

THE ATONEMENT & HEALTH REFORM

Sabbath Day Remnant Church of Namibia (SDRCN)

WEEK 3-LESSONS 1

SECTION 1: THE ATONEMENT

The tenth day of the seventh month was the day of atonement. (Leviticus 23:27). It was regarded as more sacred than any other day in the yearly round of service. It was a ceremonial sabbath and a fast day. (Leviticus 23:30). The Israelite who did not afflict his soul upon that day was cut off from among the people. (Leviticus 23:28-30). So sacred is the day regarded, even at the present time, that although the Jews have rejected Christ and few have any regard for the Sabbath, yet when the tenth day of the seventh month comes, no Jew will do any business or work upon that day, however wicked he may be.

There were several sacrifices offered upon the day of atonement. Before he entered upon the regular work of the day, the high priest offered a bullock for himself and his house. (Leviticus 16:6-14). The chief service of the day was the offering of the goats. Two goats were brought to the door of the sanctuary, where lots were cast upon them, one for the Lord, the other for the scapegoat, or Azazel.) (Leviticus 16:8). The high priest killed the Lord's goat, and then, clad in his gorgeous robes, with the breastplate of judgment bearing the names of the twelve tribes of Israel over his heart, and the sacred onyx stones with the names of the tribes on his shoulders, he passed with the blood of the goat into the most holy place.

Just as he entered within the second veil, carrying the golden censer filled with coals of fire from the altar before the Lord, and his hand full of incense, he placed the incense upon the coals in the censer, that the cloud of fragrant incense might cover him as he passed in before the visible presence of God, as manifested between the cherubim above the mercy-seat. With his fingers he sprinkled the blood upon the mercy-seat above the broken law of God. Then going out into the first apartment, he touched the horns of the golden altar with the blood. (Leviticus 16:15-19). When he had "made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," he went out into the court.

In type the high priest now bore in his person all the sins of the children of Israel which had been confessed and transferred to the sanctuary. He then laid his hands upon the head of the scapegoat, and confessed "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 the goat was sent away, "by the hand of a fit man into the wilderness." The goat bore upon him all the iniquities unto a land "not inhabited," a "land of separation." (Leviticus 16:20-22, margin). Going back into the tabernacle of the congregation, the high priest laid aside his gorgeous priestly robes, and put on his other garments; (Leviticus 16:23) then coming again into the court, he cleansed the court from its defilement of sin. The bodies of the animals whose blood had been taken within the sanctuary, were carried out of the camp and burned. When the sun set on the day of atonement, the sins were all gone into the "land of separation," and nothing but ashes remained as a reminder of them. (Leviticus 16:24-28).

Thus was carried on the type of that heavenly work which is to decide the eternal destiny of every soul that has ever lived upon the earth. In type and shadow the confessed sins of Israel had been

transferred to the sanctuary during all the year; the cleansing of the sanctuary was the removing of those sins. "It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these." (Hebrews 9:23). Every sin is marked before the Lord in heaven. (Jeremiah 2:22). When sins are confessed and forgiven, they are covered. (Psalms 32:1). This was typified by their being transferred to the sanctuary, where no human eyes except those of the priest ever beheld the stains of the blood of the sin-offering upon the horns of the golden altar before the veil. It could not be possible that the books of heaven will always hold the records of sin, or that Christ will always bear the sins of the world. As the typical work was performed at the close of the year, so the cleansing of the heavenly sanctuary will take place near the end of Christ's priestly work. The cleansing of the heavenly sanctuary necessitates an examination of the records- an investigative judgment.

The earthly sanctuary was cleansed on the tenth day of the seventh month of each year; the heavenly will be cleansed once for all. This work was begun in 1844 A. D., at the end of the prophetic period of the two thousand three hundred days. (Daniel 8:14). In the typical service the Lord went into the holy of holies on the day of atonement, for He promised that His presence would be there. (Leviticus 16:2). The high priest made special preparation for entering upon the service of the day of atonement. (Leviticus 16:4-6). The prophet Daniel was given a view of the antitypical work in the heavenly sanctuary. He describes it thus: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." (Daniel 7:9,10). The Bible was written in an oriental country, and the custom there is to "cast down seats for guests." The Revised Version of the Bible renders it, "I beheld till the thrones were placed." The position of the Father's throne was changed. Daniel beheld the thrones cast down, or placed, their position being changed; then the Ancient of days, the Father, took His seat upon the throne. In other words, Daniel beheld the Father's throne changed from the first apartment of the heavenly sanctuary to the second.

His attention was attracted by the great wheels which looked like burning fire as they moved beneath the glorious throne of the infinite God. (Ezekiel 10:1-22). Myriads of the heavenly host were gathered to witness the grand scene. Thousand thousands ministered unto Jehovah as He took His seat upon the throne to judge the world.

