

**COME  
TO THE  
MARRIAGE**

*The gospel is that Christ is our righteousness. Man is complete in Christ.*

*The holy place teaches the need of the constant intercession of Christ. This constant intercession is necessary because the law demands righteousness without a flaw. Man cannot satisfy the demands of the law because he is sinful by nature.*

*Therefore the constant intercession of Christ is necessary for Christ's character to stand in place of man's character. Then man stands before God just as perfect as if he had never fallen.*

## Chapter 2

### THE GOSPEL FROM THE HOLY PLACE

In chapter one we found that Christ made a change in ministration when He went into the most holy place. Before Christ went there, all the worshippers were bowed before the throne in the holy place. When Christ left the throne in the holy place, part of that original group of worshippers followed Christ by faith as He went in to the marriage. This group of worshippers went into the most holy place by understanding the work that Jesus was doing there. It would follow, then, that the group that remained in the holy place were there because they understood the work done in that part of the sanctuary. We need to study the ministry of Christ in the daily service, the work in the outer court and in the holy place, in order to see why those that fail to follow Jesus into the second apartment of the sanctuary, "Send up their useless prayers to the compartment that Christ has left." Up until 1844, worship in the holy place was acceptable. What happened at that time that made this group start worshipping Satan? What truth did the three angels' message present that left this other group in darkness and that caused them to trust in their own work?

#### SINNER WITH THE OFFERING: Repentance and Confession

The repentant sinner brought the lamb, and placing his hands on the head of the lamb, confessed his sins. By this act, the sin was transferred from the sinner to the sacrifice and then to the sanctuary. Here we have repentance and confession being illustrated as Christ the lamb became man's substitute.

**"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**

#### THE ALTAR OF BURNT OFFERING: Consecration

The next article we will observe is the altar of burnt offering. The lamb was placed on this altar which represented Calvary. But we must also take up a cross, and therefore, that altar represents consecration. (See PP 352) You resolve to give yourself to God. You place yourself on the altar. That is consecration.

**"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1**

#### THE LAVER: Regeneration

The next article was the laver. The priest washed in the laver before going into the holy place. - ". . . by the washing of regeneration." Titus 3:5. All the washings in the ceremonial system taught the need of regeneration.

**"A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and**

**sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit." 4BC 1176**

At this point let us compare the sanctuary with the book *Steps To Christ*. The first chapter is "God's Love for Man"; the second chapter is "The Sinner's Need of Christ"; the third is "Repentance"; the fourth is "Confession"; the fifth is "Consecration"; notice that these chapters are the same steps that are outlined in the sanctuary service. The sixth chapter is "Faith and Acceptance. In that chapter we find the following quotation that list the steps to Christ just as outlined in the sanctuary.

**"You have *confessed* your sins, and in heart put them away. (repentance & confession see SC 23) You have *resolved* to give your heart to God. (consecration) Now go to Him, and ask that He will wash away your sins, and give you a new heart. (regeneration) Then believe that He does this because he has promised.(faith)" SC 49 (Emphasis and notes in parentheses supplied).**

That is justification by faith, and it is taught right there in the sanctuary service. It shows that the children of Israel were taught the steps of justification every time they came to the sanctuary. Now they were ready to go into the holy place by faith, understanding what went on there. The holy place service revolved around three articles of furniture: the table of shewbread, the altar of incense, and the golden candlestick. A brief examination of these items shows that they symbolize sanctification in the Christian's experience.

**TABLE OF SHEWBREAD: The Word**

**"I am the bread of life. . ." John 6:35**

**"As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. . . he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live 'by every word that proceedeth out of the mouth of God.' This is eating the bread that comes down from heaven." DA 391**

**"The truths of the Bible, received, will uplift mind and soul. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation." MH 459**

The table of shewbread, symbolizing Bible study, teaches victory over sin, becoming a new creature in Christ. The altar of incense represents prayer. Notice the role of prayer in the following statements:

ALTAR OF INCENSE: Prayer

**"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer." SC 94**

**"The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation." SC 95**

As with the study of the Bible, prayer is given for the purpose of overcoming sin and resisting temptation. The last item, the candlestick, represents the light given by the Holy Spirit. (see COL 407,408) Once again it is seen that this also symbolizes victory over sin. Note the following passage:

CANDLESTICK: Holy Spirit

**". . .He (the Holy Spirit) exposes error, and *expels it from the soul*. . .The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. *Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead*, who would come with no modified energy, but in the fullness of divine power. . . Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church." DA 671 (Emphasis supplied)**

It is clearly seen that the holy place was given to teach that we must overcome all hereditary and cultivated tendencies to evil.

Now let us look at the two altars in the daily service.

**"Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement.." PP 353 (emphasis supplied)**

So we find that the holy place teaches the need of perpetual intercession. Christ's character is to stand in place of our character constantly. The Lamb is our substitute.

