

“God’s Watchman” and The HOPE of ISRAEL

*“I have set
Thee A Watchman
unto the house of
Israel.” Ezekiel 33:7*

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HOME BIBLE STUDY - SERIES A -
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THE MISTAKE OF 1844 A.D. PAST AND PRESENT? Continued

JESUS OUR HIGH PRIEST

**A Minister of the True Tabernacle, Which
God Pitched and Not Man** (Hebrews 8:1, 2).

JESUS MINISTRY IN HEAVEN WHAT IS IT?

**Important Questions about Jesus and
His Ministry in Heaven**

1. As our High Priest, what is Jesus' ministry in the heavenly sanctuary?
2. When did He **enter** the Most Holy Place in heaven, and for what purpose?
3. When He entered the Most Holy Place, did He start an “**Investigative Judgment**” to determine “the subjects of His Kingdom” in 1844 A.D.?

The Bible has the answers to these and other important related questions which we will give in this study. Please study with us

prayerfully. One point of truth stands out as we study the Holy Scriptures, that Jesus' ministry in the Most Holy Place **is not** a work of **atonement, nor of cleansing** that Holy Place. Let the Bible speak for itself as we continue.

**The Great Day of Atonement—
Type and Antitype** (Leviticus 16; Hebrews 9:1-15, 24).

Israel had a typical Day of Atonement once each year, on the 10th day of the seventh month (Hebrews 9:25; Leviticus 16:29-34). There were many sacrifices offered in the tabernacle or temple throughout the year—daily sacrifices, Sabbath sacrifices, besides many others on specified times, feasts, etc. (Read Numbers 28 and 29 for details)—but **once each year, on this Day of Atonement, the sins of all Israel for the year were atoned for, and**

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carried out of camp by the **scapegoat**. The High Priest confessed the sins of Israel over the head of this scapegoat as he laid both hands on the goat's head. Then a fit man led this goat into the wilderness and turned him loose . . . thus in figure he carried away **all** of Israel's sins for that year. It was the High Priest alone who went into the **Most Holy** part of the sanctuary, "**once every year**, not without **blood** (of animals), which he offered **for himself**, and for the **errors of the people**" (Hebrews 9:7). **No one else** could enter this Most Holy Place but the High Priest of the Aaronic Priesthood, and he entered **only** on the Day of Atonement; first with blood **for his own sins**, and **after** that he came in to the Most Holy with blood to atone for the sins of **all** Israel (Leviticus 16). These were **types** foreshadowing and pointing forward to the **true atonement** by our High Priest, the Lord Jesus, and His ministry under the New Covenant (Hebrews 8:1-5; 10:1-10). The Aaronic Priesthood ended at Calvary, and Jesus **is** our High Priest after the **order of Melchisedec**, and

not after Aaron [Hebrews 7:11-21; 6:20].

O. T. Typical Sanctuary and Sacrificial System—Purpose

There was a divine purpose in the Sanctuary, or Tabernacle, that God commanded Moses to make under the Old Covenant, with the many sacrifices offered there by the Priests. God gave a detailed system of laws regulating the priests, the many rites and sacrifices centering at the tabernacle. This law was an **added law** (Galatians 3:19) to serve as a **schoolmaster**, "**To bring us to Christ**, that we might be **justified by faith**" (Galatians 3:23-26).

Paul also explains further in Hebrews 10:1-4. "**For the law having a shadow of good things to come**, and **not the very image** of the things, can **never** with those **sacrifices** which they offered **year by year continually** make the comers thereunto perfect" (verse 1). This whole system of sacrifices **foreshadowed good things to come**, but did **not** give "the very image," or likeness, of those things. Keep this point in mind. Paul further explains in verses 2 and 3 that if those animal sacrifices for sin could have taken away sins, then they would **not** have to be repeated each year, "**but in those sacrifices**, there is a **remembrance again made of sins every year**." Verse 4 tells the reason why. "**For it is not possible** that the blood of bulls and of goats should **take away sins**." "**All have sinned**" (Romans 3:23). "**The wages of sin is death . . .**" (Romans 6:23; 5:12). But the death of those animals in sacrifice **could not pay** the penalty for man's sins. They could only foreshadow, or point **forward** to, "**better sacrifices than these**" (Hebrews 9:23, 24), to Jesus, "**The Lamb of God, which taketh away the sin of the world**" (John 1:29). ". . . That He by the **grace** of God should taste death **for every man**" (Hebrews 2:9).

