Graceful,
Tender.

Such useful hands;
Serving,
Giving.

Tools of God;
Made for
Living.

Lord, use these hands;
Links from
Heaven,

Passing earthward
The blessings
Given.

Questions for discussion

1. Why is the fulfillment of Messianic prophecies among the strongest proofs that Jesus of Nazareth was the true Messiah?

2. Which of the things done by the 120 disciples in the upper room as they prepared for the early-rain experience (Pentecost) would be an appropriate part of our preparation today to receive the latter-rain experience?

3. Which of the results of Pentecost (a) inside the church and (b) out in the world do you think we may again witness when God pours out His Spirit in the latter-rain experience?

4. Why do Christians feel that Pentecost was not the total, complete fulfillment of the prophecy of Joel 2:28-32?

5. What are the preconditions to be met by Christians today in order for them to receive the latter-rain experience?

Our High Priest returns to earth as king

The second coming of Christ is as important to the outworking of God's plan as was the first coming.

By NEAL C. WILSON

Jewish Christians in the early church had a reverential regard for the Temple and its services. In some instances this regard was so exaggerated that they had difficulty in understanding how the work of Jesus and the role of Christianity was related to the ancient services. The epistle to the Hebrews was written to the Hebrew Christians to explain this relationship and to point out Jesus' superior position and the fact that His teachings are superior to all human philosophies and religious systems.

One passage in Hebrews is particularly significant. It ties inseparably the mediatorial work of Christ on the cross and His high-priestly activities in the sanctuary with His second coming. It reads as follows: "Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many,

will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (Heb. 9:23-28, R.S.V.).

Today we need not offer evidence that Jesus' sacrifice is superior to earthly sacrifices. We all believe that. What we need to learn from this passage is what it tells us about the work of Jesus for us poor sinners. Notice that this passage refers to three appearances of Jesus: first, in the presence of God (verse 24); second, in this world "to put away sin" (verse 26); and third, "a second time," that is, the Second Coming in the clouds of heaven (verse 28).

The writer begins with the work of Jesus now in heaven, then moves to His work in the past on earth and, finally, to His work in the future. In this sequence we will briefly review the activity of Jesus in our behalf.

In the presence of God

During the Week of Prayer we have been studying Christ's work as high priest in God's presence. This service He performs "on our behalf" (verse 24). We are in constant need of this ministry. "Everyone who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel will be kept by Christ's intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 8:34, p. 1078.

There are three priceless spiritual benefits that we can claim because of Christ's intercession: first, the forgive-

ness of sins; second, the ministration of the Holy Spirit; and third, the restraining of evil in the world. It is through the study of the sanctuary and its services that I more fully comprehend the magnitude of Heaven's plan for me. It tells me that through the death, resurrection, and intercession of Jesus my sins are forgiven and I have peace with the Father. Atonement has been made and I have received the gift of imputed righteousness. By my Saviour I am pronounced righteous before the universe. All this is accomplished through Christ alone and toward it I can make no contribution of any kind whatsoever. All that I can possibly do toward my own justification is to accept. A justified person stands in the presence of a sinless and sin-hating God as though he had never sinned. Praise His holy name!

As I am thus brought into the right relationship with my Lord I also have the assurance and the hope that through the new birth I can grow day by day into His likeness. Through Christ, I can receive the power of the Holy Spirit "to overcome all hereditary and cultivated tendencies to evil" (*The Desire of Ages*, p. 671). My only covering is His robe of righteousness, but through His intercession and the ministry of the Holy Spirit I am by faith able daily to experience the lifelong process of sanctification, and receive the promise of imparted righteousness. While I am waiting for, and thrilled by, the prospect of glorification, my Lord is also restraining the efforts of Satan and all his evil forces to destroy the earth through natural disasters, wars, hatred, sickness, and vile immoral excesses.

"The time in which we live is a time of intense excitement. Ambition and war, pleasure and money-making, absorb the minds of men. Satan sees that his time is short, and he has set all his agencies at work, that men may be deceived, deluded, occupied, and entranced, until probation shall be ended and the door of mercy be forever shut."—*Testimonies*, vol. 6, p. 31.

How grateful I am that Jesus assigns His angels to protect His trusting servants from the designs of evil men and angels who seek to inflict physical harm. He delivers His saints from temptation that would be too strong to bear or to resist.

This intercession of Jesus our High Priest is not an effort on His part to induce a reluctant God to be merciful to His children, but a claiming of that which it is His right to provide for His people. Ellen White wrote: "And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a Conqueror claiming His victory."—*Christ's Object Lessons*, p. 156.



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This victory was won at Calvary. This is the source from which answers to our prayers come. "Christ wrestled in earnest prayer; He offered up His supplications to the Father with strong crying and tears in behalf of those for whose salvation He had left heaven, and had come to this earth. Then how proper, yea, how essential that men should pray and not faint! How important that they should be instant in prayer, petitioning for the help that can come only from Christ our Lord! If you will find voice and time to pray, God will find time and voice to answer."—*Review and Herald*, April 1, 1890.

To put away sin

It is to Calvary that the author directs our attention in verse 26. Christ appeared in this world the first time "to put away sin." Jesus takes away the sin of the person who has faith in Him; He came to save His people from their sins. "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed.'"—*The Desire of Ages*, p. 25.

Note that it was a sacrifice of Himself (verse 26)—a voluntary sacrifice. To expand this truth would be a rewarding study that would impressively reveal that this act is one of the most convincing evidences of His love for us. It was also a sacrifice made once and for all. It will never need to be repeated. It is an all-sufficient sacrifice for every emergency or for any situation that, as a result of sin, may arise. It is the means by which loyalty to God is established for eternity.

However, if Christ is to make a final end of sin, He must move beyond the cross to the heavenly sanctuary and beyond the sanctuary to the final gathering together of the saints who are saved through Him.

Verse 28 indicates that the purpose of this appearance is "not to deal with sin," but to bring salvation and final deliverance to His people. He had already saved them, but at this glorious and indescribable event all that had been "of faith" will become reality. This is the only instance in the Bible where the word "second" is used in relation to Jesus' return to earth.

The people whom Jesus comes to save have been His spiritual subjects. They have believed in Him and He has saved them. They have made Him Lord of their lives. Now, as Lord and King, He accepts them as subjects of His

glorified kingdom. Meanwhile the kingdom of Satan is in disarray, soon to receive its final judgment.

To be ready to meet Jesus when He comes the second time we must believe that He appeared "to put away sin by the sacrifice of himself," and we must believe that He now appears "in the presence of God on our behalf." In other words, Jesus and His saving grace alone can make us subjects of His kingdom.

Do you today "eagerly" await the Advent? What do people who are "eagerly waiting" do? What are the evidences of eagerness? Is personal witnessing and soul winning one such evidence? We are told, "It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ."—*Christ's Object Lessons*, p. 69. It is our privilege to witness by life and by voice to the great things that Jesus has done for us. This is the most thrilling hour of earth's history. It is harvesttime, and we must not fail or disappoint our Master. "Watching and working must go together; faith and works must be united."—*Selected Messages*, book 1, p. 139.

Some have seen in the idea expressed in verse 28, that Jesus will appear to His waiting people, an analogy to the high priest coming before the anxiously waiting congregation on his emergence from the Most Holy Place on the Day of Atonement. This would have been a dramatic moment in the ancient sanctuary service. While the high priest was in the Most Holy Place with the blood of the Lord's goat, the congregation would await his safe return from God's presence. Even so Christ's people are described in verse 28 as eagerly looking for, and anxiously awaiting, the return of their High Priest, Jesus, from the sanctuary in heaven. Ellen White supports this analogy: "As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white. . . . He will come in His own glory, and in the glory of His Father, and all the angelic host will escort Him on His way."—*The Acts of the Apostles*, p. 33.

What a moving scene! Jesus, Leader of the church, comes forth to meet His whole world congregation! His mediation has ended. His priesthood is past. He stands before His people as a king come to deliver His subjects out of a world that seeks their death. For this moment He prayed, "Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given

me in thy love for me before the foundation of the world" (John 17:24, R.S.V.).

"More than eighteen hundred years have passed since the Saviour gave the promise of His coming. Throughout the centuries His words have filled with courage the hearts of His faithful ones. The promise has not yet been fulfilled; the Life-giver's voice has not yet called the sleeping saints from their graves; but none the less sure is the word that has been spoken. In His own time God will fulfill His word. Shall any become weary now? Shall we lose our hold on faith when we are so near the eternal world? Shall any say, The city is a great way off?—No, no.

"A little longer, and we shall see the King in His beauty. A little longer, and He will wipe all tears from our eyes. A little longer, and He will present us 'faultless before the presence of his glory with exceeding joy.'