**"If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." SC 62**

The holy place taught that we are righteous by substitution, Christ's character stands in the place of our character. That is the intercessory work that Christ does in the holy place. The holy place taught victory over sin. Christ changes the heart. Everything in the daily service (the outer court and the holy place) represents the methods with which we grow spiritually. They symbolize the way we gain victory over sin - by confession, repentance, consecration, and regeneration, Bible study, prayer, and the work of the Spirit. The holy place taught victory over sin. We can overcome every wrong word and action. The judgment takes place in the most holy place and we need victory over sin in order to enter the most holy place for the judgment. But there is an important aspect that we must notice here. The holy place teaches that even when we gain victory over sin we still need constant intercession. We still need Christ's character to stand in our place.

**"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but *the blood of the victim had not made full atonement for the sin.*" PP 355 (Emphasis supplied)**

The daily service did not make a full atonement. If it did, what need would there have been for a yearly service called the **final atonement**? It is sin that separates us from God. The term final atonement, by its very name, suggest a completion of the atonement. Perfect people do not need an intercessor. The fact that the daily service taught constant intercession, demonstrates that man was still defective and in need of a mediator. As additional proof that the daily did not make a full atonement, we will include another statement that is not connected with the symbolism of the sanctuary.

**"Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases." 4T 367**

Probation ceases for the living when their name comes up in judgment. This clearly states that man has not fully attained perfection *until* his probation closes. Again it is seen that the yearly service was needed to perfect an individual.

The following quotation describes the constant work of Christ during the daily service. Notice that this intercessory work is being done for true believers. True believers would be converted people.

**"Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirits striking the cords of the soul in holy memories, awakening the music of the heart.**

**"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as**

incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

"Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat."  
1 SM 344

Notice that the reason these true believers need the constant intercession is because they are "corrupt channels." Their works "ascend not in spotless purity". They are purified in heaven by our Substitute or Intercessor.

The reason we need constant intercession is further explained by the following quotations. Let us examine these statements in order to review what Christ is doing in His work of intercession and why we need that intercession.

"The condition of eternal life is now just what it always has been, just what it was in Paradise before the fall of our first parents, perfect obedience to the law of God, perfect righteousness...."

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."

"More than this, Christ changes the heart..." SC 62.

From the above quotation we can conclude the following:

1 God expects righteousness without a flaw today as well as in the future.

2 Man is sinful by nature and therefore cannot measure up to the required standard of character.

3 God has provided a method whereby man reaches that standard so that he fully satisfies the requirements of the divine law today.

4 Christ developed a perfect character and this character he gives to man. Christ gives man his righteousness when His character stands in place of man's character and man is accounted righteous by faith just as if he had never sinned. In other words, man is righteous by substitution. More than this Christ gives the sinner his righteousness by imparting that righteousness to him. So God gives man His righteousness in two ways. He gives him his righteousness by giving it to man's account in heaven and he gives man His righteousness by changing his character.

The question that arises at this point is whether the righteousness imparted to man ever replaces the need of Christ righteousness substituted to our account. When man's probationary time is finished and his character is investigated at the judgment does Christ's character need to stand in place of man's character in order for man to have a perfect standing with God?

The sanctuary answers the above question on justification by faith. The daily service of the sanctuary corresponds to man's daily experience on earth. The daily service taught the need of perpetual intercession.

**"Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement." PP 353.**

**"Our need of Christ's intercession is constant." EGW in Question on Doctrines page 687.**

The work of intercession is needed because Christ must constantly substitute his character in place of man's character. This work of substitution must be carried on until man's character is perfect. As long as man has an intercessor one would know that man's character is imperfect. Notice in the quotations below that the work of Christ as man's intercessor involves Christ being man's substitute. This work of being man's substitute involves not only Christ dying in our place but also Christ character standing in our place on the books of heaven. This work is called the atonement. The atonement shows how man becomes at-one-ment with God.

**"The intercession of Christ in our behalf is that of presenting His divine merits in the offering of Himself to the Father as our substitute and surety; for He ascended up on high to make an atonement for our transgressions." FW 105**

**"The only way in which (the sinner) can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness." 1 SM 367.**

**"Righteousness without blemish can be obtained only through the imputed righteousness of Christ." RH Sept 3, 1901.**

The above quotations suggest that the intercessory work of Christ is that He is man's substitute. Man is at-one-ment with the Father if he trusts in Christ as his substitute. The character of Christ is substituted on man's account in heaven in place of man's character. Imputed righteous is substitutionary righteousness. Therefore this is the only righteousness that man can achieve during his probationary lifetime. This is good news because a person cannot be lost while Jesus is standing in his place as his substitute. Man has an abundance entrance into the kingdom of God with Christ as his righteousness. A person stands before God just as if he had never sinned and one cannot have any better standing than that.

