

(SDP 149.2). "When he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat." (Lev. 16:20). The work of reconciliation ended, God and man were one. The at-one-ment had been made in figure. The separating sins had been removed. The people rejoiced in God that he had accepted them, and that their sins were all removed from before the Lord.

As they beheld the high priest lay his hands on the head of the scapegoat, 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 sending him away by the hand of a fit man into the wilderness," their hearts filled with the peace that passeth understanding. They praised God for the wonderful gift of his love in giving his Son to die for sinful man, delivering him from sin and death. It was not until the goat was sent away into the barren wilderness that this peace filled the hearts of the people, and they felt that they were forever free from their sins. (SDP 150.2).

THE ANTITYPE

What does the antitype mean to us? Since 1844 the world has been living in the great antitypical day of atonement. The investigative judgment has been in session in heaven. In the type the people were to control their appetites, and to hold their own business interests secondary to the worship of God. This was shown by the day of atonement in the type being a rest and fast day. (SDP 151.1).

We are living in the time when our great High Priest is cleansing the heavenly sanctuary, removing the sin records. We are admonished to repent and be converted, that our sins may be blotted out "when the times of refreshing shall come from the presence of the Lord." When the reconciling is completed, and the last case is decided in the final judgment of heaven, the Saviour will pronounce the decree: "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." (Rev. 22:11). Every case will be decided for eternity. Satan, the great instigator of all evil, the antitypical scapegoat, will then come in for his part of the service. (SDP 151.2).

In the type the sins were laid upon the scapegoat in the presence of the congregation; in the antitype, the Saviour, in the presence of the Father, the angels of God, and all the redeemed host, will lay the sins of the righteous upon the head of Satan, and a mighty angel will lead him away to the desolate earth, where he will remain a thousand years. At the end of the thousand years, he will go into the fire which destroys

the earth.

Type will fully meet antitype when all the sins of the righteous are burned up, with Satan, and nothing remains but the ashes in "a clean place." It will then be seen that "Satan bore not only the weight and punishment of his own sins, but also the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he has caused." The sins of Israel will never again be found. The former things will not be remembered nor come into mind. Throughout eternity joy and peace will forever reign. The prophet says, "He will make one utter end; affliction shall not rise up the second time." (SDP 152.1).

The great High Priest in heaven is now performing his service. Are you performing your part? In homes scattered all over the earth faithful children of God will carry out the antitype in the way God directed the Israelites to spend the typical day of atonement. The priest might have performed his part of the service perfectly in the temple; but unless the people in their homes fasted, rested, and prayed, the work was of no avail for them. Every Israelite who ate and conducted himself like the Gentiles around him on the day of atonement was cut off from among the people of God. (SDP 152.3).

Is your home a place where the appetite is controlled? Do you hold your business interests secondary to the work of God? Are you heeding the Saviour's words, "Take heed lest at any time your hearts be overcharged with surfeiting [eating to excess], and drunkenness [partaking of improper food], and cares of this life, and so that day come upon you unawares"? (Luke 21:34). There will be one hundred and forty-four thousand who will heed the warning, and in the fear of God will fulfill the antitype. While Christ in heaven is faithfully interceding for them, they will present their bodies a living sacrifice, holy, acceptable unto God, that God may be glorified. (SDP 152.4).

The seventh day Sabbath A day of Fasting

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Every sinner that clings to sin will be destroyed with the sin. God has made provision for every one to separate from sin, that he may destroy the sin and save the sinner.

TYPE MET ANTITYPE

We have the real sacrifice to study as well as the shadow. Type met antitype. The blood of Christ has been shed; the price has been paid that will restore the purity of earth, air, and sea. The sin-cursed earth received the blood of Christ as he prayed in the garden. "From his hands and feet the blood fell drop by drop upon the rock drilled for the foot of the cross."

Thus through the air passed the precious blood. From the wound in his side "there flowed two copious and distinct streams, one of blood and the other of water." The blood of Christ was brought in contact with earth, air, and water. The two extremes in vegetation also met at Calvary. The cross was made of wood taken from the trees of the forest; "and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." (SDP 145.4).

Was there an antitype of the scarlet while his blood was trickling from those cruel wounds?-Yes. In Jesus as he hung upon the cross, bruised, mocked, and bleeding, the thief beheld the Lamb of God that taketh away the sins of the world.

Hope kindled in his soul, and he cast himself upon a dying Saviour. With full faith that Christ would possess the kingdom, he cried, "Lord, remember me, when thou comest into thy kingdom." In a soft, melodious tone, full of love, the answer was quickly given: "Verily I say unto thee to-day, Shalt thou be with me in paradise." (Luke 23:43). As these words were spoken, the darkness around the cross was pierced with living light. The thief felt the peace and joy of sins forgiven. Christ was glorified.

While all thought they beheld him conquered, he was the conqueror. They could not rob him of his power to forgive sins. Type has fully met antitype; the price has been paid; the blood of the world's Redeemer has been poured upon the ground. It has dropped through the air from the cruel cross.

It has flowed with water from the wound of the cruel spear. The extremes of vegetation also came in contact with it, and he whose sins were as scarlet, experienced the peace of having them made white as snow by the precious blood, even while it was flowing from the open wounds. (SDP 146.1).

The various feasts throughout the year typified different phases of the gospel. The Passover was a type of Christ in an

especial sense. Christ is our Passover. The first fruits offered the third day after the Passover lamb was slain, taught the resurrection of Christ. Type met antitype, and was fulfilled when Christ, the first fruits of them that slept, came forth on the third day, and presented himself before the Father. (SDP 147.1).

Throughout the varied service of the year, everything pointed forward to the Lamb of God, while it also taught the lesson of cleansing the body, and keeping the temple pure for the Spirit of God. In the autumn, on the tenth day of the seventh month, came the crowning service of the year. All other services were a preparation for this. Day by day the sins of the people had been transferred in type and shadow to the priest and the sanctuary, and once each year these were to be cleansed, and the sins forever removed. (SDP 147.3).

THE SABBATH, THE SEAL IN THE LAW

"Bind up the testimony, seal the law among my disciples." (Isaiah 8:16). Gabriel revealed to Daniel the antitype of the time of cleansing the earthly sanctuary. "Unto two thousand three hundred days, then shall the sanctuary be cleansed." This period of cleansing, we have found in the study of the ninth chapter of Daniel, began in 1844. The cover of the ark in the heavenly sanctuary was then lifted, and the law of God was seen by the people, not broken, but entire. In the midst of the law they traced the words, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." (Deut. 5:14).

They awoke to the fact that they had been resting upon the first day of the week instead of the seventh. As they gazed at the law, a halo of light seemed to encircle the fourth commandment, which for so many years had been trampled underfoot. Reverently they listened to the words, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14. (SDP 147.4).

They thought on their ways, and made haste, and delayed not to keep the commandments. The period of the investigative judgment opened in 1844 when every character would be measured by the standard of God's law. As the work opened in heaven, it was the will of God that on earth his people should test their lives by the law of God, and come into harmony with its holy precepts. The day of atonement was the type of the judgment. This was the most solemn day of the year to ancient Israel. (SDP 148.1).

SABBATH A DAY OF FASTING

When the sun gilded the western hills of the land of Judea, on the ninth day of the seventh month, the trumpet was blown throughout Israel. The solemn warning of the trumpet produced a marked effect in every home. All work was laid aside, and quiet reigned. It was not the ordinary rest of the weekly Sabbath, for no evening meal was spread. There was not the usual baking and seething customary on the preparation for the Sabbath.

No food was prepared, for this was not a feast, but a fast day. The father of the household gathered his family about him, and read from the Sacred Scroll: "Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. (Lev. 23:31). It shall be unto you a Sabbath of rest, and ye shall afflict your souls." (Lev. 16:31). With prayer, fasting, and deep searching of heart the day was spent by the Israel of God. With solemn awe they repeated, "Whatsoever soul shall not be afflicted in that same day, he shall be cut off from among his people." (Lev. 23:29).

In the Gentile homes around them were eating and drinking and all the busy activities of daily life, but quiet reigned in the homes of Israel. In the temple court all was activity. The bullock without blemish was brought, and the high priest laid his hands on its head, confessing his sins and the sins of his household. Then it was slain, and with the blood he made an atonement for himself and his household, that he might be prepared to perform the solemn service of the day. (SDP 149.1).

When he came out, after presenting the blood of the bullock before the Lord, two goats were brought, lots were cast, and one was chosen for the Lord's goat, while the other, Azazel, the scapegoat, represented the evil one. The Lord's goat was slain. With its blood and the golden censer, the priest entered within the second veil of the sanctuary. As he neared the mercy seat with the glorious light of the shekinah shining above it, he sprinkled "much incense" upon the coals in the censer, "that the cloud of the incense may cover the mercy seat that he die not." (Lev. 16:13).

Then with his back toward the sun rising, he sprinkled the atoning blood seven times above and before that broken law within the ark. He paused in the holy place, and made atonement for it, and for the tabernacle of the congregation. The golden altar, that had so often during the year witnessed to the sins of Israel by the scarlet spots upon its horns, was now cleansed from all defilement by the blood of the Lord's goat. The people without listened attentively to the sound of the bells on his robes, as he moved about within the sanctuary.