



TRUTH THAT NEVER CHANGES



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An Introduction to the 2300 Year Prophecy

Please first read Tract #24 Daniel: The Amazing Truth of his Prophecies for essential background.

Help me out here, Pastor: What can you tell me about the 2300 year prophecy we read about in Daniel 8:14?

Well, my friend, in this short tract we will outline what happened on the Day of Atonement in the earthly sanctuary, specifically the rituals with the two goats. This will help us better understand deeper truths regarding salvation and the final disposition of sin as revealed in Leviticus 16.

The period of 2,300 years begins with the decree by Artaxerxes in 457 BC and ends in the year 1844. The dates are irrefutable.

* Read Leviticus 16:16,30 *

Yom Kippur - Day of Atonement

There are three main parts to the Day of Atonement:

- 1 The Purification Offering for the priest.** The high priest slaughtered a bull for his sins, making sure that he (the priest) would be clean when entering the sanctuary, so that he could perform the ritual to cleanse it. (Leviticus 16:11-14)
- 2 The Purification Offering of the goat 'for the Lord'** (Leviticus 16:8-9, 15-19). During the year, the purification offerings 'brought all the sins of the Israel-ites into the sanctuary'. The Day of Atonement was the time to remove these sins from the sanctuary; this process was done through the blood of the 'goat for the Lord'.

3. The elimination ritual with the live goat for Azazel. God wanted to get the sins of His people away from the sanctuary and the camp, therefore another live goat was sent out into the desert. (Leviticus 16:8, 10, 20-22)

"He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it." LEVITICUS 16:15

"But the goat which has been designated by lot for Azazel is to be stood alive before the Lord to make atonement on it by sending it away into the desert... Aaron is to lay his two hands on the head of the live goat and confess over it all the iniquities of the Israelites and all their transgressions in regard to all their sins, and thus he is to put them on the head of the goat and send it away into the desert by the hand of a man standing ready." (Leviticus 16:10, 21)

Because there was neither confession of sin nor laying on of hands involved with the 'goat for the Lord', its blood was not a carrier of sin. Thus it did not defile; rather, it cleansed. The effect is clearly described in Leviticus verses 16 and 20. The high priest made atonement with the blood of Azazel into the wilderness, he performed almost every ritual. On the Day of Atonement, the 'great' high priest, as he was called, became a living example of Christ. Just as the attention of God's people was focused on the high priest, Jesus is the exclusive centre of our attention. As the activities of the high priest on earth brought cleansing to the people, Jesus's work in the heavenly sanctuary does the same for us. (Romans 8:34, 1 John 1:9) Just as the only hope of the people on the Day of Atonement was in the high priest, our only hope is in Christ.

The Day of Atonement was the second phase of a two-phase atonement. In the first phase, during the year, the Israelites were forgiven. Their sins were not blotted out, but were entrusted to God Himself, who promised to deal with them. The second phase did not have much to do with forgiveness; the people were already forgiven. In fact, the verb *forgive* does not occur at all in either Leviticus 16 or Leviticus 23:37-32.

What this shows us is that the entire Plan of Salvation deals with *more than just the forgiveness of our sins*, a point that makes even more sense when understood in the wider context of the 'Sanctuary Doctrine'.

The high priest's function was to mediate between God and mankind. He administered the system, performing various rituals, sacrifices and offerings. (Hebrews 8:3). With the exception of leading the goat of Azazel into the wilderness, he performed almost every ritual. On the Day of Atonement, the 'great' high priest, as he was called, became a living example of Christ. Just as the attention of God's people was focused on the high priest, Jesus is the exclusive centre of our attention. As the activities of the high priest on earth brought cleansing to the people, Jesus's work in the heavenly sanctuary does the same for us. (Romans 8:34, 1 John 1:9) Just as the only hope of the people on the Day of Atonement was in the high priest, our only hope is in Christ.