"All heaven is astir, engaged in preparing for the day of God's vengeance, the day of Zion's deliverance. The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! Rapidly we are nearing the time when Christ will come to gather His redeemed to Himself."—*Review and Herald*, November 11, 1913.

We are almost home! The promise is sure! Are you ready and eagerly waiting for the coming of the King of kings and Lord of lords? Only *you* and Jesus can answer this solemn question. □

Questions for discussion

1. How can we relate the necessity for a mediator to the concept that God is a loving Father.
2. Why is it helpful for Christians to understand the Old Testament sanctuary services today?
3. In what way does the sanctuary symbolism point forward to the second coming of Christ?
4. How important is the Second Coming to the outworking of the plan of salvation?
5. What are some of the signs that our King is returning soon?
6. How will the Christian occupy himself while waiting for his Lord's return?

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Keeping the spirit of the law

By EDNA MAE FAIRCHILD

To leaders: As a church school teacher, I have found that Adventist children, as well as those who come from non-Adventist homes, have problems with lying, cheating, stealing, using impure and improper language, not understanding or appreciating their parents (or being misunderstood and unappreciated by their parents), and putting many things in first place instead of God. I hope that this week as we study together the Ten Commandments in a broader way, not dealing only with the negative "Thou shalt not" but also helping the children to see that God is love and that His children should reflect His love in their lives, we may invite Him to live out His life within us.

As the children take part in prayer bands (groups of three or four in the morning, and the whole class holding hands in a prayer circle at the close of the school day), help them to concentrate their prayers on help for just that day, turning their thoughts to the commandment or commandments presented during that morning's program.

Ask the children to bring their Bibles to the meeting every morning so they can read along when the commandment is presented. Have them put a marker at Exodus 20. This would be a good time to memorize the commandments, too. As a fitting close to the Week of Prayer, the children could recite the commandments as a speech choir for Sabbath school or church service.

Suggested songs (all found in *Singing Youth*)

- "Living for Jesus," No. 2.
- "Stand Up, Stand Up for Jesus," No. 9.
- "Don't Forget the Sabbath," No. 17.

"O Day of Rest and Gladness!" No. 18.

"I Sing the Mighty Power," No. 30.

"Lord, in the Morning," No. 47.

"My Jesus, I Love Thee," No. 64.

"Saviour, Like a Shepherd," No. 68.

"I Would Be Like Jesus," No. 70.

"I Would Draw Nearer to Jesus," No. 72.

"Look for the Beautiful," No. 88.

"Have Thine Own Way, Lord," No. 131.

"Can the World See Jesus in You?" No. 134.

"I Would Be True," No. 137.

"True Temperance Boys and Girls," No. 178.

"Dare to Be a Daniel," No. 179.

"Father, Bless Our Home Life," No. 187.

"Lord, Keep Me Shining," No. 189.

For the theme song for the week, an appropriate one would be "Let the Lord Lead You," No. 73.

First day

God's law in a different light

"Don't pick these apples!" my father commanded for about the tenth time. My four older brothers and I stood in a circle around the tiny dwarf fruit tree.

"I've been watching these apples grow for a long time now, and tomorrow I'm going to take two of them to the shop just to prove to the boss that a three-year-old tree can produce good fruit." My father dismissed us with a wave of his hand and a parting reminder: "Don't pick them!" We all knew that he meant what he said.

As I played in the creek that day I thought of those apples—

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the yellow transparent, earliest of all varieties. After a hard winter of almost no fresh fruit, I craved apples, especially since the golden ones were so near—yet so far.

I was only 5, but my mind was working out a plan. I knew Pa meant it when he said, "Don't pick the apples!" so I didn't even give picking them a second thought. But how could I eat an apple if I couldn't pick it?

Like Eve, I walked closer to the forbidden fruit. Sitting on the grass, looking up at those shiny balls of goodness, I could almost taste their tart sweetness.

All at once I knew! Quickly I stood up, edging my way in among the branches until one of the apples was just at my eye level. I ate a little ring right around the apple, then proceeded to the next apple in line. By the time I had finished, four of the five apples were bitten into, my small stomach was full, and my desire for apples was satisfied.

After supper that night my father went to inspect the apples that he had planned to take to his boss the next day. I can only imagine his shock, for I was nowhere to be found. I had run away to hide from what I was sure would be a hard spanking for me. By the time the family finally found me hiding in a field across the creek, Pa had lost some of his steam, so I received only a minor punishment. He said to Mom (I found out years later), "Well, I guess we have a pretty smart child, Mother. She really didn't disobey me, did she? She didn't actually pick the apples. She just got what she wanted another way."

My father had said, "Thou shalt not pick these apples." I obeyed him in the way we say we obey "the letter of the law." If God's law says, "Thou shalt not kill," then we think it is all right to punch someone in the face, give him a kick on the shin, or hold a grudge and not talk to him for a month. If the law says, "Thou shalt not steal," we think it is all right for us to borrow something and keep it until the owner has to come to ask us to return it. We think we can take the quarter from Mother's purse as long as we leave behind the dollar bill she told us not to take. In remembering the Sabbath we think all we need to do is refrain from sweeping the floor or playing baseball on the corner lot. We think that it is all right to do our homework if it is our Bible lesson, and surely no one would complain if we relax Sabbath afternoon with our matchbox cars or our stamp collection.

"Honour thy father and thy mother," the commandment says. Of course, we have the best of parents and give them all the honor we can—except when they ask us to give a helping hand with the supper dishes or with washing the car. And surely the seventh commandment has nothing to do with us. We are only children, and that commandment is only for grown-up husbands and wives. Or is it? Maybe if we are keeping the letter of the law, yes, but the spirit of the law takes in much more. God asks us to be pure in thought and word when we are young so that we will have formed the habit of purity by the time we are adults.

As we give God's ten commandments a second look this week, I hope that you will look at them in a different light. I hope you will see them as a gift from God, a fortress into which you can run when the arrows of Satan are aimed at you.

When the angels kept God's law in heaven, all was happiness and peace and joy. Only when Lucifer let sin grow in his heart did the angels even realize that they had been keeping God's law all the time.

"When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. . . . Obedience is to them no drudgery. Love for God makes their service a joy."—*Thoughts From the Mount of Blessing*, p. 109. Just as God wrote His law in the hearts of the angels when they were created, so He promises to write it in our hearts so that we will be doing only our own pleasure when we obey Him.

There are only a few words in the Ten Commandments, but the spirit of these words is broad. They take our whole life into consideration and provide a guideline for all our behavior.

When King David wrote about God's commandments he said, "How I love your law! I think about it all day long. Your commandment is with me all the time and makes me wiser than my enemies. I understand more than all my teachers, because I meditate on your instructions. I have greater wisdom than old men, because I obey your commands. I have avoided all evil conduct, because I want to obey your word. I have not neglected your instructions, because you yourself are my teacher. How sweet is the taste of your instructions—sweeter even than honey!" (Ps. 119:97-103, T.E.V.).

So let us read together God's

rules of love, stopping to talk about each one as we go on.

"Thou shalt have no other gods before me."

God wants to be our very best friend and asks us not to let anything come between us as friends. He asks us to love Him more than anyone or anything else. He wants us to share our trials and troubles, our happinesses and good times, with Him.

"Thou shalt not make unto thee any graven image."

The first thing many think of when reading this commandment is the heathen who worship images of stone or wood that represent God.

Sometimes we as Christians think that we can pass over this second commandment. We would never think of bowing down to anything but God—or would we? Anything at all that keeps us from worshipping God is really an idol.

We can make clothes an idol. If we think we need to have the latest styles all the time, if our closets are so full of clothes that we never wear them all, if we spend most of our time thinking of how we can buy more, we make clothes our idol. If we stand for hours in front of the mirror every day and spend our money on all the cosmetics and colognes the drugstore has to offer, trying to make ourselves the envy of all our friends, we have made good looks an idol.

If we don't have time to help Mother or Father because we spend our time playing baseball or football, or watching these games hour after hour on television, then we are making sports our idol.

Other idols

Sometimes we even make idols of our friends. Mother and Dad want us to do something for them, but we can't because we have promised to join in some fun with our friends. We need to have a pair of jeans or a sweater or shoes just like Bob's or Cheryl's. We like certain songs and books because all our friends do. "Everybody's doing it," we say, not realizing that we are making idols of our friends, putting them in the place of God in our lives.

Money is very often an idol instead of the blessing God planned that it should be. He is the one who gives people power to get wealth, as we are told in Deuteronomy 8:18, but instead of using money wisely for the good of both ourselves and others, many times we let it reign as king in our lives.