"Neither by the blood of goats and calves, but by **His own blood He entered in once** into the **Holy Place**, having obtained

eternal redemption for us" (Hebrews 9:11, 12). When Jesus died for the sins of Israel (Hebrews 9:15), and the world, that Old Covenant tabernacle, its priesthood, with all those rites, ceremonies, and sacrifices had served their purpose. There was **no more use** for that Tabernacle; the priesthood **ended** at Calvary, when the **one true Sacrifice** for sin was made. The law also that regulated this typical service ended, too, for it had served to regulate that typical system. The ending of this **added law**, did **not** mean the end of the **Ten Commandments**. That added law is no longer needed with those animal sacrifices, but the Ten Commandments are God's **holy, just, and good law** in this age (Romans 7:7, 12-14) to give a **knowledge of sin**" (Romans 3:20, 31; 8:4). The New Testament Scriptures teach full obedience to **all** the Ten Commandments. (Note: Write for **free** book on the **Gospel and Ten Commandments**.)

Paul Explains Briefly Old Testament Tabernacle—Two Apartments, Services

In Hebrews 9:1-10 Paul explains briefly the Old Testament tabernacle and its services. "Then verily the **first** (old) covenant had **also ordinances** (Margin: or, prescribed rites, or ceremonies) of divine service, and a worldly sanctuary" (verse 1). These ordinances are described in verses 9 and 10. They regulated the sacrifices, the meat offerings, drink offerings, "And divers washings, and carnal ordinances, imposed on them until the **time** of reformation." (Compare also with the details given in Numbers 28 and 29. Note in those details that the "meat" offerings did **not** have any **flesh** in them.)

Now let us look at the Tabernacle as Paul describes it. "There was a tabernacle made" (verse 2). This was the "Sanctuary (place set apart) that I (God) may **dwelt among them**" (Exodus 25:8). Moses was to make this Tabernacle according to the pattern, or instructions, that God gave to

him (verse 9). Read chapters 25-26 for details.

The Tabernacle proper was a tent, some 15 feet wide and some 45 feet long, divided into two apartments, the **Holy Place**, with a heavy veil between that and the **Most Holy Place**. This was surrounded by a court some 75 by 150 feet, and this was fenced with a curtain about 7½ feet high. No one could enter that court except the priests and Levites. The brazen altar for burnt offerings was in this court near the door, or entrance, to the tabernacle.

We go back to Hebrews 9:2 for Paul's description of the first apartment in the Tabernacle. "The first, wherein was the candlestick, and the table, and the shewbread: (The bread was **on** the table) which is called the sanctuary." (Margin: "or, **holy**," The Holy Place.) "After the second veil, the tabernacle **which is called** the Holiest of All" (verse 3). Verses 4, 5, describe the items **in** that Most Holy place. "Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the Tables of the Covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak." In the "first," or Holy Place, there was also a small incense altar, that Paul did not mention.

The first apartment services are given in verse 6. "Now when these things were thus ordained, the priests (plural) went **always** into the **first** Tabernacle accomplishing the service of God." This one verse says a lot in one sentence. The priests **always** went into this **first**, or Holy Place, to accomplish the services of God. During the **whole year they never once** took any blood into the **Most Holy Place** until the **Day of Atonement**. Then the **High Priest alone** went into this Most Holy place **with blood**, which he offered for himself and for the errors of the people (v. 7). While we are on this topic, get this one point: during the **whole year** up to

Atonement Day, not one Priest entered this Most Holy Place, and not one drop of sacrificial blood entered that Most Holy Place to defile it. Also on the Day of Atonement, it was **not** a day of defilement, but a **day of cleansing.** (Read Leviticus 4 for details of what the Priests did with the blood of the sacrifices.) Some of the blood was put on the horns of the altar of incense in the **first, or Holy Place,** and some was sprinkled before the veil, but **none** went **inside** that **Most Holy Place** until the Day of Atonement, and then it was the **High Priest alone** who went in and made atonement for all Israel for the whole year's accumulated sins, in spite of **all the sin offerings** made during the past year.

What did that Day of Atonement typify? What did it mean? This **whole year's** many sacrifices, climaxing with the removal of the full year's sins on the Day of Atonement, was **teaching one great truth,** and Paul sums it up in Heb. 9:7-12. "The Holy Ghost this signifying (by this signifying), that the way into **the Holiest of all was not yet manifest, while the first Tabernacle was yet standing:**" (v. 8). Israel was being taught by this annual once-a-year Day of Atonement, that the "way into the Holiest of All" was "not yet manifest" or possible (Heb. 10:1-4) in all the gifts and sacrifices in the Tabernacle. The **real** Day of Atonement for **all those years** of Tabernacle Services, in which Israel's sins would be remembered "no more" (Jeremiah 31:31-34), must come through "a greater and **more perfect tabernacle, not made with hands**" (not man's hands, but God's) "that is to say, not of this **building:**" (that ancient Tabernacle) "**Neither** by the blood of goats and of calves, but by **His own blood He (Jesus, New Testament High Priest) entered in once into the Holy Place, having obtained eternal redemption for us**" (Hebrews 9:11, 12).

