

with his repentance, that the prayer of the fallen may rise like fragrant incense before the Father. In Isaiah 27:5 Christ says through the prophet, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

With the conception of the incense representing the merits of Christ, a clearer picture of the atonement develops. Having lived a perfect and sinless life as the second Adam, not for Himself but for every repentant sinner, He stands as man's Substitute before God. His death was a necessity in God's plan, but what would it have meant had He not lived a perfect life?

Christ's death reconciles man to God because it paid the penalty for sin. However, someone must demonstrate a perfect sinless life and character in order for an individual to gain entrance into heaven. The saved must be declared sinless in Christ—as if they had never sinned—thus appearing without fault before the holy law. Only the attributes of Christ can meet such a standard. He presents His character and life in place of the repentant sinner's on judgment day. Faulty though our lives may have been, through the wonders of the atonement God writes pardon opposite our names.

Through the atoning blood of Christ, the sinner is set free from guilt and sin. Without Christ he would have to remain a sinner forever. Faith in Christ makes man just before God. It is the only way the fallen race can approach the Father and be assured of acceptance and complete deliverance from sin.

The garment of acceptance which all the redeemed will wear is woven without a thread of human endeavor. Such is the incense of the antitypical service. It is His righteous character.

Thus in the sanctuary services we see that God is to be approached only by the blood and incense of Christ.

## The Day of Atonement

THE HOLY OF HOLIES, or innermost compartment, of the sanctuary on earth served as the connecting link between heaven and earth. No mortal eye saw the chamber beyond the inner veil except the high priest on the Day of Atonement. For any other person to enter at any time meant instant death.

Like the first apartment, its walls were overlaid with pure gold. In the center of the room stood the sole piece of furniture—the ark of the covenant. Made of acacia wood, it also had an overlay of gold outside and in. A glittering crown of gold bordered the cover, which was called the mercy seat. The magnificent chest contained the two tables of stone upon which God had recorded His sacred law. The ark represented the throne of God in heaven.

The mercy seat consisted of one solid piece of gold. On each end stood a cherub also of pure gold, one wing folded over the body while the other stretched upward. In Solomon's Temple, two other golden angels, larger in size, stood at each end on the floor, their faces looking reverently down on the sacred ark. These symbolized the heavenly angels who stand by the throne of God, guarding the sacred law.

Between the cherubim appeared the visible manifestation of the divine presence, the glorious Shekinah. From here God made known His will to the high priest, at times communicating with him audibly. And from it—through the Atonement—God granted pardon from eternal death. With great fear

and trembling the human mediator prepared himself to lift the veil and enter into the actual presence of Deity.

Trumpets blowing on the first day of the seventh month warned Israel that the great Day of Atonement would soon arrive. The most solemn ceremony of the year must find them well prepared. They had looked forward to the sacred service in eager, but solemn, anticipation. Finally, the tenth day of the month arrived.

The high priest would perform the ceremony removing the sins which had previously been transferred to the sanctuary. The year-long process of atonement reached its climax with the cancellation of all confessed transgression. The "defiled" sanctuary had to be "cleansed" from the "uncleanness" of the children of Israel through the ritual described in Leviticus 16:19. All who came up to the day unprepared would be "cut off" from the congregation forever.

As the high priest prepared for the ceremony, the people gathered around the Tabernacle in mourning and humiliation. First he removed his colorful pontifical robes, for, like the lesser priests who ministered in the daily service, he would officiate in a plain white linen garment.

The high priest's clothing had deep symbolism. God Himself had designated the material, colors, and style of the robes. While the common priests wore a simple garment of spotless white linen, God commanded the high priest to wear in addition an attire made up of pleasing shades of blue, purple, scarlet, and gold, decorated with many precious stones. A miter bearing a plate of gold engraved with the words "Holiness to the Lord" rested upon his head. An elaborately embroidered and jeweled breastplate set with twelve gem stones bore the names of the twelve tribes of Israel over the priest's heart.

It was important that everything worn by the priests be whole and without blemish, for the garments represented the character of Jesus Christ.

The high priest depicted Christ, who would become a high priest after the manner of Melchizedek, an order of priesthood that would not pass to another or be superseded by someone else.