Have you ever heard of money shutting out all other thoughts, of money keeping you from seeing any other thing in the world? Try this. Take just one small penny. Close one eye. Hold the penny up in front of your other eye, as far away from your eye as you can reach. The coin blocks out very little of what you see around you. Slowly bring the penny nearer to your eye until it is as close as you can get it. What has happened? The closer your eye is to the penny, the less you can see of the world around you. That is just the way it is with money. If you think of nothing else but money and the things it can buy for you, you can see few of the needs of the world around you and you shut God out of your life. Money has become an idol to you.

So when we think of God's command that we not make any idols, let's think not only of those people in the world who have never heard of Christ, who are worshipping other gods—let's instead ask ourselves the question Do I put anything in the place of God? Do I love anything or anybody more than God? Do I give Him my very first thoughts in the morning and through the day? Let's make sure that we are not worshipping things instead of our Creator.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Wherever we go today, we hear men and women, boys and girls, using swear words. Our language is full of beautiful, precise words that we may use to say what we want to say. We do not need to use swear words.

Many children feel big when they use bad language. They like to shock their friends by using words they know are wrong. Others who are very careful not to use these words use other expressions similar to them. Let's throw away these "borrowed" expressions, as well. If you have formed a habit of saying words like these, or using finger signs to convey the same meaning, you will need to ask God to help you use only pure words. He can help you break any bad habit.

We belong to God's family if we have chosen Him as our God, so we are called Christians after the name of our Elder Brother, Jesus Christ. In the same way that it is important not to bring dishonor to the name of our earthly parents, it is important that we keep God's name clear of any evil thing. As people judge our earthly family by the way we

live, they will also judge our heavenly Father and Brother by the way we live—by what we say, how we say it, what we wear, what we look at and listen to, what kind of friends we choose, what kind of respect we show to our parents, and what we eat and drink. We can show honor or disrespect to God by the things we say and the things we do. □

Second day

God's flag

"Remember the sabbath day, to keep it holy."

Iwo Jima, a tiny island more than 600 miles south of Japan, was almost unheard of until World War II. Several years before the Japanese bombed Pearl Harbor in 1941, Iwo Jima began to be fortified, making it almost impossible to be taken by an enemy. Places for guns were built in natural and artificial caves. Every yard of the island could be covered by artillery, rocket, or rifle fire. There were 23,000 Japanese troops and three airstrips.

In 1944, in the summer, American forces began bombing the island and continued to do so until early in 1945. Then while the United States Air Force and Navy bombarded the island, 60,000 Marines landed. Bitter fighting followed for a month.

The Japanese forces were wiped out, while the Americans suffered 20,000 casualties.

During the heat of the battle on the fifth day, six of the Marines determined to raise the American flag atop Mount Suribachi, a rocky, steep-sided hill 546 feet high, the highest point on the island. They doggedly made their way to the top, carrying their emblem of freedom, the flag of their country. A famous photograph was taken of this group of Marines who willingly risked their lives to set up the U.S. flag.

Many people know little about their country's flag or the history behind it. Sometimes that fact makes them careless in the way they treat it, in the respect they show to it. The sight of your country's flag flying in the breeze should give you a special thrill, a desire to be a loyal citizen, a pride in your country that will ever prompt you to love it.

God too has a flag. It is not made of cloth with stripes or stars or crosses. No, it is a day. God blessed and sanctified the seventh day of the week and gave it to us as His sign of authority. The Sabbath is called a sign, or banner, in Ezekiel 20:12 and 20. Just as we are not to desecrate our country's flag, so according to Isaiah 58:12-14, the people of God should not dishonor the Sabbath.

The Sabbath commandment is the only one that gives the reason



We belong to God's family if we have chosen Him as our God. We are called Christians after the name of our Elder Brother, Jesus Christ.

why we should worship God as the true God. He alone is the Creator, He alone has authority over all the creatures of the earth. The Sabbath is the flag that represents His government.

God had you and me in mind when He made the Sabbath day. He knew that if we spent every day working and playing, we would be too tired in body and mind to spend time becoming better friends with Him and bringing joy to others. Since He made our bodies in the first place, He knew our needs. He knew we would have to have time for rest and relaxation, time to build up our bodies and minds for another six days' work after the Sabbath was past. He wanted us to have a special time of togetherness with Him on the one day of the week set apart for worship and doing good. On this day that marks the birthday of the world, He wants us to remember that He is the one who made us, who gave us life, and who continues to provide for our daily needs. On Sabbath, when we have nothing from our usual weekly activities to distract us, we can concentrate on God and His love for us, and grow close to Him.

As we look forward to the coming of Sabbath each week, we are honoring God and His flag. It is not enough to cut off all weekly routine at the moment the sun sets on Friday night, eager to pick it up again at sunset on Saturday night. No, we are commanded to "remember the sabbath day." Every day of the week we can remember that the Sabbath is coming.

Early in the week we can see that our Sabbath clothes are set aside, clean and wrinkle-free, and that our shoes are polished. If we study our Sabbath school lesson daily we will be prepared for our teachers to discuss the lesson with us instead of preaching a sermon. We can be sure that all differences between us and others are taken care of, that forgiveness is asked so that our hearts will be ready to welcome God's holy day.

With our parents, during the week we can plan some special activity for Sabbath afternoon. Then on Friday, the preparation day, there will be more time for the family to work together to make sure everything is in order, with non-Sabbath magazines and books put away, furniture polished and shining, rooms spick and span, and Sabbath dinner all prepared. Yes, maybe this is mostly Mother's job, but how much she would appreciate help from her children! Planning

and working together in activities like this help the family to grow closer together, too.

In our home, Sabbath has always been the happiest time of the week. On Friday evening as we gathered in the living room, clean and fresh from our just-taken baths, we could look out the front windows to watch the sun set. As we sang "Day is dying in the west; Heaven is touching earth with rest," we could feel the peace and rest that always come to those who choose to worship God on His day. After singing choruses the children enjoyed, Daddy would read or tell a Bible story, we would have a quiz prepared by someone in the family, and close the worship period with prayer. As the children grew older they planned together interesting things for this special worship time.

Then came the special Friday evening supper, usually rice and fruit salad, because that's what the children always wanted. In your home, you may have other special treats, but whatever you eat, Friday night supper should be something to look forward to during the week, helping you to remember the Sabbath.

Sabbath morning there were no sleepyheads at our house. Everyone knew that there would be no pretend Sabbath headaches or tummy aches because unless someone had something like the measles or pneumonia, all of the family would go to Sabbath school and church every week. There was no whining or complaining about getting up, either, because all of us loved the Sabbath so much. On the way to church we reviewed the week's memory verses, pointed out the daffodils or dogwoods in spring, or the icicles hanging from the roofs in the wintertime. Since God is a God of order, we planned never to be late in arriving at His house. We took our places in Sabbath school well before the song service began.

After the church service and a special Sabbath dinner, we walked in the woods or on a quiet stretch of beach, finding the nests of birds, identifying wildflowers, birds, and trees, picking up shells, or collecting insects. We took the children to visit old people in the church who appreciated their songs and memory verses. We distributed Vacation Bible School announcements, Voice of Prophecy logs, and other pieces of literature. We sang at home as one of the children played the piano, trumpet, or guitar. We read stories, answered Bible quiz questions, or

played Bible and nature games. Sabbath for us has always been a real pleasure, a time that rushes by much too fast, a day of quiet peace and joy when we as a family can share together in a special way the love of God.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

One of the signs of the days just before Jesus comes the second time is that children will be disobedient to their parents (2 Tim. 3:1, 2). How true this is today, and sad to say, it is true not only in non-Adventist homes. Parents are to be loved and respected, treated with kindness and honor. They are the ones who have fed and clothed you all your life. They have sat up with you all night when your temperature was high or when you had an earache. Mother is the one who has cooked your favorite foods, who has read you again and again your best-liked stories, who has bandaged your cuts and soothed away your fears. Dad has taught you to throw a baseball and helped you build a tree house. Mom and Dad have tucked you in at night with a prayer that God will take care of you. They have sent you off to school in the morning with the thoughts from family worship ringing in your ears. They have sat with you in church week after week, showing you by their example that God wants to meet with His people on Sabbath.

Your parents

Your parents are the ones who taught you to pray, and to love and study God's Word. They are more interested in your well-being and in your becoming good men and women than are any other people on the earth. Of course, they have made mistakes and will make more, I am sure, as the days go by; but they have had many more years of experience than you have, and God wants you to honor them and obey them. In this way you are learning to obey teachers and ministers and others in authority. You are learning to obey God and to keep His commandments. He promises long life to you if you honor your father and your mother.

"Thou shalt not kill."

