

SALVATION IN SYMBOLS & SIGNS

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Corresponds to Program 111

Unless otherwise noted, all Scripture quotations are from the NKJV and KJV.

Daniel 12 – Part 1 STUDY GUIDE

Daniel 12:1; Malachi 3:15-18

We are going to walk back a bit and review Daniel 12:1. We'll spend some time seeking to understand the special warning that is enclosed in this verse by comparing it with Malachi 3:15-18. Those who are delivered in a time of trouble such as never was, are written in the book. Those who are written in the book are the ones who fear God in a good sense, in an everlasting-gospel sense (Revelation 14:6, 7). God is giving us a special warning here that points to a practical experience of abiding in Christ. We see this when we understand the two characteristics found in those who fear God:

1. They speak often to one another about God.
2. They think or meditate on His Name (character).

We naturally tend to talk and think about the things we expose our minds to. Those things will dominate our thoughts. If we spend time watching the news, then we not only invest time in watching the news but also invest more time talking and thinking about what we've watched. On the positive side, when we spend time in the Word of God and taking in the promises and prophecies of God's Word, we will also spend time talking and thinking about those very same spiritual truths.

God's people in the end of time will be distinguished from the rest of the world because they will be talking and thinking about God's character instead of this world. Those who do this will find their names written in the Lamb's Book of Life. And those whose names are written in the Lamb's Book of Life will be delivered in the time of trouble.



“And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” **MALACHI 3:17**

Let's consider this in relation to Revelation 13: the time when no one can buy or sell unless they receive the mark of the beast. Some people are afraid of the time when they cannot buy or sell if they remain faithful to God. Yet we should consider that this time of economic boycott will lead up to the

close of probation, just before Michael stands up. Based on what we read in Malachi 3, this time of economic boycott against God's faithful people will be a blessing in disguise (Revelation 13:15-17). All the time we spend in this world buying and selling, all the time wasted on media and worldly things, will be cut off. Being cut off from the world economically will give us more time to spend studying and meditating and talking together about God, and sharing the everlasting gospel with every heart that is open. We will especially need this extra burst of spiritual experience leading up to the close of probation.

Daniel 7:8-10

Here, Daniel is watching in vision as the little horn (papal power) continues to exist through the time of the Judgment.

Daniel watches this earthly power until his attention is directed toward heaven, where he sees a judgment set in place and books opened. This connects us with the book in Daniel 12:1. When this judgment in Daniel 7 is finished, Daniel 12 takes place. The judgment scene of Daniel 7 has determined the names of everyone that is found written in the Lamb's book when Michael stands up. Those found in the book will be delivered.

Daniel 8:11-14

This section, especially verses 13 and 14, are focusing in on Daniel 7 and the Judgment. The cleansing of the sanctuary

KEY SCRIPTURES

Dan. 12:1 MICHAEL STANDS UP

Mal. 3:16 A BOOK OF REMEMBRANCE WAS WRITTEN

Dan. 7:10 THE BOOKS WERE OPENED

Dan. 8:14 TWO THOUSAND AND THREE HUNDRED DAYS

is synonymous with the books being opened and judgment being set.

In the Old Testament sanctuary service, we gain an understanding of the day of judgment. The first part of the sanctuary service was called the daily and involved the courtyard and the Holy Place. The second part of the sanctuary service took place in the most holy place, once a year on the Day of Atonement. This was for a final cleansing of the camp of Israel. Outside the most holy place, everything was done daily. Then, once a year the accumulated sins recorded on the veil between the holy place and the most holy place were atoned for. This veil is where the blood from sacrificial animals was sprinkled throughout the year and it was to be cleansed by the ceremony of the yearly Day of Atonement.

How did this work? Everyday sacrifices were made for individual sins, and morning and evening sacrifices were made for the general sins of Israel. Individuals would bring a sacrifice, place their bare hands on the head of that sacrifice, and the spilled blood of the sacrifice represented the transfer of the death sentence of guilt from sinner to animal. The record of that transfer was in the blood. The person left forgiven, free from guilt and the sentence of death. Yet that was not the end of the process. On the Day of Atonement, the entire record of sin that had been piling up in the sanctuary through the transfer or sprinkling of blood on the curtain between the holy and the most holy places was to be atoned for and cleansed. This cleansing of the sanctuary was understood to be the day of judgment and the final blotting out of sins. It was on the Day of Atonement that the priest would entirely cleanse the record of Israel's sin.

Acts 2:38; Acts 3:19

According to these verses, one aspect of the ministry of Jesus is the remission of sin. The other aspect is the blotting out of sin. When you are in remission you are not cured. It can always come back. When it is blotted out, you are cured.

When Jesus died on the cross, that was the fulfillment of the daily service. He made the sacrifice typified by the courtyard sacrifice of the lambs and animals. Christ then ascended into the Holy Place of the heavenly sanctuary and began His daily ministration symbolized by the earthly priest going day-by-day into the holy place. Through the sacrifice of Jesus Christ and His heavenly mediation as our High Priest, we are forgiven of every sin that we confess. Our sins are remitted when we place our faith in the Lamb of God slain from the foundation of the world. We have the remission of sins, yet we are still to look forward to the complete blotting out of sin that transitions us into a new Heaven and a new Earth where there will be no more sin, pain, death, or suffering.