"**The veil of the Temple was rent in twain from the top to the bottom**" (Matthew 27:51).

When Jesus died "**for our sins** according to the Scriptures" (1 Corinthians 15:3, 4), "**Behold, the veil of the Temple was rent in twain from the top to the bottom . . .**" (Matthew 27:50, 51). **This had meaning.** (Read Paul's explanation in Hebrews 9:7-12 again, please.) Under that Old Covenant, that veil was constantly between **the people** and the **Most Holy Place** where God dwelt in the Tabernacle. Their **sins were remembered every year,** because the blood of animals, which was the blood of that Old Covenant, could not take away sins. Their sins were, in type, rolled forward year by year, **until the time of that promised New Covenant** with Israel came (Jeremiah 31:31-34). Under that New Covenant "with the House of Israel and with the House of Judah", **God promised a change.** He promised to **write His law** "in their hearts . . ." "**I will forgive their iniquity, and I will remember their sin no more.**"

Jesus was Mediator of that New Covenant, or Testament, and when He died that Temple veil literally "rent in twain" from top to bottom by the **hand** of God. **From that time on there was no veil between God and His people.** The shadow and type had reached the reality—God's own Son Who tasted death for every man (Hebrews 2:9). When that temple veil rent in twain, it meant the **end** of that typical system. The Tabernacle, with its two apartments, had **no more a part** in God's divine plans. The **true Day of Atonement** had come, and Israel's accumulated sins for that entire Old Covenant period were laid on Jesus at Calvary (Isaiah 53:5, 6). ". . . the Lord hath laid on **Him** the iniquity of **us all.**" This was the New Testament plan as Paul says in Hebrews 9:15. "And for this cause **He** is the **Mediator of the New Testament,** that by means of death, for the redemption of the **transgressions** that were under the **First (Old) Testament,** they which are called might **receive the promise** of eternal inheritance." The **faithful** ones under that Old Covenant **looked forward to the death of**

Jesus, and through His death, they will, at the **resurrection**, receive the promise of eternal, or everlasting, inheritance. The blood of animals could not do this, for it could not take away sin (Hebrews 10:1-4). That whole O. T. Tabernacle system of rites and sacrifices was **pointing forward** to God's own **salvation** to come through the death of His only begotten Son, the Lord Jesus.

The Day of Atonement— Type and Anti-Type (Leviticus 16)

To better understand these points let us study the O. T. Day of Atonement in Leviticus 16 and note how it foreshadowed the **true Day of Atonement**, in the **true Tabernacle**, "Which the Lord pitched and not man" (Hebrews 8:1, 2; 9:11, 12). Remember that Paul explains that the priests (plural) went into the **first**, or Holy, Apartment of the Tabernacle, "Accomplishing the service of God" (Hebrews 9:6). The many priests performed **all** their Tabernacle services in that first, or Holy, place. They took no blood into the Most Holy Place at **any** time. Of that Day of Atonement, Paul explains, "But into the second (Most Holy) went the High Priest **alone once every year, not without blood**, which he offered for himself, and for the errors of the people" (verse 7). This is explained in detail in Leviticus 16. Shall we study that chapter?

This Day of Atonement came by divine statute, on the 10th day of the 7th month every year (Leviticus 16:29, 30, 32-34). In verse 2 a warning is given to Aaron, Moses' brother, who was the High Priest at that time. "... That he come **not** at **all** times **into the Holy place within the veil** before the mercy seat, which is upon the ark; that he die not . . ." "For I will appear in the cloud upon the mercy seat." Two of Aaron's sons had been slain because they offered strange fire before the Lord (verse 1). But on this **one** day in the year the High Priest **must enter** this Most Holy Place, but "**not**

without blood" (Hebrews 9:7), to offer, first for himself. Now read Leviticus 16:3, "Thus shall Aaron come into the **Holy Place**: with a young bullock for a **sin offering**, and a ram for a **burnt offering**." He was to put on the holy garments of verse 4. "And Aaron shall bring the bullock of the sin offering, which is **for himself**, and shall make an atonement for **himself**, and for his house, and shall kill the bullock of the sin offering which is for himself:" First the High Priest must present an offering for his own sins and of his family. In verses 12, 13, as he entered that Most Holy Place, he must take a censer full of burning coals of fire from off the altar before the Lord (**no other fire would do**) and his hands full of sweet incense beaten small "And bring it within the veil," "And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." This incense, no doubt, represented the prayers and praises of God's people—in repentance and praise. Then the Priest was to take of the blood of the bullock and sprinkle "it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times" (verse 14). This was for himself and family, **before** he could make atonement for all Israel. Jesus our High Priest of the New Testament "**knew no sin**" and did **not** have to atone for His own sins, but the Old Testament High Priests did have sin, and in type their sins must be atoned for, too. It took the death of the **innocent** Son of God to make **real atonement for all** (Hebrews 2:9; 1 Peter 2:21-24).

Atonement For All Israel

After the High Priest made atonement for himself in the Most Holy place, then he made atonement for the errors, or sins, of all Israel. In Leviticus 16:5-10 we get the following facts: The congregation of Israel were to give **two kids** of the **goats** "for a **sin**

offering, and one ram for a burnt offering” (verse 5). The Priest was to “take the **two goats**, and present them before the Lord at the door of the Tabernacle of the Congregation” (verse 7). He was to cast lots “upon the two goats, one lot for the **Lord**, and the other lot for the **scapegoat**” (verse 8). The “goat upon which the Lord’s lot fell” was to be offered for a **sin offering** (verse 9). The High Priest was to “kill the goat of the sin offering, that is for the **people**, and **bring his blood within the veil** and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat” (verse 15). “And he shall make an atonement for the Holy Place, (**not the Most Holy**) because of the uncleanness of the children of Israel, and because of their transgressions, in all their sins: and ... for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness” (verse 16). Neither the congregation or the Priests could enter “within the veil” to the Most Holy Place during the year, so **no** defilement could enter the Most Holy. That **one day** of atonement each year was **not** a defilement, when the High Priest entered this Most Holy place. It was for **cleansing Israel of all sins** of the year and to cleanse the Sanctuary.

What About the Scapegoat?

After the blood of the Lord’s goat was sprinkled on the mercy seat, etc. there was **one more** act to complete the atonement in **removing** all of Israel’s sins. “The goat, on which the lot fell to be the **scapegoat**, shall be presented **alive** before the Lord, to make an atonement with him, and let him go for a scapegoat **into the wilderness**” (verse 10). These are types, or “a shadow of good things to come, but not the very image of the things . . .” (Hebrews 10:1). It is the **blood** that makes the Atonement (Hebrews 9:22; Leviticus 17:11). But in this type, it took **two goats** to foreshadow what Jesus would do with all the sins of Israel of the Old

Testament Tabernacle services.

Yes, it took the scapegoat to **finish** the shadow of the good thing to come. Leviticus 16:20-22 gives the final act of the High Priest. After the blood of the Lord’s goat had been sprinkled in the Most Holy Place on the mercy seat, etc., and the altar, sanctuary, etc. cleansed (verses 18-20), the Priest, “Shall bring the **live goat**” or **scapegoat**. “Aaron shall lay both his hands on the **head** of the live goat, and **confess** over him all the **iniquities** of the children of Israel, and all their transgressions in all their sins, **putting them upon the head of the goat**, and shall **send him away** by the hand of a fit man into the **wilderness**” (verse 21). What was the purpose of this putting the sins of all Israel on the head of the goat and sending the goat into the wilderness? Verse 22 answers: “And the **goat shall bear upon him all their iniquities unto a land not inhabited**: and he shall let go the goat.” Thus, in type, the sins, **all** the sins, of Israel were **completely removed** from their camp on the Day of Atonement, **not** centuries later.

It took both goats to typify what **Jesus did on the cross of Calvary**—on the **true** Day of Atonement. That dead goat, whose blood was used in the Most Holy to atone for Israel’s sins, could **not carry the sins out of camp** in the type; so another goat, the scapegoat, was used to complete the picture of what the blood of Christ would do for Israel. Yes, that scapegoat was a **type** of Christ’s atonement, too. Let us prove it.

The sins of all Israel for the year were put upon the head of the scapegoat on that day of typical atonement. In the true atonement, what happened? “He was wounded for **our transgressions** . . . And the Lord hath **laid on him the iniquity of us all**” (Isaiah 53:5, 6). This is plain and fits perfectly (Hebrews 9:25, 26). “. . . But now **once** in the end of the world hath he appeared to **put away sin** by the sacrifice of himself.” Jesus took our sins away by His **death** on Calvary. They were all laid on Him there, and He took

them with Him to the grave and left them there.

“Who his own self **bare our sins** in his own body on the tree . . .” (1 Peter 2:24). Again we find Jesus doing what the **scapegoat** did in type, but Jesus **bare our sins** “**in His own body on the tree.**” The atonement was **completed in type** by the scapegoat carrying all Israel’s sins away into the wilderness. Jesus completed the real atonement on the tree by shedding His own blood for the remission of the sins of Israel and of the world.