God gives "to all life, and breath, and all things" (Acts 17:25). When God breathed into man the breath of life, he became a living person. Otherwise he would have been a creature incapable of moving or breathing, smiling or talking. As His children we are to live together with

those about us, sharing and caring.

The apostle John said that if we have hate in our hearts, we are breaking this commandment (1 John 3:15). How can hating kill? If a person hates, he does not usually stop with feelings only. Instead he plans how he can hurt someone else, and often those plans lead to harmful actions. Very few murderers just go out and kill someone without first planning how they can do it.

What about fighting and quarreling among classmates in school? I have seen children fight over the silliest things. Jimmy is standing in the lunch line, and Jeff comes along carelessly swinging his lunch bucket. The bucket hits Jimmy's elbow, and immediately he says, "Watch where you're going."

Jeff answers, "Aw, that didn't hurt you. You shouldn't have had your elbow sticking out like that anyway."

"Well, I guess I can put my elbow where I want to," says Jimmy, "and besides, you're so clumsy you're always bumping into people."

"Oh, I'm clumsy, am I?" retorts Jeff. "Well, just for that I'll show you that I can really bang you around if I want to."

He walks up to Jimmy and pushes him hard against the wall. This makes Jimmy angry, and setting down his lunch bucket, he glares at Jeff.

"Think you're smart, don't you? Well, two can play at that game," and he shoves Jeff into the desk near the door.

This type of incident, which often happens in school, is a clear breaking of the commandment "Thou shalt not kill." The boys may not have killed each other, but their hatred has shown through in their words and actions.

It is not enough, either, that we refrain from hating. More important is the other side of this commandment: God wants us to love one another. This is the new commandment that Jesus gave us. He wants us to love one another, as He loves us (John 13:34).

Think of the people on this earth that you love the most—your mother, your father, your sister or brother, your teacher or minister, your friends—would you try to hurt them in any way? Can you imagine hating them or thinking of killing them? That's the way it should be with all of God's children anywhere in the world. You should love them so much, because Jesus died for them, that you could never wish to harm them in any way.

Third day

Blessings too big to receive

"Thou shalt not commit adultery."

In the Garden of Eden, God was the one who brought Adam and Eve together after He had created them. He was the one who told Adam and Eve to have a family. He wanted the children to have a happy home where parents love each other and their children. He wanted children to love their parents and to try to make them happy.

But Satan did not like that idea. He has always tried to spoil the family by having the husband love other women more than his wife, and the wife love other men more than her husband. He wants children to grow up in a home that is really not a home at all. He likes to hear mothers and fathers argue, and to see them fight. He likes to hear children complain and argue with their parents. He wants the home to fall apart so that children will not have the help and care they need. He does not want to see Christ as the head of the family in every Christian home.

Satan doesn't want boys and girls to think only pure thoughts, either. God says in Philippians 4:8, " whatsoever things are pure, . . . think on these things." Matthew 5:8 says that only those with pure hearts can be His children. "Blessed are the pure in heart: for they shall see God."

There are so many temptations around us to get us to think about impure things. Television is full of programs that make fun of the human body, that tell dirty stories, and that use bad words. Because some of our friends watch these programs, we think it is smart to do the same, and before long the things that shocked us in the beginning are a part of us.

If we are with a group of our friends or playmates when one of them starts to tell a "funny" story that really isn't funny at all, but impure, it is time for us to leave the group or to try to turn the conversation to something good. We shouldn't try to make other boys and girls think we are better than they are, but let them know that we do not take part in such activities, because we love Jesus and know He would have our thoughts on something higher. We must keep rubbish from piling up in our hearts, so that there is always room for Jesus to live there.

"Thou shalt not steal."

Taking something from some-

one else is a sin. We cannot pick up things that are not ours and use them as if they were. Parents do not buy pencils and erasers and other school supplies for their children so that school friends may take them from the desks and use them as their own. The child who never has any supplies of his own, who can never find his scissors or glue and has to borrow from his friend, is being dishonest.

Children who make it a habit to wear brother's or sister's clothes because their own are always wrinkled or torn from careless use are stealing from their brother's or sister's good appearance. If we borrow something from someone who is kind enough to lend it, and then use it carelessly—perhaps returning a book that we have torn, or a box of crayons, several of which we have broken, or a pencil that we have chewed—we are stealing.

What about stealing school grades? Cheating is stealing too, for when you cheat you are stealing your classmate's grade and making it your own.

How about being the class clown? Did you know that the ones who disturb the class are stealing time from classmates and teacher? Johnny likes to fool around in school, likes to goof off and disturb others. On the days Johnny is absent everything in the classroom goes better. The children are happier, they work harder, the teacher doesn't have to spend valuable time scolding or begging Johnny to get to work. When everyone uses the class time wisely there is time for a special story or game in the afternoon. No one goes home cross because there wasn't time to finish assignments. Yes, Johnny, the class clown, steals from everyone else in his room.

Best of friends

Jackie and Sue were the best of friends. Curly-haired and blue-eyed, their smiles were a sign of their happiness in being together both in school and in their neighborhood. One afternoon, arm in arm, they walked home together, sharing again the joys and troubles of the school day and making plans for the next day.

Bubbling over the next morning, Jackie hurried over to Sue's house and knocked. The door opened. "Good morning, Mrs. Stephens. Is Sue ready for school?"

"Why, Jackie, dear, I think she walked with Joan this morning. She left about ten minutes ago."

"But she always walks with

me," answered Jackie. "We're best friends, and when school started we promised always to walk to school together."

"I'm sorry, dear, but maybe you can catch up to her if you hurry along." Mrs. Stephens smiled and closed the door. Jackie ran all the way to school, hoping to find Sue along the way. Panting and puffing, she reached the schoolyard just in time to see Sue and Joan, hand in hand, giggling and laughing as they entered the building.

"Sue, Sue!" called Jackie. "Wait up. I have something to tell you." Sue didn't even turn her head, but acted as if she hadn't heard. Joan squeezed even closer to Sue as they walked to the classroom. Saddened by her friend's behavior, Jackie's eyes spilled over with tears. Quickly she dabbed at her nose with a tissue.

Jackie didn't enjoy morning worship as much as she usually did. Even the teacher's bright smile and loving hug didn't seem to mean as much to her. Sue sat in the worship circle next to Joan. There wasn't room for Jackie. Every time she tried to catch Sue's eye, Sue would turn her head in the other direction or pretend to be studying diligently.

Once Jackie wrote a little note to Sue: "Dear Sue, What is the matter? You don't look at me, you don't smile, you don't even act like my friend. What have I done? I love you very much. Jackie." When Sue saw the familiar writing, she didn't even bother to read the note. Jackie was crushed.

At recess time Linda took Jackie by the hand. "Let's go play under the trees," she suggested. "I want to tell you something."

Seeing Sue walking off with Joan, Jackie sighed and said, "OK, Linda."

As the two played half-heartedly, Linda asked, "Do you want to know what's the matter with Sue? Do you want to know why she isn't acting like a friend today?"

"Oh, yes, I would," choked Jackie. "She isn't my friend at all today."

"Well, I know why," answered Linda. "It's that mean old Joan. She's been jealous of you and Sue for a long time because you are such good friends and get along so well with all the other kids in the room. She doesn't have any friends, because she is so mean and hateful."

"I tried to be her friend, but she doesn't want me to be," said Jackie quietly.

"Well, do you know what she did?" asked Linda in a disgusted tone of voice. "She took Sue's crayons and broke every one of them into bits and then told her that you did it when you borrowed them from her for art."

"Why, when I put them back in her desk they weren't broken," said Jackie, obviously telling the truth.

"All of us girls know you wouldn't do a thing like that without confessing it," agreed Linda, "but last night Joan called Sue on the phone and told her that all her crayons were broken and that you did it and then sneaked the box into her desk. That's why Sue came early this morning and why she walked with Joan instead of you. Joan told everyone that you were a pretty bad friend to have if you did things like that."

Stealing? Yes, Joan was stealing Sue's friendship and Jackie's reputation by telling lies about her. How much better it is to develop all of those character traits that make for good friends rather than to steal away friends from others by telling lies.

Do you remember that God told the children of Israel they were stealers? In Malachi 3:8, He said, "Ye have robbed me." When they asked how they could rob God, He said, "In tithes and offerings."

Sometimes boys and girls, and their parents, as well, do the same thing. Suppose you are given an allowance of 50 cents each week. How much tithe should you return to God? That's right, five cents.

Sometimes we say that we will return our tithe after we have bought the things we need and want. That time of tithe-paying seldom comes, for when one of our wants is supplied there are two or three more to take its place. The very first thing that should come out of our earnings or allowances before setting aside money for anything else is tithe. This tithe is just as holy to God as is His Sabbath. He asks for one tenth of our money just as He asks for one seventh of our time.