Job was called a perfect man in the Bible. Since Job lived before 1844 he lived during the time that Christ mediated in the holy place. The holy place taught the need of perpetual intercession. Job needed constant intercession because he was sinful by nature. When Job's name came up in judgment after 1844 Christ's character stood in place of Job's character and he was accounted righteous. That was how Job was saved. The individuals who go through the time of trouble and are alive when Jesus comes will be saved in the same way that Job was saved. That is, when their name comes up in judgment they all must trust in the character of Christ standing in place of their character. They have an abundance entrance into the kingdom of God if, and only if, they trust in Christ as their substitute. We can have Christ as our substitute if we do not cherish sin.

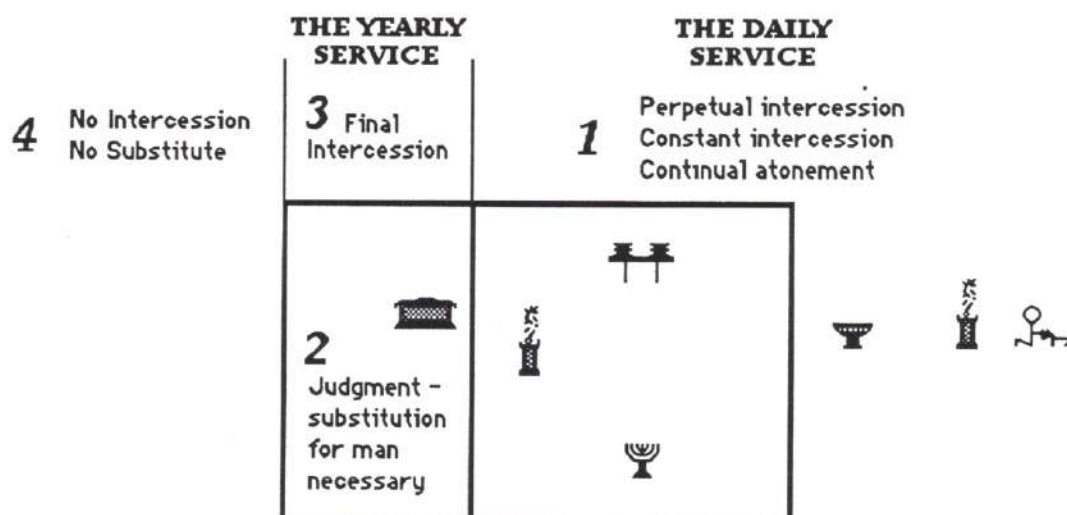
The sanctuary service clearly teaches that the work of intercession will end when Christ leaves the most holy place. If the daily service taught the need of constant intercession then the most holy place should teach that the intercession of Christ will end. Notice in these following statements that the atonement that Christ is making will end. The intercession will cease. We can tell that the intercession will end because the intercession of Jesus in the most holy place is called the final intercession or the final atonement. The very word, final, suggests the that the intercession is going to be finished.

**"As in the final atonement the sins of all the truly penitent are to be blotted from the records of heaven..." PP 358.**

**"Jesus stands before the ark, making His final intercession..." EW 254.**

"In the one short, sentence 'they that were ready went in with Him to the marriage: and the door was shut.' we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed." GC 428.

In some following chapters we want to demonstrate that the final atonement for the individual comes after his name comes up in judgment. If the final atonement or final intercessory work of Christ was not completed until after man's case was investigated then he still needs constant intercession while his case was investigated. In other words, man needs the character of Christ to stand in place of man's character at the judgment. But also note that if Christ does a final atonement or final intercession while Christ is in the most holy place then he logically will not continue his intercession after he leaves the most holy place. This would suggest that man no longer has available Christ's character to stand in place of his character after Jesus leaves the holy place. Man must live without a mediator. Let us illustrate this below.



If man's character is defective at the judgment then he would need the character of Christ, his intercessor, to stand in place of his character in order for him to be accepted by God. (2) and if man must live without a intercessor when Jesus leaves the sanctuary (4) Then Christ must do a work to prepare man to live without a intercessor after his name comes up in judgment and he is judged to be trusting in the righteous of Christ placed to his account. (3)

This final work is called the final atonement, the final intercession or the blotting out of sin. This final intercession prepares man to live without an intercessor. This book will attempt to prove these concepts in future chapters.

In chapter one the people with the holy place understanding reject the idea of the final atonement, the final union of humanity with divinity. They don't see any need of that being done to them. Now, if they don't see any need of that being done for them, they are, in effect, saying that overcoming every wrong word and action is good enough to keep

them through the time of trouble, when there is no mediator. God is trying to get them to see that the holy place experience is not good enough. God had to substitute that experience. They needed a mediator because they are corrupt channels and their obedience was defiled. By rejecting the third angel's message, they fail to see that God wants to do a work so that they will not need a substitute. There will not be a substitute available during that time. By rejecting that, they are saying they will be good enough without a substitute. So they start believing that overcoming every wrong word and action will bring them to the place where they are perfect enough to live without a mediator. Come to the marriage.