Satan is **not** the scapegoat of this type. There is **no future work** to complete the atonement in **heaven**. It is the “shedding of blood” that makes the atonement (Leviticus 17:11), and when Jesus, by His “own blood,” entered once into the Holy Place, He “**obtained eternal redemption for us**” (Hebrews 9:11, 12). “How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God” (v. 14). We are **now** “sanctified through the offering of the body of Jesus Christ **once for all**” (Hebrews 10:10).

Jesus’ Ministry in Heaven, Where? Why?

The atonement was completed on earth by the death of the Lord Jesus. All the sins of the world, including Israel’s Old Testament sins, were “**laid on Him**” (Isaiah 53:6). By the grace of God, He “tasted death for every man” (Heb. 2:9). He died for “the transgressions that were under the first (Old) testament” (Hebrews 9:15). “Without shedding of blood is no remission” (verses 22-26). “But this man, after he had offered **one sacrifice for sins forever, sat down on the right hand of God**; For by one offering He hath perfected forever them that are **sanctified**” (Hebrews 10:10-12). The atonement being completed by this one sacrifice, Jesus ascended to the **right hand of God, the Most Holy Place.**

Remember that when Jesus died the Temple veil was rent in twain. What does this mean to us under the New Covenant? (Read Hebrews 10:18-22 for the answer.) No more offering for sins is needed. No veil stands between us and God since the death of Jesus. Having therefore, brethren, boldness to **enter into the Holiest.**” We can **now enter** into the **Most Holy Place**, or presence of God. How? “By the **blood of Jesus**, by a **new and living way**, which He hath consecrated for us, through the veil. That is to say, His flesh: and having an High Priest over the House of God; let us draw near with a true heart in full assurance of faith, . . .” That Temple veil typified Jesus’ flesh according to verse 20 above. Those animal sacrifices could **not** take away sins, hence the veil between them and God; but when the **true** Sacrifice was made for sins, the body, or flesh of Jesus Christ, that veil was rent; and we can **now**, through the blood of Christ, **enter** “into the Holiest” of all. Through the veil we can draw near God’s throne in full assurance of faith.

Your Questions Answered

Question 1. As our High Priest, when did Jesus **enter** the Most Holy Place in Heaven?

Answer: Paul gives us several texts in the book of Hebrews. “. . . when He had by Himself purged our sins, **sat down on the right hand** of the Majesty on high” (Hebrews 1:3). “But this man, **after He had offered one sacrifice for sins forever, sat down on the right hand of God**” (Hebrews 10:12). Verses 14-22 show that **now through His blood** on Calvary, we, too, **can enter the “Holiest”** to the throne . . . **through the veil**” to get grace, etc. The veil was rent, or removed, when He died. The right hand of God’s throne **is** that Most Holy Place. More is given in Hebrews 9:7-9, 11, 12. “By His own blood He entered **once** into the Holy Place” (Paul is speaking of the **same** Holy Place given in type in verse 7), having **obtained eternal redemption for us.**”

In verses 23, 24 Paul explains further. Jesus is **not** entered into holy places made with hands, "which are a figure of the **true**; but **into heaven itself, now to appear in the presence of God for us.**" Heaven itself, where God dwells, is the **Most Holy Place that Jesus entered!** ". . . We have such an High Priest, Who is **set on the right hand of the Majesty in the heavens**" (Hebrews 8:1, 2). Our hope is sure because . . . it "**entereth into that within the veil**" (the Most Holy Place) "**whither the forerunner is for us entered, even Jesus made an High Priest forever after the order of Melchisedec**" (Hebrews 6:19, 20). These texts are plain, and more could be given. Jesus went into the Most Holy Place at God's right hand **when He ascended to heaven.**

Question 2: As our High Priest, what is Jesus' **work**, or ministry, in that Most Holy Presence of God?

Answer: "For there is **one God, and one Mediator between God and man, the Man Christ Jesus**" (1 Timothy 2:5). Jesus is the **Son of God, born in the flesh.** He lived among men for 33½ years, died for our sins according to the Scriptures, was resurrected to immortality, ascended to heaven—to God's right hand. He is now the **one Mediator between God and man.** With His experience in the flesh, God made Jesus a faithful and merciful High Priest, or Mediator, through Whom we come to the Father. (Read Hebrews 2:9, 14-18; 3:14-16.) He has an unchangeable Priesthood. He ever lives to make intercession for those who come to God by Him (Hebrews 7:24-28). Jesus went "**into heaven itself, now to appear in the presence of God for us,**" as our Mediator and Advocate (1 John 2:1, 2). **Jesus finished the atonement** when He shed His blood on Calvary. The sins of all the world was laid on Him there, as we have proven from the Holy Scriptures. The Bible says **nothing** about Jesus "**finishing**" the Atonement after going to heaven. Paul says to the Roman Church, of Jesus, "**by whom we have now received the atone-**

ment" (Romans 5:11). They could **not receive** an atonement if it was not completed.

Question 3. Didn't Jesus go into the Most Holy Place in heaven to **cleanse it**, as in the type of Leviticus 16 and to fulfill Daniel 8:13, 14?

Answer: No! First, the Scriptures **do not teach** that the Most Holy Place was **ever defiled in the type**, or ancient Tabernacle, by the blood of animals sacrificed for the sins of Israel. We have shown this already, that **not one drop** of the blood of those animals sacrificed for the Israelites' sins through the years by the priests (Hebrews 9:6), **entered that Most Holy Place to defile it.** That blood went no farther than the altar, and some was sprinkled **before** the veil, but **none** entered the Most Holy, "**within the veil.**" This accumulation of sins for the year was typical of **that tabernacle system of animal sacrifices** of the Old Covenant, that could **not** take away sins. Then the day of Atonement typified the **true atonement when all their sins would be removed forever** by the **blood of Christ**, as we have shown in this study. Even in the type **no cleansing of the Most Holy was needed**, for it was **never defiled** by any sacrificial blood, nor by any Priests entering it during the whole year.

Second, as we have shown, **all sins** stopped at Calvary. They were laid on Jesus. He died for them **all.** From that time on there was **no accumulation** of sins waiting for a **future atonement**, as in the Tabernacle services. No sins ever went up to the Most Holy in heaven, or any other place, after Jesus died. They **all stopped** with Him. He took them to His grave.

Third, the Sanctuary to be cleansed in Daniel 8:13, 14 was on earth, as we have shown in part 1 of this study. This was a sanctuary defiled by a wicked king, **not** by the confessed sins of God's people. The host and sanctuary were to be **trodden under foot** for 2300 days. Could this be **up in heaven**, with God and Jesus both in it?

Question 4. What about the "investigative judgment"? Didn't Jesus start an investigative judgment of the records of the lives of all the righteous people when He entered the Most Holy Place in 1844 A.D.?

Answer: Jesus **did not wait** until 1844 A.D. to enter the Most Holy Place, as we have shown. He **was in** that Most Holy when Paul wrote the Hebrew letter. The Investigative Judgment is supposed to be the method of cleansing the Most Holy place in

heaven, but we have shown that **no such cleansing** is needful, **not even in the typical sanctuary**. Furthermore, such an investigation of the "records" of God's faithful people is **not Biblical**. God keeps His record in heaven (Hebrews 12:23; Philippians 4:3) up to date. Paul knew how his record stood (2 Timothy 4:6-8). Job knew (Job 19:25-27). All of us can know (Romans 8:1, 14-16). Write for free study on "**The Investigative Judgment**" doctrine.

Another Great Error taught— "The Testimony of Jesus" in God's Remnant Church? (Revelation 12:17; 19:10)

The testimony of Jesus (of Revelation 12:17) in the Remnant Church is **not** the writings of Mrs. E.G. White, as our Seventh Day Adventist brethren teach. This **error** is serious, **if it is an error**; and **if it is truth**, it is still serious, because according to Revelation 12:17 **all members** of the **Remnant Church** in these **last days**, **must "keep the commandments** of God (Ten Commandments), and have the **testimony** of Jesus Christ." **If** the "Spirit of prophecy" of Revelation 19:10 gave the Remnant Church the "Testimony of Jesus" through Mrs. E.G. White's writings, as our S.D.A. friends teach, it follows then that **every true Christian must accept** those books as **inspired by** the Lord Jesus. This is serious indeed, for **all** must have "the testimony of Jesus Christ." **If** it be true that, "It is the **spirit of prophecy** that is being seen among the remnant, "Though she be dead, she yet speaketh," if this be **true**, then **all** of God's children today **must accept** Mrs. E.G.

White's writings as **part** of the Testimony of Jesus for us today. Her interpretations of Scriptures would be final, and the Bible **must** be interpreted accordingly, if this be **true**.

"Testimony of Jesus" What? Proof Texts examined

Now let us honestly examine the main texts used to prove the above doctrine. First turn to 1 Corinthians 1:4-8, which says that the **testimony of Jesus** was confirmed in the church and would be with the church that would be on earth at Christ's coming; that the testimony of Christ was for the purpose of bringing out a people who would be blameless at His appearing. Let us answer this kindly from the text given and others as needed. "Even as the **testimony** of Christ **was confirmed in you**; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall **also**

confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (verses 6-8). Paul was speaking to the **living members of that Church**. The Testimony of Christ was **confirmed in them at that time**. The original word translated "confirm" means, "to make firm, strong or sure." The "testimony of Christ" had **been made firm**, or was strong in those brethren who had believed. The grace of God given them by Christ bore fruit, and they were enriched by Him in utterance and in all knowledge (verses 4, 5).