God asks us to prove Him to see whether He will not pour out many blessings to us if we pay our tithe. In fact, He says that we will not have room enough to receive the blessings. Of course, these blessings do not always come in the form of quarters and dollars. A clear conscience, good health, a happy home, special friends, a new skirt or book, good grades in school—all these can be part of the blessing promised by God.

Tithes and offerings

By AILEEN ANDRES SOX

*One penny from each dime,
One dime from every ten,
One tenth of all God gives to us
We're to return again.*

*But more than paying tithe,
Our offerings we're to give
To spread God's name through all the world,
That with Him we'll soon live.*

Best of all, though, is the happiness and contentment that come to you when you know that you have done as God has asked you to do. If you form the habit of giving back to God one penny out of your dime, or five pennies of your half dollar, it will be much easier for you to return the ten-dollar bill from your first \$100 of wages when you grow up and have a job of your own.

Let us not leave the matter of robbing God only with tithe. Do you remember the rest of the text? God said that the Israelites had robbed Him in offerings, as well as tithes. Many people have the mistaken idea that all the work of the church is paid for by the tithe. As you already know, the tithe is used to pay the salaries of the ministers and some other denominational workers.

How is the work of the Sabbath school carried on? Who provides the money for the quarterlies and children's papers? Who helps to pay the gas and light bills for the church? Who provides money to pay for the church bulletins and the literature that is given out to non-Adventists? Who helps to pay the large amounts necessary to keep the church school going?

How is the money raised that is sent for missionary projects in all lands around the world? Who buys the motorcycle for use in Zaire? Who gives the funds for the motor launch on the Amazon River? Who makes it possible for disaster-and-flood-relief funds to be sent around the world to those in need? All of these are provided for by offerings given so freely and cheerfully by Adventists from Finland to South Africa, from Hong Kong to Scotland. If you are sure that

"Jesus loves the little children, All the children of the world," and that it is a real joy to know Jesus, then join with other children and young people everywhere and bring an offering when you come to worship God in His house every week.

Early in life, forming the habit of returning to the Lord tithes and offerings is a good thing to do. Then you will not be classified as a robber because of stealing from God. Instead He will pour out for you a rich blessing, one you will not have room enough to receive, because He has promised to do so.

Fourth day

No liars will enter God's kingdom

"Thou shalt not bear false witness against thy neighbour."

Toward the end of school one year, I asked the children in my classroom in church school to write down their biggest problem. Most wrote that it was lying, not telling the truth. Maybe this is your problem too.

Do you know where lying began? Do you know who the first liar was? God says in John 8:44 that Satan was a liar from the beginning! In fact, he is called the father of lies. In heaven Lucifer was beautiful, talented, and trustworthy. He was the leader of the angel choir. He held the highest place among the angels, but when God called all the angels together to honor and bow down before Christ, Lucifer's heart was filled with envy and hatred.

"God never made any angels

bow to me," he grumbled. "I can see that I am never going to be equal with God and Christ if they have anything to do with it. Well, I am going to be like them if I have to take things into my own hands!"

So he went to talk to the angels.

"I am sick of the way I am being treated around here," he complained. "You can see that God has no idea of treating me the way I deserve as the best of the angels. I don't see why Christ should rule over you. You just wait! He will be a harsh leader, and you will lose all the freedom you ever had.

"Well, I'll tell you one thing! I am never again going to bow down before Christ! And right now I am going to make myself the commander of all of you who will listen. If you follow me, I will make sure you have a good government. We don't have to follow God's laws anyway. He says they are perfect, but I say they are unfair! I plan on being equal with Christ, and you can be too. We angels don't need to be controlled by anyone else. We are smart enough and good enough to follow what we think is right. We can't make mistakes any more than God can." (See *Patriarchs and Prophets*, p. 37.)

Some of the angels believed Lucifer's lies. Others did not. Confusion and sin had entered the perfection of heaven; and after Lucifer and his followers had rejected the pleas of God and His offers of pardon, they were cast out of heaven.

Down on the earth in the Garden of Eden, God had told Adam and Eve that if they ate the fruit of the tree of knowledge of good and evil, they would die. When Eve left Adam and wandered over to the tree, she saw the serpent in the tree, holding a piece of the fruit in his hand. He told her it was all right for her to pick one for herself.

"But I can't," she answered. "God told us that we would die if we even touched it."

"Well," said the serpent, "I am here right in front of you holding this beautiful piece, and you do not see anything happening to me, do you?"

"No, but I am afraid because I do not want to die and I know God said we would die if we touched the fruit."

Just then the serpent took a big bite from the fruit.

"Ummm, doesn't it smell good, Eve?" he teased. "Just think, if you eat some of this fruit you will be a lot wiser than you are now. You are already so beautiful! Why not be wise, too?"

I have been eating the fruit. That is the reason I can talk to you. Do you know any other serpent that can talk? God is afraid that if you are wiser you might become equal with Him. You don't need to worry. God was just trying to scare you into obeying Him."

Eve wavered in her decision not to touch the fruit. It looked so beautiful.

Just then the serpent picked the fruit and put it into Eve's hands.

"Take a bite," urged the serpent. "God didn't mean that you would die if you touched the fruit, so surely there isn't any more harm in eating it."

"Well," Eve hesitated, "I guess I will have just one bite to see how it tastes. It is really a nice-looking fruit, and if it makes me wiser so that I can be like God . . ." Her voice trailed off.

The first bite

After the first bite, Eve became braver. Eagerly she picked more fruit, which she ate, savoring the taste and not having a care in the world, not one bit concerned about the words God had spoken concerning the fruit.

After satisfying herself she picked more fruit to share with Adam. When he saw her coming, her hands filled with the fruit, he was sad.

"Don't worry, dear," she said. "I can see you're afraid I'm going to die, but I won't. The serpent back in the tree told me all about God and His not wanting us to be like Him. You should see how beautiful that serpent is—and can he talk!" Then Eve told Adam all that had taken place back under the tree of knowledge of good and evil.

"So you see," she finished, "the serpent is really our friend."

"No, he isn't!" answered Adam sorrowfully. "He must be the enemy that God warned us about. And now you will have to die."

"Oh, Adam, don't be silly. Can't you see that I didn't die? In fact I feel better than I have felt in all my life. It is hard to explain just how I do feel, but it is almost like being an angel."

As Eve held the fruit in her outstretched hand, thoughts raced through Adam's mind. He knew that Eve had sinned. He was sorry that he had let her wander off by herself. And now he would lose his loved companion, the one made especially for him by God.

How could he let this happen? He had talked face to face with God and with the angels, but

Eve, well, she was different. She had been made from part of him. He could not live without her. If she had to die, he would die too. After all, maybe the serpent had told the truth, because right in front of him stood Eve, just as beautiful as before she had eaten the fruit, just as loving, and just as full of life.

"All right, Eve," he decided, "I'll eat some too." He grabbed the fruit and ate it quickly. And Satan, who had worked through the serpent, chuckled to himself. He had tempted Adam and Eve to sin by telling them a lie, and they had believed him!

Satan has had a great deal of practice in telling lies and in tempting others to do the same. Abraham, while traveling with his wife, Sarah, told kings that she was his sister so they wouldn't harm him. Rachel acted out a lie when she hid the images of her father, Laban, and sat on them. Jacob acted out a lie to his father, Isaac, when he pretended to be his brother, Esau. Joseph's brothers lied to their father, Jacob, after they had sold Joseph as a slave.

In the days of the early church when the believers were disowned by their families and friends, they needed someone to provide for their needs. Those who had money and homes cheerfully sold them and gave the money to the apostles so that nobody lacked food or clothing. Those who were willing to give up their belongings to share with others did so because they listened to the Holy Spirit and had love for their new brothers and sisters in the church.

Among those who listened to the apostles preach were Ananias and Sapphira. As they heard of the needs of the new believers, they were impressed by the Holy Spirit to promise to sell a certain piece of land and give the money to the Lord. When they began to think over what they had done, however, they began to give in to their selfish feelings and were sorry that they had made that promise. Perhaps their conversation went something like this:

"You know, Sapphira, I don't like the idea of giving up all the money we can get from that good piece of land," said Ananias.

"Neither do I," agreed Sapphira. "I think we were in too much of a hurry when we stood up and promised to give it to the Lord. I could hardly sleep last night thinking of all we could do with that amount of money. I know of a way to get out of the whole thing. We could sell the property just as we promised, but when we get the money we could

just put part of it into the common fund and keep the rest for ourselves."