No mirror ever portrayed the features of the face as accurately as the books of heaven have portrayed the life record of each individual. All are "judged out of those things which were written in the books, according to their works." (Revelation 20:12). Behold the scene. The Father is seated on the throne of judgment. The angels, who have been "ministering spirits" to those whose cases are to come in review before God, stand ready to obey commands. The books are opened. But there is something lacking yet. Daniel's attention is now attracted to the "clouds of heaven"-myriads of angels-bearing the Saviour in before the Father in triumph. (Daniel 7:13,14). Earthly soldiers have often borne in triumph on their shoulders commanders who have led them to grand victories on fields of blood and carnage. Christ, the Archangel, the Commander of the hosts of heaven, has led the angels in many a battle. They fought under Him when the arch-enemy of all righteousness was cast out of heaven. They beheld their Commander die an ignominious death to redeem the lost race.

They have sped quickly at His command to save many a soul from being overcome by Satan. The time has now come when Christ is to receive His kingdom, and claim His subjects; and the angels love to bear their mighty Commander in triumph before the judgment seat, where, as the books reveal one life record after another, Christ confesses the name of every overcomer before the Father and before the innumerable company of angels. (Revelation 3:5).

God's throne is a movable structure. As in the type His visible presence was manifested in the outer apartment of the earthly sanctuary, so in heaven the throne of God was in the first apartment when Christ ascended and sat at the right hand of His Father. But Daniel saw not only the Father and Christ change their position, but the position of the thrones also was changed, when the "judgment was set, and the books were opened." Type had met antitype. The High Priest in the heavenly sanctuary entered the most holy place, and as in the type God Promised to meet the high priest in the most holy, so the Father passed into the holy of holies before the High Priest, and was there when the angels bore Christ triumphantly in before Him.

The earthly high priest bore the names of Israel on his person as he entered the most holy place; (Exodus 39:6-17) but lest some fainting soul might fear he would be forgotten, our High Priest sends down the words, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." And then as if to make assurance doubly sure, He lifts His hands bearing the print of the cruel nails, and says, "Behold [look], I have graven thee upon the palms of My hands; *thy walls are continually before Me.*" (Isaiah 49:15,16). The earthly high priest presented blood to atone for the sins of the people; our High Priest pleads His own blood. "Father, *My blood, My blood, My blood.*" The earthly high priest carried the censer with the fragrant incense; Christ presents the fragrant righteousness of His own character, which He imputes to every one whose sins are all confessed and covered with His blood when their names come up in review before the great Judge.

In the earthly sanctuary the high priest paused in the first apartment to touch the horns of the golden altar and cleanse it from all sins that had been transferred to it; (Leviticus 16:18,19) for while the services of the day of atonement were going forward, if one remembered unconfessed sins, he could still bring his sin-offering and be forgiven. (Numbers 29:7-11). So while our High Priest officiates before the Father in the investigative judgment, any one who realizes he is a sinner can come confessing his sins and be forgiven through the merits of Christ, the great Sin-bearer.

Our High Priest, when His work is finished in the inner apartment of the heavenly sanctuary, will tarry a moment in the outer apartment, that the sins which have been confessed while He was in the most holy place may be taken, together with the sins of the righteous of all ages, and carried forth without the sanctuary. While Jesus pleads as our High Priest, there is hope for every repentant sinner; but when He at last comes forth from the sanctuary, mercy's door will be forever closed. There will be no intercessor then. (Isaiah 59:16). In the type, when the high priest came out of the sanctuary, he had "made an end of reconciling." When our High Priest comes forth from the sanctuary, He will proclaim, "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." (Revelation 22:11). Every case is decided for eternity. Probation is forever ended. All who wait until that time, hoping to be saved, will find no one to plead their case before the Father; they will be eternally lost.

In the type, after the high priest had finished the work within the sanctuary on the day of atonement, he came forth bearing the sins of all Israel, and placed them upon the head of the scapegoat. The scapegoat had no part in reconciling the people to God. The work of reconciling was all ended (Leviticus 16:20) when the scapegoat was brought forward to act his part in the service. The only work of the scapegoat is to act as a vehicle to carry the sins of the righteous into the "land of separation." The term "scapegoat" has become a synonym of an evil one.