But what was that "testimony of Christ" that was confirmed in them? This is where the error is made. The original word for "testimony" in this text is "marturion." Defined: "witness or testimony." In chapter 2, verses 1, 2, Paul explains further, calling it, "the testimony of God." It was what Paul declared unto them when he first preached to them—it was the **gospel of Christ**. (Read these two verses—Chapter 1:17, 18.) Paul received this testimony, or gospel, from Christ Jesus by revelation (Galatians 1:6-12). Jesus' words, or testimony, **must dwell in each Christian richly**. (Read Colossians 3:16, 17; John 10:3-8) if we are to **be confirmed** to the end as promised in 1 Corinthians 1:6-8. This was **true** of that Corinthian Church in Paul's days, and it **is true** in these **last days**. Jesus' words are, "The words of eternal life" (John 6:68). Jesus said, "If ye **abide in me**, and **my words abide in you . . .**" (John 15:7). Jesus taught and gave **His testimony** for 3½ years and commanded His Apostles to preach that **same gospel to all nations** ... "Teaching them to **observe all things whatsoever I have commanded you**, and lo, I am with you always, even to the end of the world" (Matthew 28:19, 20; 24:14). This word, or testimony, of Jesus was confirmed unto us **by them that heard Him** (Hebrews 2:1-3). It was the **acceptance of and confirmation of** this testimony of Jesus by the Corinthian Church that made them **new creatures** and epistles of Christ (2 Corin-

thians 5:17-20; 3:2, 3). In fact, it was the acceptance, by faith, of those gospel terms of salvation, in that testimony of Jesus, that made them Children of God and **members of the Church**. Those Gifts of the Spirit are given to **those who already** have the testimony of Jesus confirmed in them (1 Corinthians 12:1-30). These gifts are for the work of the ministry and for the **edifying of the body** (Church) of Christ, etc. (Ephesians 4:11-16). They are tools to be used, as God directs, in teaching that testimony of Jesus that we have in the Bible. Now let us look into the Book of Revelation.

Testimony of Jesus—Revelation 12:17 **Spirit of Prophecy—Revelation 19:10**

In Revelation 12:17 we have these words of the Lord Jesus: "And the dragon was wroth with the **woman**, and went to make war with the **remnant** of her seed, which **keep the commandments** of God, and **have the testimony** of Jesus Christ." This **remnant** is definitely **God's** true people in these last days. Each and everyone obeys God's Commandments and have (**obey**) the testimony of Jesus. The original word for "Testimony" in this text is "marturia." Marturia is translated "record" 7 times; "testimony" 14 times; "witness" 15 times. It is used in **both** Revelation 12:17 and in Revelation 19:10. It is defined "witness, testimony." It is used in Revelation 1:1, 2, 9. "The **Revelation of Jesus Christ**, which God **gave** to him, to shew unto **His servants things** which must shortly come to pass; and he sent and signified it by His angel unto His servant John:" (verse 1). Note that this is the **revelation** of Jesus Christ, and that the messages were sent to John **by Christ's angel**. Keep this in mind as we continue in verse 2 "Who bare **record** of the Word of God, and of the **testimony** of Jesus Christ, and of **all things that he saw**." Here John, speaking of those things given him by that Angel **from** the Lord Jesus, calls them, "The **testimony of Jesus Christ**." From

this, the words of John, we must conclude that this Revelation, as recorded by John, is a **portion** of that **testimony** of Jesus. In verse 9 John says that his exile on Patmos was "For the Word of God, and for the **testimony of Jesus Christ.**" John was a prisoner because he preached the testimony of Jesus Christ, or the Gospel of Christ. Now he was receiving **more** testimony of (from) Jesus to give to the Churches (verse 11).

We have found that the gospel of Christ as taught by the Apostles is the testimony of Jesus Christ according to both Paul and John. The book of Revelation is also the **word, or testimony**, of Jesus. John had given testimony relative to Jesus' life and words (John 21:24).

Now let us return in our study to Revelation 12:11. "And they overcame him by the **blood** of the Lamb, and by the **word** of their **testimony**; and they loved not their lives unto the death." Testimony in both verses 11 and 17 is translated from the **same** word. "These martyrs died for their testimony of Jesus Christ, or the **Gospel of Christ.** In Revelation 20:4 John saw the "souls of them that were beheaded for the **witness** of Jesus, and for the Word of God . . ." "Witness" in this text is from the **same** original word, "Marturia," that was translated "testimony" 14 times including Revelation 12:11, 17; 19:10. These martyrs were the same as those of Revelation 12:11 and died for the witness, or testimony, of Jesus Christ. They were martyred because they **believed, lived and taught** the Gospel of Christ. That was the testimony of Jesus that they died for. Again in Revelation 6:9 John was shown the souls of them that were slain, "For the Word of God, and for the testimony which they held"—the **same testimony** of Jesus of Revelation 12:17.