"That must be a good idea," agreed Ananias, "because I thought of the same thing. That way we could live from the common treasury just like all the other believers, but we would still have something set apart for ourselves for a rainy day." He slapped his knee and chuckled. "That's just what we'll do, Sapphira. Agreed?"

"Agreed!" said Sapphira, with a sly wink. "I guess we'll fool our friends after all! How could we have been so foolish as to make such a promise in the first place? We have always been more shrewd and clever in our business dealings than that!"

So Ananias and Sapphira carried out their plan. They sold the piece of property, kept some of the money for themselves, and Ananias took the rest of it to Peter.

Immediately Peter said, "Ananias, why did you let Satan get into your heart and tempt you to lie to the Holy Spirit and keep back part of the price of the land? You didn't have to make a promise to give God anything. Before you promised, the land was yours. After it was sold it was up to you to do what you promised. Why did you think up such a selfish plan, to keep part of the money for yourself? You didn't lie to me or to the other men concerned with this plan. You lied to the Holy Spirit, to God. And God hates lies!"

Hearing this, Ananias fell over dead.

Three hours later Sapphira arrived. She hadn't heard what had happened to Ananias. Peter asked her whether it was true that they had sold the land for a certain amount, the one quoted by Ananias.

"Yes," said Sapphira, "that was the price we sold it for."

Peter said, "Why did you two agree together to tempt the Holy Spirit? Your husband died because he lied to God, and you're going to die too. In fact, if you listen you can hear the young men who buried your husband coming to get you to bury you. This ought to prove to you how much God hates lying."

So Sapphira was buried near her husband.

Telling lies has made trouble for people ever since Adam and Eve believed the serpent in the Garden of Eden. God will not accept liars into His perfect heavenly kingdom. Liars will be found outside the gates of the New Jerusalem along with other sinners. Liars will be in the

company of murderers and idolaters (Rev. 22:15). In Revelation 21:27, John writes that "there shall in no wise enter into it [the city] . . . whatsoever . . . maketh a lie."

Satan, the first liar, was cast out of heaven because of his sin, and no one will enter into God's kingdom who continues to lie. This is a serious thought, isn't it? It is so common for people to lie, but lying is always wrong. Often it leads to other sins, especially stealing.

Fifth day

Telling the truth is a good habit

Why do children lie? When I have asked boys and girls that question they have often dropped their heads and said, "I don't know." But I think I know the answer.

Sometimes children are afraid of possible punishment when they have done something wrong—when they have broken mother's valuable vase, when they have taken cookies from the cupboard, when they have not done their homework, when they have slapped little brother or sister. Sometimes parents and teachers are so severe in their punishments that they make the children afraid to admit to wrongdoing. This harshness is not right, but since two wrongs never did make one right, it is wrong for a child to lie to get out of the punishment.

Talk this over with your parents and teachers if you have this trouble and if you are afraid of them. Most of them do not frighten you purposely. They do not feel that they are "too mean" in their working with you. If you were to tell them how you feel, that you are afraid of them, that you would like to obey them because you love them instead of because you are afraid of their punishment, then I am sure they would work things out with you so that you wouldn't feel it would be necessary for you to lie.

Telling lies is one of the hardest habits to break. If you have told one lie, often you think you need to tell another to cover up the first. As someone once wrote, "What a tangled web we weave when first we practice to deceive."

If you form the habit of lying you will soon find that you will try to solve all your problems and difficulties this way. When you do not want to face up to trouble you will lie. When you are em-

barrassed about something you will lie. When you don't want a spanking you will lie. Eventually you will be like the boy in the "Wolf! Wolf!" story.

A young shepherd boy was up in the hills above his home village guarding the town sheep as they enjoyed the summer pasture. As the bright sunny days went by, the peace and quietness of his solitary life became boring. He had little to do looking after the sheep. The weather was pleasant, the wild animals scarce, and there was nothing to keep up his interest. He tired of playing his flute and often lay drowsily on the hillside, watching the clouds float by.

One day a new thought struck him. "I know what I'll do," he said aloud. "I'll go part way down the hill and shout that a wolf is in among the flock. That will bring the villagers running, and there'll be a bit of excitement around here for a change."

Springing up from his resting place, he raced down the hill shouting as loudly as he could, "Wolf! Wolf! Wolf!" In a few short moments the village men, armed with rakes and shovels and other tools with which they had been working, rushed up the hillside to the flock. There were all the sheep grazing contentedly. No sign of a wolf anywhere. Only the boy with a pleased expression on his face.

"Fooled you that time," he laughed. "There aren't any wolves bothering the sheep. I just wanted to have some fun." The men walked slowly down the hillside, shaking their heads.

A few days later the boy felt he needed more excitement. Again he dashed down the hill yelling, "Wolf! Wolf!" The villagers once more hurried up the hill to find the flock perfectly intact and the grinning boy enjoying his joke to the full.

"Fooled you again," sang out the shepherd.

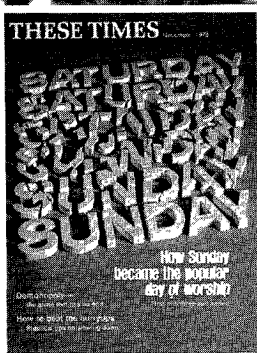
The men complained and grumbled aloud as they went back to their work.

In a few days the boy tired of his lazy existence and yelled, "Wolf! Wolf!" for the third time, with the result that the men were angrier than before.

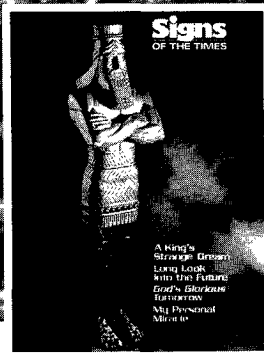
A week later the boy was lazily lying under a tree watching the clouds make pictures in the bright sky. Suddenly he sat up and rubbed his eyes. What had he heard? What was that rustling sound? Then he saw the wolf, a huge growling beast, moving in and out among the sheep, tearing throats and legs. The boy rushed down the hill, screaming this time. "Wolf! Wolf! Hurry,



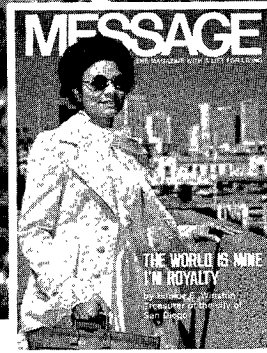
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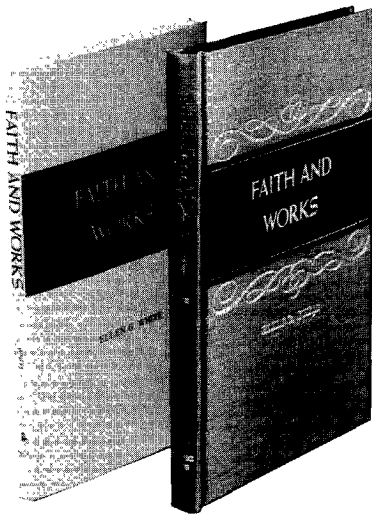
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there's a real wolf this time! Help! Wolf!"

The villagers working out in their fields paused to listen.

"That boy again," said one. "You can't trust him anymore. I think we should send up another one of our boys to do his job."

"I agree," answered another. "Listen to him screaming about a wolf again. I've run up that hillside once too often for my liking. He won't fool me again." And that's the way it went all through the village. Not one of the men even moved toward the hillside. That afternoon a good many of the sheep and lambs were killed because no one would believe the boy who had told so many lies before.

Wouldn't it be sad if you had a reputation like that shepherd boy? Have you ever heard someone say about another person, "Him? Why, I'd never believe a word he said." Or, "Her? How can you ever believe anything she says? Lying is almost her middle name!"

God says that "lying lips are abomination to the Lord; but they that deal truly are his delight" (Prov. 12:22). In Proverbs 6:16-19 Solomon writes: that the Lord hates a lying tongue and a false witness that speaks lies. Why does God hate lying so much? Possibly because He is the author of all truth. Numbers 23:19 says: "God is not a man, that he should lie." When David in Psalm 15 asked God this question: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" the answer came back, "He that walketh uprightly, . . . and speaketh the truth in his heart." If we think about only those things that are true and honest (Philippians 4:8) we will, with God's help, overcome the habit of lying.

How about telling lies by exaggerating, telling a big story? Telling your friends your mother paid \$10 for a skirt that she actually bought for \$5? Bragging to your neighbor that you got an A on your history test when you really received a C? Talking about the canoe your father bought for the family when in reality he rented it for a week?

Exaggerating is an easy habit to fall into, especially if your family is poor. When you hear the other boys and girls talking about the fine things they own and the homes, cars, and boats their parents have bought, it is hard to admit that you and your family do not have many things that money can buy.