Though Christ *serves* like the Levitical priests, He was *called* in the same way as the great priest-king of the patriarchal dispensation. No other human priest so closely typified Christ's role as did the mysterious Melchizedek. As there was only one Melchizedek, so there is only one Christ.

The robe of the common priests who conducted the daily sacrificial service symbolized the spotless character of the incarnate Christ. The magnificent pontifical robes of the high priest who ministered in the yearly service hinted at the unspeakable majesty of the Saviour's deity.

Aaron held the position of counselor and judge, and next to Moses he was the highest authority in the nation. His impressive attire made his presence commanding and imposing. His authority and power in many ways ranked with that of the voice of God to the people, and there was no appeal from his decisions. On the Jewish day of final atonement, he alone could officiate.

The people who assembled around the sanctuary learned something of the great sacrifice that the Messiah would make in their behalf. As they saw Aaron emerge from the sanctuary, stripped of his usual magnificent apparel, they had an opportunity to sense how Christ would lay aside His splendor and glory and come to earth, not as a King, but as a servant in the garb of fallen humanity.

The people fasted and prayed during the Day of Atonement.

ment. One question occupied their thoughts: Would the high priest bearing their sins find acceptance with God?

In his simple linen garment, Aaron went into the courtyard where a young bullock waited to be offered. He confessed no sin on the victim. It would make atonement for Aaron himself and "his house," the Levitical priesthood. As the people's representatives, the priests legally fell under the sentence of death for the vicarious sins they bore. At one time Moses said to Aaron's sons, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17.

As the bullock was slain, the people watched its dying agonies. In the death of the innocent beast, they saw the death of Jesus.

One phase of Jesus' Priesthood was that of dying on the cross. He died as Priest for His people, having taken upon Himself the world's sins, assuming all of mankind's guilt. It was not physical agony which brought about His death. Christ died from a broken heart, from such mental anguish as man shall never know.

As the high priest performed the ceremony of death, doubtless his robe, at first spotlessly white, became spattered with the blood of the animal. And as the spotless robe of the priest became stained, the people recalled their failures and shortcomings during the past year. Each person realized the hopelessness of his condition without the work of the mediator.

With a vessel containing the animal's blood in one hand and a golden censer filled with sacred incense in the other, Aaron solemnly entered the sanctuary, passing into the holy of holies. There in the presence of God he sprinkled the mercy seat above the law with blood seven times. The number seven signified a perfect sacrifice. The cloud of incense which filled the apartment stood for the sinless life which Jesus lived as

the sinner's Substitute. Thus a complete atonement was made for the sinner—no conflict remained between God's justice and His mercy. He could maintain the authority of His law and still extend pardon to the penitent sinner.

Next the priest left the most holy place and sprinkled the blood seven times on the golden altar of incense in the first apartment, which had been "defiled" by the sin-laden blood during the daily services. Then he went out into the courtyard and cleansed the altar of burnt offering in the same manner. The remains of the sacrificial animal were then removed from the premises and burned.

The priest had made an atonement for himself and the rest of the priesthood. Now he completed the service of reconciliation for the people.

The people brought forward two goats, and Aaron cast lots upon them, thereby choosing one to represent the Saviour and one to stand for the originator of sin. Satan must bear the final punishment for all the sins he has caused the righteous to commit. The great enemy of man must be punished for the sins which caused the Saviour to suffer such agony.

As the high priest took the life of the "Lord's goat," his robe became even more spotted with blood. This was the day of judgment. It was now too late to become reconciled to God. After the judgment the unrepentant must bear their own iniquity.

The high priest took the blood of the innocent kid along with incense into the inner sanctuary and followed the same ritual he had performed with the bullock's blood. The removal of the goat's body to be burned outside the encampment symbolized that Jesus would die outside the gates of Jerusalem for the sins of the world. Both sacrifices, that of the bullock and that of the goat, symbolized the death of Christ. Perhaps

the bullock's sacrifice showed Christ's death as Priest and the offering of the goat indicated His death as Victim.