"The Testimony of Jesus is the Spirit of Prophecy" (Revelation 19:10)

What does the Angel mean by these

words? Read the entire verse, please. John fell at the feet of the Angel, and that Angel said, "See thou do it not:" (why?) "I am thy **fellow servant**, and of thy **brethren that have the testimony of Jesus**; worship God:" (why?) "For the **testimony of Jesus is the Spirit of prophecy.**" In Revelation 22:8, 9, John again fell at the Angel's feet to worship, and the Angel said, "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which **keep the sayings of this book**: worship God." This Angel was only a divine messenger sent to John **with the testimony of Jesus**; therefore, he refused to let John worship him (Revelation 1:1-3). He had been sent to John with these words, or testimony of Jesus Christ. He was Jesus' messenger. It was Jesus' testimony that gave him that Spirit of prophecy. He, with John and the Prophets, shared in keeping, "The **sayings of this book**" (Revelation 22:9). The testimony referred to was what John was commanded to write in a book and send to the seven Churches of Asia (Revelation 1:11).

This Revelation of Jesus Christ was the **final portion** of the **testimony** of Jesus for the Churches. God has, "In these last days spoken to us by His Son . . ." (Hebrews 1:1, 2). The gospel, as taught by Christ for 3½ years, made up the major portion of this testimony given us by God's Son, and the Revelation in the book of "the **Revelation of Jesus Christ**" gives us the **final portion**. Jesus warned that man cannot add to the words of this **prophecy, without bringing God's judgments** upon him, nor can he **take away** any part without having his name taken **out of the Book of Life** (Revelation 22:18-21). These are **Jesus' own words** (verse 20). "He that testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus."

**The Bible Truth Is—
The Testimony of Jesus Is—**

The Word of God spoken to us by His Son, the Lord Jesus Christ as **recorded in the Bible** . . . is the New Scriptures (Hebrews 1:1, 2). It is **serious error** to **substitute** the writings of Mrs. E.G. White, or any other last-day prophet, for the **sacred testimony** of the Son of God or to add the testimony of one of these latter-day prophets to that **final portion** given John on Patmos. The commission of the New Testament prophets and teachers is to "Preach the Word" . . . rightly **dividing** the Word of Truth as found in the Holy Scriptures (2 Timothy 4:1-4; 2:15). There is **no** scripture for an "inspired Interpreter" for the **whole** last-day Church. The word, "prophecy" in the New Scriptures is defined, "Public exposition," and only part time did it involve warning of events soon to come, aside from Jesus and His twelve Apostles and the Apostle Paul. The Gift of Prophecy is for the Church today but not to add to the Scriptures.

Trying the Spirits of Last Day Prophets

Jesus warned that **many false prophets** would arise and **deceive many** (Matthew 24:11-13). "Many shall **come in my name**, saying, I am Christ; and shall deceive many" (verse 5). These were to come in Jesus' name, and no doubt each teaches some truth. Satan always teaches truth **mixed** with errors. Just because a prophet or preacher teaches **some truths**, does **not** prove that **all** his (or her) teachings are **correct** according to the Bible. Mrs. E.G. White teaches many good things, and we

say "Amen," because we find them in the Holy Scriptures. Many ministers are lifting up Christ today, but **most** of them are **mixing** errors with the truth they teach. Mrs. White urged that every prophet, including herself, be tried by the Scriptures. This is what we are commanded to do.

"Beloved, believe not every spirit, but try the spirits, whether they be of God:" (Why?) **"For many false prophets** are gone out into the world" (1 John 4:1). Every one of those prophets has a **spirit**, and we are **not to believe** them, but **try them** to see whether they be of God. How are we to try them? The main test is found in Isaiah 8:20. **"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."** Try them by the Holy Scriptures. That is what Jesus said in John 5:39. **"Search the Scriptures; . . . they are they which testify of me."**

The proof that Jesus was the true Messiah was found in the Holy Scriptures (Luke 24:44). We do **not need** anything more than the Holy Scriptures to inspire **faith** (Romans 10:17) and to furnish unto **all good works** (2 Timothy 3:15-17).

Mrs. E.G. White **adds** many things to the inspired record; and in this **error** of 1844 A.D. cleansing of the Heavenly Sanctuary, she was **shown** things **directly contrary** to the Holy Scriptures. We must **not** make our Bibles harmonize with a last-day Prophet, but we **must** take the Bible as **final** authority, **trying all** prophets by the Bible. God bless you, my dear brethren. This is written in love for you and the Word of God.

Note: Write for **free** subscription to "God's Watchman" paper. All your questions are welcome. F. M. W.

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