Telling stories is not the answer. Pretending never produced

clothes or tape recorders or cars or motorcycles. It is far better to be poor with a clear conscience than to brag about things you do not have and then have to settle with your conscience later.

One of the worst things about liars is that they are not usually content to lie to defend themselves, but they often get other people into trouble by accusing an innocent person of doing the thing they themselves did.

Perhaps Peter took a pencil from Penny's desk. When the teacher asks him whether he did it he solemnly says, "No, I didn't do it," and then adds softly, "but I know who did. It was Pat." And then Pat is in trouble, all because Peter was too cowardly to own up to his wrongdoing. Sometimes liars don't even wait to be questioned. Instead they rush up to the teacher or parent in the form of a tattletale. "Mrs. Gemler, I just saw Trevor push Tommy up against the wall and hit him." Now, if the real story were told, the teacher would find that the tattletale himself is the one who did the pushing.

Sometimes people tell lies just by raising their eyebrows, winking, or shrugging their shoulders.

"Did you do your homework, Sherry?" asks the teacher. Sherry cocks her head with a "Well, what do you think? Of course," expression on her face and gives the impression that she has done it, when she hasn't. She has not said a word, but she has lied just the same.

Half-truths are lies that children often tell. "Paul, did you study for your spelling test last night?" the teacher asks.

"I took my book home," answers the boy. He implied that he had studied, when actually the book lay unopened on the chair by his bed.

A huge garden

When I was about ten years old our family had a huge garden, almost four acres under cultivation. My two older brothers were working in factories, so the five younger children had to do most of the planting. And oh, were those rows long! It seemed to me that I couldn't even see from one end to the other. We had planted strawberries, tomatoes, potatoes, cabbage, and a dozen other things.

Now I was busy planting soybeans, so many soybeans that I carried them in a two-gallon pail. The sun was hot, the air was still, and there was not a breeze at all back in the bottom land by the railroad tracks where I was planting. Three beans in a hole,

three beans in the next hole, walk two steps, three beans in the next hole. This went on for row after row, and the pail of soybeans seemed to still hold millions of beans. My weary feet dragged, and the sun beat down unmercifully.

I wanted to quit. I had had enough of soybeans for the rest of my life, even if I were to live to be 100 years old! I was nearing the end of the row now, and my pail was about one-quarter full—three beans in a hole, two steps, then three more beans.

Suddenly I knew how I could get out of this heat, out of the dusty field, out of this job I hated. When I got to the end of the row, I hollowed out the last small hole with my bare feet. Looking around to make sure nobody was near, I hastily tipped the pail upside down and let all the remaining soybeans fall into the hole. Quickly I kicked dirt over the evidence of my deceit. I straightened up. My back was sore and my long hair dusty and dirty as I tossed it back out of my face.

The job was finished, and I could have the rest of the day off to read. How I loved to read! But I couldn't concentrate on the words as easily that afternoon as I usually could. On every page I saw that hollowed-out hole of soybeans. That night I woke up sweating, thinking about that pile of soybeans in the hole. By morning I had made up my mind not to tell anyone about my deception.

How silly to think that would be the end of the beans! In a week many of the beans in those long rows were up and stretching toward the hot sun. But in that hole? Can you imagine that almost every one of those beans sprouted and pushed their way to the sun? It looked almost as if we would have a tiny lawn of soybean plants.

My father took me by the hand one night and led me to the soybean rows. Quietly he said, "Sis, I know we had enough beans to plant more rows than you planted, but I wanted to find out what you did with the other ones that you hadn't planted in the rows. You know, you are not the first one who ever did anything like that. But that doesn't make it right, does it?"

I hung my head. "No, Pa, it doesn't," I admitted. I loved my father and respected him highly. I began to cry. My father patted my head and gave my shoulder a pat.

"I hope you have learned your lesson this time, Sis," he continued. "If you have, then these

beans brought in a good harvest. Sometimes we don't need to say a word to tell a lie. Living a lie is almost worse than telling one. If you ever want to tell more lies, remember that hole of beans and the words of the Bible, 'Be sure your sin will find you out.' Life is too short to spend your time feeling sorry for telling a lie. Always tell the truth, both in words and in actions, and then you won't have to worry about anyone's finding out what you did."

Pa's words have come back to me a number of times through the years, and I have always found that his advice was right. The habit of telling the truth, whether in word or look or act, is a good one to form.

Sixth day

God's law is love

"Thou shalt not covet . . . any thing that is thy neighbour's."

God wants us to be happy with the things we have. Most of us, like the discontented cow, think that the grass is always greener on the other side of the fence. How often we have driven along country roads past farms where horses and cows are as close to the fence as they can get, their heads poked through the railings, stretching as far as they can to get a tuft of grass just out of their reach. Behind them are the lush green pastures always available to them!

We are just like that when we are always wishing we had what another person has. If our bright-red three-speed bike is good enough for us one day, then why do we want a new blue ten-speed when we find out Rick has one? If our blue dress with the tie belt is beautiful one day, just the dress we wanted, why do we change our mind when we see Jill with a red one with a full skirt?

We cannot be happy if we are not content with what we have. If we don't learn to be satisfied with our possessions we may one day decide that we will get the things we want by stealing.

If Jim leaves that big new eraser on his desk when he goes out for a drink we will just pick it up while he is gone and take it home. If Jessie's colorful new mittens make ours look shabby we will just stuff them into our coat pocket when we get a chance. Then when we are grown, if we have formed this habit of stealing, because we covet what others have, we may

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Achan robbed God by taking silver and gold meant for God's treasury.

steal bigger things, like stereos and cars. Most people who steal have first coveted and made their decision to take what they want by force or stealth.

In Luke 12:15 Jesus warns: "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Then he tells the story of the very rich man who had so many things that he didn't even have room to store them. So he decided to tear down his barns and build bigger ones. He thought he was well taken care of for the rest of his life.

"I'm really lucky," he told himself. "I'll never have to work again. I can take it easy and just celebrate for the rest of my years." But his life wasn't very long after that. That very night he died, and he couldn't take any of his riches with him to the grave.

Paul says, "Covetousness . . . is idolatry" (Col. 3:5). How could this be? Remember when we talked about having no other gods to take the place of the true God in your life? If anything comes between you and God, it is an idol. Covetous people think only of themselves, only of pleasing themselves. In this way they are putting self in the place of God, having no love left for God.

The children of Israel had just marched around the city of Jericho, and the walls had fallen down. This was a glorious victory for God and for His people, but one sin marred that day. God had told Joshua that none of the goods left by the enemy should be taken. Achan, in walking around the city, saw something he wanted, a piece of rich clothing, some silver and gold. He later admitted under the questioning of Joshua that he "coveted them, and took them" (Joshua 7:21). He took them

home with him and buried them in the earthen floor of his tent.

Because of Achan's sin the entire nation suffered and was not able to take the small city of Ai. Achan himself was stoned, and a big pile of stones was built over his body. His covetousness led him to take what God had commanded all Israel not to take, and he had robbed God of the silver and gold that were to be given into God's treasury.

Gehazi, the servant of Elisha, had seen the miraculous healing of Naaman, the Syrian captain who had dipped himself in the Jordan. When Naaman offered Elisha a costly gift, the prophet refused, giving all the credit and glory to God. Gehazi had seen this spirit of unselfishness all through the life of Elisha as he had lived and worked with him, but he had not learned to be unselfish himself. And now after Naaman had gone on down the road toward home, Gehazi decided that he would run after the captain to ask him for some of the gift Elisha had refused.

When Naaman saw the servant coming, he got out of his chariot to meet him.

"Hello, Gehazi, how is everything?" he asked, shaking hands with him.

"Yes, sir, everything's fine. But my master has sent me to ask a favor of you. There are two young men from the school at Mount Ephraim who need help with their tuition. He wants to know if you could spare two suits and some money to help for this school year."

"Why, of course, Gehazi," answered Naaman, "take the clothes. And here's some extra money for the men. Just twice what you asked for. And here, I'll send a couple servants along to carry the stuff."

"Thank you, sir," said Gehazi, smiling to himself. "Have

a good trip back to Syria, sir."

"I will," answered Naaman. "Remember me to Elisha," he called back over his shoulder as his chariot went down the road one direction while Gehazi and Naaman's two servants went off in the other. When they were within sight of Elisha's home, Gehazi sent the servants back and hid the suits and money. Then he went inside, where Elisha was working.

"Well, Gehazi, where have you been?" the prophet asked.

Telling another lie to cover up the one he had told Naaman, Gehazi answered, "Me? Why I didn't go anywhere. I've just been out in the yard ever since Captain Naaman left, sir."