Upon departing from the sanctuary, the priest in his role of mediator took upon himself all the confessed sins of the people. In the courtyard he laid his hands on the head of the scapegoat and transferred the transgressions symbolically to the goat Azazel. A "fit man" led it far into the wilderness, where it could never return to camp. Not until then did the people consider themselves finally free from the past year's sins. The atonement was now completed. The high priest returned to the first apartment, removed his stained linen robe, bathed, put on a clean white garment, and over it, his elaborate pontifical robes. After this deeply significant act, he came out and blessed the waiting people.

The prophet Daniel plainly foretold the time when the last work of atonement would take place. (See chapter 24.) He spoke of the last cleansing of the sanctuary in heaven, when the record of sin would be removed from the dwelling place of God. Heaven has kept a faithful account of each man's life. Those who have accepted Jesus as their Saviour have pardon registered by their names, and they follow their Priest by faith into the audience chamber of God.

Just as the sanctuary on earth was a copy of the sanctuary in heaven, so what was in the earthly also exists in the heavenly. Just as the service on earth revolved around the broken law written on two tables of stone, so the service in heaven centers around the original transcript of the same law. As there are two sanctuaries, two covenants, two priesthoods, so there have been two transcripts of the law, one on earth, the other in heaven.

The law given on Sinai declared the principle of love. It was a revelation to the earth of the law of heaven. The

Being who spoke it possessed the power to bring men's hearts into harmony with its principles. God revealed the purpose of the law when He said to Israel, "Ye shall be holy men unto me." Exodus 22:31.

The law had no power to pardon the transgressor. Christ as Mediator came between God and man *to unite man with God by bringing him into allegiance to His law*. Jesus alone could pay the debt of the sinner, *but the fact that He has paid does not give the transgressor the freedom to continue to disobey God's law*.

Before the sacred law of God Heaven weighs men's characters. Every thought, deed, emotion, or motive is examined as carefully as though the person involved were the only sinner to be brought before heaven's tribunal. Judged by the constitution of the universe, all men find themselves hopelessly condemned. Not a single act of their lives can bear the scrutiny of the great Detector of sin, for imperfect human nature has corrupted even their most noble deeds.

Jesus is in the most holy place of the heavenly sanctuary completing the final work of atonement for man. The investigative judgment is now accepting or rejecting each person as a future inhabitant of heaven. No one knows when his life will come up for review. But for those who have accepted Christ as their Saviour, the Redeemer will step forward as their Priest and Advocate. He will present His death and perfect life and request heaven's court not to judge the sinner's imperfect life, but His perfect one. Christ's sin-laden blood bore the transgressions of the believer to the sanctuary. His sin-free blood will blot out the sins, while the incense of His righteousness will make the believer fit for heaven. God looks not at the sinner, but at his Substitute. The mandate will go forth, "He that is righteous, let him be righteous still."

## THE ATONEMENT

Revelation 22:11. The man who puts his faith in Jesus as his Redeemer will have his sins transferred to the account of Satan, and heaven's records will be closed. No one will ever again register a charge of transgression against his name.

"Blessed is he whose transgression is forgiven, whose sin is covered," the Bible declares. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Psalm 32:1, 2, 5.

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

The person who has the perfect Substitute to take his place before that law knows that the Father will be reconciled to him when his name is called in the judgment. He will find the great Lawgiver a merciful and compassionate Father, who will welcome the prodigal home with open arms and place about him His own beautiful robe, which is without stain.

While investigation goes on, Jesus still offers His blood in the sinner's behalf. The incense of His righteousness still ascends with the Christian's prayers. His merits, self-denial, and self-sacrifice Heaven treasures as incense to be offered with the prayers of His people. As the sinner's prayers—sincere and humble—reach the throne of God, Christ mingles with them the merits of His own life of perfect obedience.

When the priest in the days of Israel explained these truths to the waiting congregation, they felt deep gratitude that God had provided such a plan. The people knew that a day would come when God would erase their records of sin, not only in type, but in reality.

## The Passover

THE TWELFTH CHAPTER of Exodus describes graphically the origin of the Jewish Passover service, a ceremony with an important relationship to mankind's atonement. "In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

"And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall