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Seventh Day Adventism Refuted

High Priest of the Most High God

"His Name is: The Holy of the Holies"!

Isaiah 57: 14-15, LXX

Introduction into the Seventh Day Adventist Concept of
'The Investigative Judgment'

A word before ...

In the history of the Christian doctrine of reconciliation, the distinction between the two aspects of the one work of atonement with God through Christ, won't always be found that sharp, for the simple reason in Christian doctrine Christ's Priesthood and Priestly Work has never been so dissected as were He not High Priest when making sacrifice of Himself, but became Priest only after forty days and High Priest only another 1814 years after: as were He not also and always Mediator verily in and through Sacrifice and Offering, and only became Intercessor after He got to heaven; and as were Christ's Resurrection with regard to his Priesthood and Priestly Work of and as High Priest of the Most High God after the Order of Endless Life, of no consequence. This is what I shall negate with this book.

This is what I shall try to confirm, with this book: **Faithful Christian doctrine has always treated the oneness of all God's works through Christ with great respect!** But I had to draw the distinction sharp, in direct response to the Seventh Day Adventist-confusion of things.

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SDA	Seventh Day Adventist(s)
Calvinist	Calvinist(s)
<i>Hebrews</i>	<i>Scripture</i>

Note:

I could not choose my debatees, also not the 'main' Seventh Day Adventist representative, who differs on some points – minor or major, that must be decided by the reader – with the general Adventist standpoint on the Priesthood of Christ and the 'Sanctuary'. Unfortunately 'SDA' also – and more importantly – conversed having maintained an attitude honestly not usually characteristic of Seventh Day Adventists as I have come to know them over many years and through many a conflict. The reader must please understand my outbursts where the conversation turned almost violent. I do not put the blame on my opponent for these incidents where I failed – it feels to me – to keep my calm. But could I for the sake of Truth have done differently? I have been working on this conversation (editing it and in some places rewriting it completely) since 2002. There is not the time to go on like this. I publish it with its great and many shortcomings. It as it is, better reflects the real course of the conversation which has been compromised too far already.

SDA

Ellen White writes, "*Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.*" AA p 38/39

Calvinist

SDAs and Ellen White misplace the event, time and place of the Atonement Christ "*obtained*". For they say, Christ "was enthroned", "inaugurat(ed)", and "indeed glorified", and "received all authority in heaven and on earth", only after He had ascended into the heavens! (They ignore the fact Jesus declared all authority had been given Him even before He ascended into the heavens.) They misplace the moment and event 'when Christ passed within the heavenly gates', in time, forty days too late; they misplace it in event, at the ascension – instead of at the resurrection; and they misplace it in place, 'in heaven' instead of in "*the Heavenly*" on earth, "*the Heavenly*" Jesus Christ in resurrection from the dead. So they distort the atonement Christ had made and perfected, **while, High, Priest of the most high God in the presentation of His sacrifice** for sins through **resurrection** from the dead. For now according to the SDAs, 'the signal' that Jesus' atonement was 'accomplished', meant that it but scarcely had **begun**. Instead of being ended in Jesus' resurrection, judgment and atonement were to be continued and completed 'AFTER the resurrection', 'in heaven', through at least three further stages in 'the process of atonement', namely, since 1844, in 'the investigative judgment'; then after Jesus' second coming – according to them –

during 'the thousand years in heaven'; and lastly, in the last day when the wicked will be destroyed in the fires of hell.

They go further, and delay the moment of "Heaven's communication ... that the Redeemer's inauguration was accomplished", until "the Pentecostal outpouring". But the moment of heaven's communication that the Redeemer's inauguration was accomplished, was Jesus' resurrection from the dead, "*when suddenly there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it*", and all earthlings "*like dead*" oblivious to it, that God, and Jesus Christ "*as God*" and with Him in fullness of Trinitarian fellowship, have "*entered into His own rest*"— "*it (having) been in the splendour of the Sabbath Day's fullness*". "*I came to magnify thy Law, o God!*" Christ "*finished all the works of God*", then, and in, and through, and with, that day, "*WHEN, God raised Him from the dead and set Him at His own right hand in heavenly excellence*". No postponement, but instantaneous; "*once for all*" – and the Elect through judgment, "*in Him*"!