"Oh, you were, were you? Well, I know better. Didn't God show me that you went running after Naaman to ask him for gifts? God healed the captain. We shouldn't be receiving gifts when God did the work. I tried to explain all that to Naaman; now you have made him wonder about the character of God's servants. As a punishment from God, you are going to be a leper the rest of your life. Naaman was healed from leprosy because of his obedience and faith. Now you will have leprosy for your disobedience and greed." And Gehazi, because of his covetousness, his lying and deception, suffered as a leper the rest of his life.

Covetousness, one of the most common of all sins, had its beginnings with Lucifer, who coveted a higher position in heaven. He said that he would be "like the most High," and because of this sin he lost all the happiness of heaven forever.

Judas, because he coveted the 30 pieces of silver, betrayed Jesus and lost forever his chance of eternal life. No wonder we are told by Luke to "beware of covetousness."

Jesus said, "If ye love me, keep my commandments" (John 14:15). And that is what the law is all about—love. If we love God more than anything or anyone else, we will be able to love Him with all our heart and soul and mind, and our neighbor as ourself (Matt. 22:37-40). The law reflects God's character.

God is love, His law is love. Too many of us look only at the "Thou shalt nots" in the commandments, thinking that we are hemmed in, that we have no freedom to do anything in life. Instead, God's law is like a hedge to protect us from the evils that would take away our freedom to choose.

The driver who always drives

faster than the speed limit is afraid that he will be caught and punished. The one who keeps to the limit has nothing to worry about. He knows he is doing right, so he is happy. The speeder is the one who must keep looking into the mirror to see whether the police are following him.

The one who really loves God doesn't want to swear or work on God's Sabbath. He wants to obey his parents and teachers, and wouldn't think of hating his classmates or stealing from them or telling lies about them. God wants us to be free, to be happy in one another's company, to enjoy fellowship with others, not having to worry that they will want to do us harm in any way. He wants us to make obedience a habit, knowing that by ourselves we cannot obey in anything. Not only does God give us the freedom to choose the way we will take, but He also will give us the help and grace we need to be obedient if we ask Him and believe His promise.

My little boy David was about 2 when he decided he didn't want help from anyone. With his shoes on the wrong feet he would push me away as I tried to help. "Me do it mineself!" he would shout. While trying to get both his legs into the same trouser leg, he would look at me with determination and yell, "Me do it mineself!" With his shirt buttons all in the wrong buttonholes, he would whine, "Me do it mineself!" With a good many tears of frustration and defeat, he would finally agree to let me help him.

So it is with us as we try in our own strength to keep God's commandments. Many of us try, pledging every morning, "Today I am not going to sin. Today I am going to do what God says and not break one of His commandments." Not much of the day has passed until we become discouraged because our promises couldn't be kept.

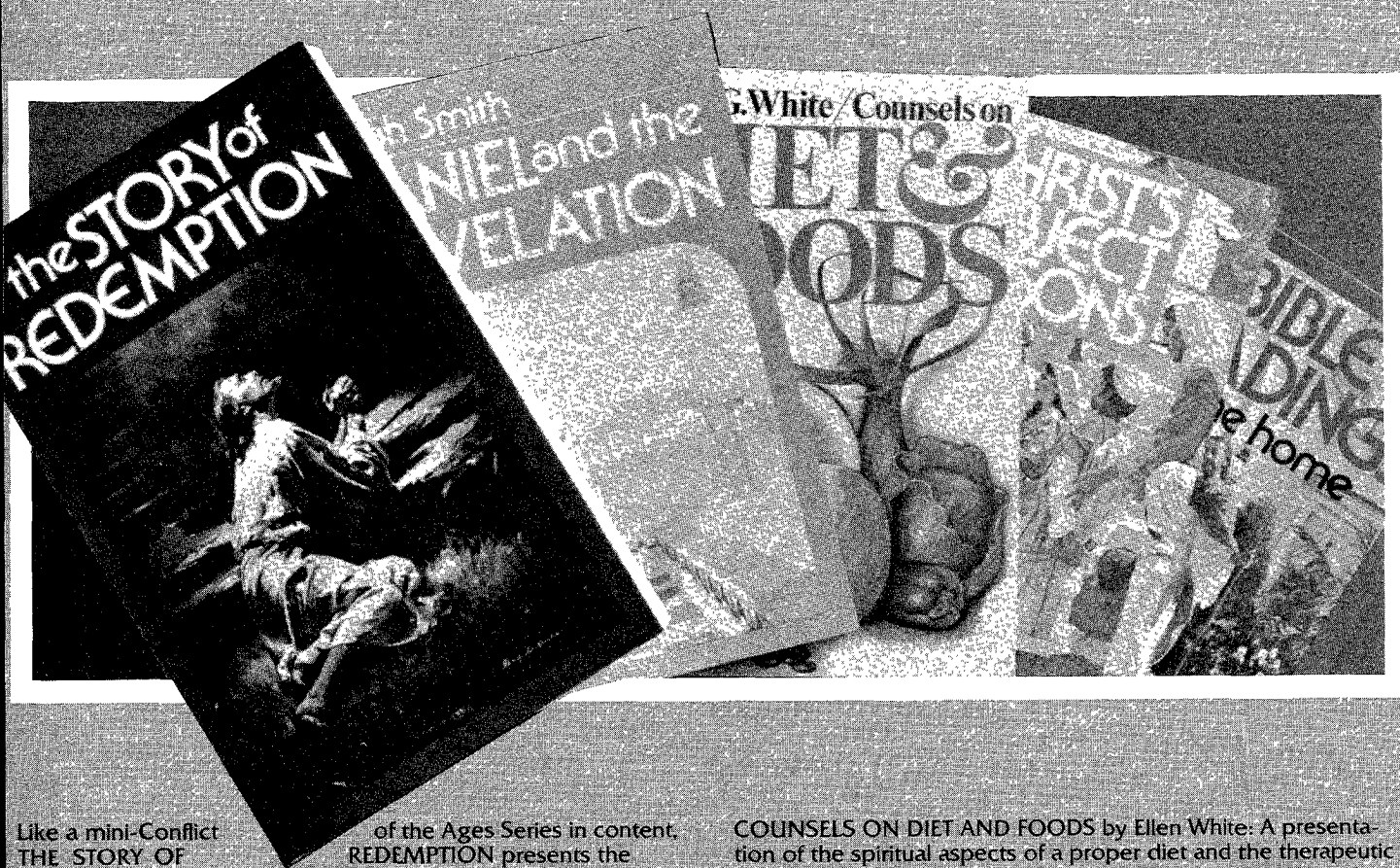
Only when we give up on our own way and ask God to help us can we keep His law. Jesus did not sin at all because He asked for help moment by moment from His Father. We must do the same if we would be like Him.

Jesus died for you and me. He made it possible for us to do more than love Him, He made it possible for us through Him to keep His law. Then when He comes (and that will be soon) we can be among those who enter in through the gates and into His beautiful city. Our love for Him will be evident in the fact that by the grace and power of God we keep His commandments.

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review publications

A message from the General Conference president

I am sure our study during this Week of Prayer of the distinctive truths centering in Christ as revealed in the sanctuary and its services has helped us to rejoice anew in the fact that God has made every provision for the solution of the problem of sin and human needs.

We face the divine assignment of cooperating with God in the speedy finishing of the gospel work on earth. For the accomplishment of this task we are especially dependent upon our Advocate in the heavenly sanctuary. The magnificent theme of His role in the divine economy is beautifully described in the book of Hebrews. In chapter 4:14, 16 the invitation is given, "Seeing then that we have a great high priest," "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"As Christ intercedes in our behalf, the Father lays open all the treasures of His grace for our appropriation, to be enjoyed and to be communicated to others."—*Testimonies*, vol. 6, p. 364.

It is my desire that this church and each of you reading these lines will appropriate the fullness of the treasures of grace being made available to us through the ministry of Christ in the heavenly sanctuary.

As we prepare for the days of challenge and crisis ahead, it is important that we feed on the best spiritual food we can obtain. This is found in the Bible and the Lord's special last-day messages to His people, which we term the Spirit of Prophecy. More than anything else, I long to see this church pressing together in love and unity of purpose and demonstrating to the world what it means to be sons and daughters of God.

I urge that some specific person in every church be appointed, or some conference plan be adopted, to make sure that the ADVENTIST REVIEW is in every Adventist home. We each need the help it provides, especially in these final complicated days of the history of this earth. I depend on our church paper to provide spiritual food, encouragement, and inspiration, and I want to be certain that you benefit the same way. God bless you spiritually and physically each day as you prepare for His soon coming.