Christ's blood releases the repentant sinner from condemnation, yet it does not cancel the sin, which stays recorded in the Sanctuary until the final atonement. Christ's blood removed sin from the born-again believer, but sin remains in the heavenly sanctuary until the Day of Atonement. As recorded in Leviticus 16:16-20, the high priest had to enter the Most Holy Place and purge it from the ritual impurities, transgressions and sins. He then transferred all the iniquities, all the transgressions and all the sins of Israel onto the 'live goat' and sent them away, through the goat into the desert. Thus all the moral faults of Israel were gone. This achieved the unique goal of the Day of Atonement: *a moral purification that went beyond forgiveness*.

There was no new forgiveness necessary on this day. God had already forgiven their sins.

Where did the live goat (named Azazel) end up? Check Leviticus 16: 20-22! The ritual with the live goat was not an offering. In English it is often called the 'scapegoat', which has found its way into our general conversation. The live goat was never slain, probably to avoid any idea that the ritual constituted a sacrifice. The live goat came into the picture only after the high priest had finished the atonement of the entire sanctuary (verse 20). This point cannot be over-emphasised: The ensuing ritual with the live goat had nothing to do with the actual cleansing of the sanctuary or of the people.

The people had already been cleansed!

The ritual with the live goat was a *rite of elimination* that accomplished the final disposal of sin. Sin would be brought upon the one responsible for it in the first place, and then carried away from the people forever. *Atonement* was made upon it in a punitive sense (Leviticus 16:10), as the goat carried the ultimate responsibility for sin.

Does Satan play a part in our salvation, as some falsely charge we teach? Of course not! Satan never, in any way, bears sin for us as a substitute. Jesus alone has done that, and it is blasphemy to think that Satan had any part in our redemption.

OK, Pastor, I catch you so far. Those first ten pages are good Bible teaching, but as a born again New Testament Christian, what can I learn from this?

It's simple, really!

In the end, the judgement is not the time when God decides to accept or reject us, but the time when He finalises our choice, whether or not we have accepted Him. Put it this way: a choice made manifest by our works.

In short, our destiny is determined in our present life.

Jesus said: If you love me, keep my commandments. JOHN 15:10

What this tract really shows is that God has no need of a judgement to know the life of each individual.

God's work in the sanctuary is a divine accommodation, carried on for the sake of us, His creatures both in heaven and on earth. It is in this teaching (the main theme of this tract) that God enters into a relationship with His people by an *act of atonement*, such as can only be effected in the sanctuary (Leviticus 16:16). The word *atonement* used here is the word of Christ Himself, the Risen Lord. God makes a covenant with the Remnant Church and separates them from the world as His own possession, and vouches for this covenant.

All this is true only because Jesus Christ has become our righteousness, sanctification and redemption; the Good News being that the believer will be justified, the justified will be sanctified and the sanctified will be saved on the Day of Judgement.

Pastor, are you actually adding something to Christ's salvation?

No, I'm not! The born-again Christian is a justified sinner, therefore our recollection of that fact has to be renewed daily; we must walk as God's new creations (Ephesians 2:10). This is commonly ignored by many good preachers and is the gift of perseverance, or sanctification.

Justification and sanctification are inseparably connected due to having the same source, Jesus Christ and His being crucified (1 Corinthians 1:2). Both have the same content, which is fellowship and communion with Him. They are integrated, but for that very reason not identical.

Justification is the means whereby we appropriate the saving act of God in the past, whereas *sanctification* is the promise of Jesus's ministry in the sanctuary, present and future.

Justification secures our entrance into fellowship and communion with Christ through the unique and final event of His death.

Sanctification is when Christ ministers on our behalf in the heavenly sanctuary.

Justification is primarily concerned with the relation between man and the law of God.

Sanctification is the Christian's separation from the world with the help of the Holy Spirit until the second coming of Jesus Christ.

Justification enables the believer to break away from his sinful past.

Sanctification enables him to abide in Christ, to persevere in faith and grow in love.

Justification makes the individual a member of the church.

Sanctification preserves the Remnant Church with all its members, as Christ is our Advocate.

OK, Pastor, I think I'm catching it. Seems you mean that justification and sanctification have a similar relation to each other as creation and preservation, justification being the creation of a new man, and sanctification his preservation until the day of Jesus Christ.

I remember putting up my hand in a gospel church meeting and the pastor saying I was saved. But now, having listened to you, I am beginning to understand the sanctuary doctrine.

I trust then from these pages the reader will understand that the 'Christian' cannot then be 'once saved, always saved' without living a sanctified life, as sanctification is an integral component of salvation. This teaching is considered fundamental to the doctrine of the 'Remnant Church' as explained in the 'Sanctuary Doctrine'.

This is interesting! So what you are really saying, is that for the believer the Plan of Salvation is incomplete if it leaves out sanctification, meaning the work of Christ as our high priest in the heavenly sanctuary.

Yes, the main theme of an entire New Testament book, Hebrews, is dedicated to the work of Christ in the heavenly sanctuary. Again I highlight in simple terms the importance of living a pure life as a member of God's end-times church.

The Sanctuary Doctrine, which began in 1844, teaches us how central the work of intercession and sanctification in the sanctuary is to the Plan of Salvation.

Nevertheless, having said all that, I don't want anybody to be confused. Some dear folk have become confused about the Day of Atonement in a way that has left them without assurance of salvation.

Such a view comes from a false understanding of the purpose of the Day of Atonement, called the *Investigative Judgement*. Think about the word atonement. What does it mean? How is atonement achieved? Who does the work of atonement? How is it accomplished? Who should these answers help us understand why the Day of Atonement is actually integrated with the Good News of the Gospel?

Consider the following Bible text: "Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 CORINTHIANS 7:1

For many, the idea of the investigative judgement means condemnation. Yet we mustn't forget that the idea of judgement has a positive side, in that judgement involves the vindication of the righteous (Daniel 7:22). Remember: There is no arbitrary decree from God electing some to be saved and others to be lost.

Each one of us is morally responsible for his or her own destiny.

Someone once wrote that the work of Christ, from His death to his ministry in the heavenly sanctuary, is simply part of 'God's orderly method' to deal with the sin problem in a way that will help answer all questions regarding His justice, fairness and love.

◆ Dwell on the implications of that thought, especially in light of the *Sanctuary Doctrine* and what it teaches us about the grand issues involved in the sordid tragedy of sin.

So back to the main theme of this tract: Christ's ministry in the heavenly sanctuary.

The book of Daniel helps us to understand both the time and the nature of the pre-Advent judgement. At the end of the 2,300 symbolic days - in 1844 - the heavenly sanctuary would be cleansed (Daniel 8:14, compare with Hebrews 9:23) and the pre-Advent judgement would begin (Daniel 7:9-14) - two different way of expressing the same event.

Remember, Jesus spoke of an investigation and of the wedding guests *before* the wedding feast actually started.

Parable of the Wedding Feast (Matthew 22)

However, the basic word *judgement* remains: it is a reality that God will judge the world. The texts in the New Testament are clear, there is no ambiguity.

The pre-Advent judgement message of the sanctuary has sometimes been understood in a way that brings fear into the hearts of those who do not feel they are good enough to face the Divine Judge.

But the Biblical message of this judgement is Good News about Jesus (Revelation 14:6, 7).

Yet we have the assurance of Jesus, not fear of hell.

For God's people, the verb 'judge' in the Bible has positive implications: justify (Romans 3:22-26; 5:6-11); save (Isaiah 35:4); deliver (Psalm 9:7-10); vindicate (Psalm 135:14). In this world of injustice, oppression, abuse, suffering, slander and evil, the God of Justice and Mercy is in the heavenly sanctuary, working it all out to bring justice to all wrongs done in the universe, and salvation and vindication to all those who trust in Him.

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