Azazel, the Hebrew rendering of scapegoat, is a proper name, and is understood to represent the devil. When our High Priest has finished His work in the heavenly sanctuary, He will place all the sins of the righteous which He has borne thus far, upon the head of Satan, (Psalms 7:16) the

instigator of sin. Satan will then be left upon the desolate earth, (Jeremiah 4:23-27; Zechariah 1:2,3) a land not inhabited, for one thousand years, at the end of which time he will be burned to ashes in the fires of the last day. (Malachi 4:1-3; Revelation 20:9,10; Ezekiel 28:18,19)

In the type, after the high priest had placed the sins of Israel upon the head of the scapegoat, he left the robes worn while officiating as high priest in the sanctuary, and put on other garments, and began a work in the court. He had the bodies of the animals whose blood had been carried into the sanctuary taken without the camp and burned. At the close of the day, ashes were the only thing to be seen of the sin-offerings. Our High Priest lays aside His priestly garments, and clad as King of kings He rides forth a mighty Conqueror to "gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." (Matthew 13:41,42). Christ comes to set in order the antitypical court-this earth; and when the great antitypical day of atonement ends, nothing will remain that will in any way be a reminder of sin, except the ashes under the feet of the righteous. (Malachi 4:3). The word "atonement" means at-one-ment; and when Christ pronounces the decree which determines the eternal destiny of every soul, He and the subjects of His kingdom are at-one-ment.

Sin will never again separate Christ from His people. But the territory of His kingdom is still cursed by sin, so the atone-ment of Christ and His kingdom will not be complete in every sense of the term until from the fires of the last day there comes forth a new earth with every mark of the curse removed. Then not only the subjects of Christ's kingdom, but the entire earth, will be at-one-ment with Christ and the Father. Sin will never again arise to mar the earth; but it will be the home of the redeemed forever.

SECTION 2: HEALTH REFORM

What is health reform? It is one branch of the great work to fit a people for the coming of the Lord. And it is as closely connected with the third angel's message as the hand is united to the body. The law of ten commandments has been lightly regarded by man. The Lord would not come to punish the transgressors of his law without first sending them a message of warning. The third angel proclaims the warning message. Had men ever been obedient to the law of ten commandments, carrying out in their lives the principles of these ten precepts, the curse of disease now flooding the world would not be.

Men and women cannot violate natural law in the indulgence of depraved appetite, and lustful passions, and not violate the law of God. Therefore God has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws God has established in our being. All our enjoyments or sufferings may be traced to obedience or transgression of natural law. Our gracious Heavenly Father sees the deplorable condition of men while living in violation of the laws he has established. Many are doing this ignorantly, some knowingly. The Lord, in love and pity to the race, causes the light to shine upon health reform. He publishes his law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with natural law. He proclaims his law so distinct, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand his law if they will. Idiots will not be responsible. (PH 138.12).

"All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which he is now giving them in reference to health reform. He designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory. (3T, p. 162).

“The transgression of physical law is the transgression of God’s law. Our Creator is Jesus Christ. He is the author of our being. He has created the human structure. He is the author of the physical laws, as He is the author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God.” (Letter, May 19, 1897).

To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord. Adam and Eve fell, through intemperate appetite. Christ came and withstood the fiercest temptation of Satan, and, in behalf of the race, he overcame appetite, showing that man may overcome. As Adam fell, through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and through temperance in all things regain Eden. Ignorance now is no excuse for the transgression of law. The light shineth clearly, and none need to be ignorant, for the great God himself is man's instructor. All are bound by the most sacred obligations to God to heed sound philosophy and genuine experience in reference to health reform which he is now giving them.

“The Lord has made it a part of His plan that man’s reaping shall be according to his sowing.” (Letter, May 19, 1897).

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which benumbed the intellect, and they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abominations, God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness.

The apostle exhorts the church, “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). Man, then, can make the body unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshipers, and are not worthy of Heaven. If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. If he disregards light, and lives in violation of natural law, he must pay the penalty.

God created man perfect and holy. Man fell from his holy estate, because he transgressed God's law. Since the fall, there has been a rapid increase of disease, suffering, and death. Notwithstanding man has insulted his Creator, yet God's love is still extended to the race. And he permits light to shine, that man may see that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore, it is of the greatest importance that he have a knowledge of how to live, that his powers of body and mind may be exercised to the glory of God.

It is impossible for man to present his body a living sacrifice, holy and acceptable to God, while he is indulging in habits that are lessening physical, mental, and moral vigor, because it is customary for the world to do thus. The apostle adds, “And be not conformed to this world; but ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” (Romans 12:2). Jesus, seated upon the Mount of Olives, gave instruction to his disciples, of the signs which should precede his coming. He says, “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” (Matt. 24:37).

The same sins exist in our day of carrying their eating and drinking to gluttony and drunkenness. The same sins exist in our day which brought the wrath of God upon the world in the days of Noah. Men and women now carry their eating and drinking to gluttony and drunkenness. This prevailing sin, of indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven. And God washed the earth of its moral pollution by a flood.

The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crimes seemed to men and women of that wicked city to be their delight. Christ warns the world. He says, "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:28-30).

Christ has left us here a most important lesson. He does not in his teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the minds, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things he declares will exist at his second coming.

Will men and women be warned? Will they cherish the light? or will they become slaves to appetite and base passions? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithal we shall be clothed. Eating and drinking and dressing are carried to such excess that they become crimes, and are one of the marked sins of the last days, and constitute a sign of Christ's soon coming. Read the description of this sin the book of Isaiah 3: 16-23. Time, money, and strength, which are the Lord's, that he has entrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present to God our bodies a living sacrifice, when they are full of corruption and disease by our own sinful indulgence.

"God has formed laws to govern every part of our constitutions, and these laws which He has placed in our being are divine, and for every transgression there is a fixed penalty, which sooner or later must be realized." (Healthful Living, 20).

"Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God, which include the laws of health." (3 Testimonies, 164).

Knowledge in regard to how we shall eat, and drink, and dress, in reference to health, must be gained. Sickness is caused by violating the laws of health. Therefore, sickness is the result of nature's violated law. Our first duty we owe to God, to ourselves, and our fellow-men, is to obey the laws of God, which include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for discharging our duties to our families and to our neighbors. And when premature death is the result of our violation of nature's law, we bring sorrow and suffering to others. We deprive our neighbors of the help we ought to render them in living. Our families are robbed of the comfort and help we might render them, and God is robbed of the service he claims of us to advance his glory. Then, are we not transgressors of God's law in the worst sense?

God, all pitiful, gracious, and tender, accepts the poor offering rendered to him from those who have injured their health by sinful indulgences, and when light has come, and convinced them of sin, and they have repented and sought pardon, God receives them. Oh! what tender mercy that he does not refuse the remnant of the abused life of the suffering, repenting sinner. In his gracious mercy, he saves these souls as by fire. But what an inferior, pitiful sacrifice at best, to offer to a pure and holy God. Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced.

“Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action. If we were left to run it for one moment, we should die. We are absolutely dependent upon God.” (Letter, October 12, 1896).

“The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling place, and over which He desires us to be faithful stewards.... Our bodies are wonderfully made, and the Lord requires us to keep them in order. All are under obligation to Him to keep the human structure in a healthful, wholesome condition, that every muscle, every organ, may be used in the service of God.... God, who formed the wonderful structure of the body, will take special care to keep it in order, if men cooperate, instead of working at cross-purposes, with Him.

These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The world is in sad need of instruction along these lines. The time has come when each soul must be staunch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this if we practice these truths in our own lives....

Those who are enjoying the precious blessings which come to them through obeying this message of mercy will do all in their power that others may share the same blessings. But we may rest assured that Satan will do all in his power to prevent anything like a message of reform from being given to the world at this time. Shall God's people be found on the enemy's side, either by failing to heed it themselves, or by neglecting to give it to others? “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” Matthew 12:30. If we would be safe, we must not fail to know on whose side we stand.” (The Review and Herald, November 12, 1901).

God desires His light bearers ever to keep a high standard before them. By precept and example they must hold this perfect standard high above Satan's false standard. (The Review and Herald, November 12, 1901).

“The health should be as sacredly guarded as the character.” (Christian Temperance, 82).

“An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.” (Review, No. 31, 1884).

“True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind... Many of these (men and women) are in great distress because they know not the truth in regard

to these things. They are perishing for lack of knowledge.” (The Review and Herald. November 12 issue, 1901).

WEEK 3-LESSONS
Sabbath Day Remnant Church of Namibia (SDRCN)

Student Full names: _____
Student Identification ID. _____
Country of Origin. _____
Date of submission. _____

Instructions. Answer all questions within one week of the commencement of your study. Some questions will require detailed explanation. Your answers should not exceed two typed pages or four hand written pages. Send your answers through WhatsApp to 0811271961. OR to the following email: drfmwilima@gmail.com

Question 1. What service in the heavenly sanctuary is synonymous with the term atonement?

Answer. _____

Question 2. The chief service of the Day of Atonement was the offering of the goats. What are these goats and what do they represent?

Answer. _____

Question 3. What does the cleansing of the heavenly sanctuary entails?

Answer. _____

Question 4. Explain in detail the change that occurred on 22 October 1844 in the sanctuary in heaven.

Answer. _____

Question 5. When our High Priest comes forth from the sanctuary, He will proclaim, "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. What does this mean for the unrepentant sinner?

Answer. _____

Question 6. What is health reform?

Answer. _____

Question 7. Why is health reform message important for man's salvation?

Answer. _____

Question 8. Man's first duty, one which he owes to God, to himself and to his fellow men, is to obey the laws of God, which include the laws of health." Explain why this is important.

Answer. _____

END