We can choose to pick up that drug habit again. We can choose to pick up that habit of immorality again. We can choose to turn away from God and gossip, lie, cheat, or steal.

The Day of Atonement is the work of blotting out sin so that it never rises up again in our lives, or in this universe. This was the phase where the priest would go from the holy place to the holy of holies in the earthly sanctuary. In this final phase of ministry, the people of Israel were to be confessing their sins, humbling their hearts, and focusing on the work of the high priest in the most holy place. Any of the people who were not doing this were cut off from the camp. When the high priest finished his work in the most holy place, he came out of the sanctuary and placed his hands on the scapegoat, signifying a final transfer of guilt. The scapegoat would be taken into the wilderness and released.

This represented the complete blotting out of sins so that they were never to come to memory again. The service was done once a year on the Day of Atonement, the day of judgment or the cleansing of the sanctuary.

A simple illustration: throughout the week you take out the garbage and put it in the cans outside. The garbage is out of the house but it is still on the premises; it is still there with you even though it is out of your house. Then, once a week, the day of "garbage atonement" comes and your garbage cans are emptied by the garbage truck. This is the final cleansing of the garbage. Not only is it out of the house but it is off the property, going to the dump, nevermore to return to your presence.

The end of the 2,300-day prophecy takes us to the year 1844. According to the type, Jesus moved from one phase of ministry to the next. He moved from the Holy Place ministry and the daily remission of sin to the final-atonement phase of ministry and the blotting out of sin, preparatory to His return to cleanse and renew the earth.

Leviticus 16

The Day of Atonement involved two goats: the Lord's goat and the scapegoat. The Lord's goat, representing Christ and His great sacrifice for the sins of the world, was sacrificed for the sins of the people. The scapegoat represented Satan, who bears the ultimate responsibility for sin. It is important to clarify that the scapegoat was never sacrificed, and its blood was never spilled. This means that it was never an atoning sacrifice for sin. People sometimes misunderstand the scapegoat as some kind of atoning sacrifice. That interpretation is not Biblical. The idea the devil somehow atones for sin because he is represented as the scapegoat is a misunderstanding of the entire sanctuary service.

Hebrews 9:23

Satan is responsible for bringing sin to Earth, but he is not some kind of sacrifice for sin. As typified by the scapegoat who was taken to the wilderness to die, the devil will receive a just recompense for his rebellion against Heaven and for every sin that he has tempted people to commit.

Acts 4:12

There is no other name under heaven whereby we must be saved. Neither the devil, nor the pope, nor any other man can save us but Jesus Christ. The devil is simply made responsible for his part as the instigator in bringing sin into this world. That is the object lesson of the scapegoat.

Hebrews 9:1-5

Some people are led to believe that Jesus went into the Most Holy Place at His ascension. The Bible does not teach this. It is a mistranslation found in the book of Hebrews, specifically Hebrews 9, that leads people to this erroneous assumption. The only place the most holy place is mentioned is in Hebrews 9:3, and it is talking about the earthly sanctuary rather than the heavenly.

Paul's intent here and throughout the remainder of Hebrews 9 is to direct us, and especially the Hebrews, from the earthly type to the heavenly reality. Verses 3-5 focus on the most holy place or the second apartment of the sanctuary, described in the Greek as "hagion, hagion." This Greek description is not used again in the rest of the book of Hebrews. Note the closing thought in verse five, "of which we cannot now speak particularly" or in detail. In other words, the rest of this chapter does not speak in detail of the most holy place, but rather of the sanctuary as a whole. Paul's point here is to move the Hebrews from the earthly to the heavenly, to show that Christ is in the heavenly sanctuary. His concern was not to prove what part of the heavenly sanctuary Jesus ministers in, but rather to help them understand that the heavenly replaces the earthly.

Hebrews 9:6-8

Paul is transitioning his hearers from the earthly tabernacle to the heavenly, rather than to a specific location in the sanc-

tuary. The phrase, "holiest of all" in verse eight is rendered "sanctuary" in the NRSV and "hagion" in the Greek. It is not speaking of the second apartment of the sanctuary, but rather to the heavenly sanctuary itself, "the holiest of all" types. This is clearly indicated by his statement that the way into this "sanctuary" in Heaven would not yet manifest while the first tabernacle, the earthly one, was standing or in use. All the earthly sanctuaries, the one Moses built in the wilderness, Solomon's, and the final one standing when Jesus came to Earth, were patterned after "the sanctuary" or "true tabernacle" in heaven (Hebrews 8:2). These earthly types were made holy by God's presence, but the Sanctuary in Heaven is the holiest of all, for it is in the very dwelling place of God. Now that Jesus has made the once-for-all sacrifice for sins and is risen as the great High Priest of all humanity, the earthly sanctuary services come to an end. They are no longer needed because salvation is made manifest. We now enter by faith into the Sanctuary ("Ta Hagion") in Heaven, the "holiest of all" the sanctuaries because it takes us into the very presence of God.

Appeal

Now is the day to place your entire weight of guilt and sin upon Jesus Christ, the Eternal Lamb, slain from Earth's foundation for our sin. Now is the time to take the garbage out: immorality, lying, stealing, dishonoring parents, coveting, all of it out of the house and ready for pickup on this great day of sin atonement. "Do not delay" is our earnest plea. In Jesus' name, amen. ★