This is God's day of judgment and glory, and of that of His Elect. The Body of Christ's own are forgiven all sins by His royal, resurrection-Priesthood; risen in Christ they, with and through Him, "*have passed from death into life*", and "*shall not enter into judgment*", again. "*Only with thine eyes* (in the last day in the resurrection of the dead) *shalt thou behold and see the reward of the wicked, because thou hast made the LORD (thy) refuge, even the Most High, thy habitation*". ("*If Christ be not raised ... ye are yet in your sins.*")

SDA

How about listening to scripture? In Daniel 7 we see "The books opened" (i.e. investigation out of the things written in the books). In Daniel 7 was seen "Judgment passed IN FAVOR of the saints" – So that is "investigative judgment". And in Daniel 7 we see that this takes place AFTER the rise of the 4th beast in the sequence of world empires. It happens after that 4th beast splits into 10 kingdoms. It does not get any simpler.

Calvinist

How about listening to scripture ... but you ramble on, "... that is 'investigative judgment'...". It is no 'investigative judgment', it is verdict and sentence, "IN FAVOR of the saints", free and final! "Investigative judgment" is having the saints re-enter into judgment – making Christ the liar-judge. In these 'books' it is found, those who believe in Christ – the saved – are judged already: "*in Him*". They are judged and had been judged upon the atonement made by Christ and by the peace He had obtained.

One should distinguish between the (last day-) judgment, and reconciliation through Christ – between judgment and atonement. If one received atonement through and in Christ, he shall not enter into ANY other judgment – judgment for him has already been undergone – "*in Christ*". The believer will go – in fact had gone – out and from death, into everlasting life, "*in Him*"!

What I'm looking for, is: Where, how, and when, did Jesus Christ obtain THIS, perfect salvation for the believer? Because that, IS, his, and our, judgment ultimately, where also His Priesthood of Highest rank will be found being exercised and perfected. I have found it in Christ's resurrection from the dead, where His High Priesthood is in its culmination.

SDA

Calvinist you are simply pontificating; you are not exegeting Daniel 7:21-22 to SHOW that "Judgment passed in FAVOR of the saints does NOT involve the saints IN JUDGMENT at all" -- you "say it" you "assume it" you "pontificate it" in response to the Dan 7:21-22 text but then you do nothing WITH the text ITSELF!!

Calvinist

I 'say it', I 'assume it', I 'pontificate it', in response to the Dan 7:21-22 text, with Scripture: "*in Him*". The saints are involved 'IN JUDGMENT' in Christ, their Representative; they are judged "*in Him*". What else do you want me to 'do WITH the text ITSELF'? One isn't supposed to do anything "WITH the text ITSELF", but to accept it as it is.

SDA

In Daniel 7 the persecuting power that begins in the time of the 4th beast (all admit to being the Roman empire) CONTINUES to persecute the saints UNTIL the judgment takes place. EVEN in the 20th century we see MORE SAINTS killed than in any other century in all of history!! There is no question that the persecution of the saints CONTINUES - how can you simply ignore the text as you do?? How sad.

In 2Cor 5 "WE MUST ALL stand before the judgment seat of Christ" -- you don't deal with that -- you simply "assume" these texts are wrong by virtue of pontification alone.

Calvinist

"... by virtue of pontification alone"? By virtue of the virtue of Christ! The saints will "*ALL stand before the judgment seat of Christ*", saved, that is, already judged, "*in Christ*". They will be with the Lamb while He will execute damnation upon the lost.

SDA

Why not deal with the texts themselves -- instead? The point in Daniel 7 is clear - though unanswered by you. I suppose you could find a way to blame me for the existence of Daniel 7 and if that is the course you prefer here - then fine. I am simply saying that it does exist. I am also pointing out that 2 Cor 5:7-11 addresses the same point of Judgment that includes the saints. Of course I suppose you might find a way to blame the existence of that text on me as well - and if so - fine.

Calvinist

"2Cor 5:7-11 addresses the same point of Judgment that includes the saints ..." I have no problem with that - it's you who have.

SDA

I could also point out that Romans 2:11-16 goes through the same point of Gospel Judgment future as does Rev 14:6-8. I suppose there is some way

to complain about that and blame it all on me instead of actually looking at the texts. I leave that to you.

Calvinist

Both Romans 2 and Rv14 have no specific session of 'future judgment' in view here, but simply the Gospel of the righteousness of Christ. ("*The everlasting Gospel... saying... the hour of His judgment is come*" - 6-7.) There are two judgments left for this world - the judgment now while and in being confronted with the Gospel of Christ, and the end-judgment in the last day when unbelievers will receive just recompense while and in being confronted by Christ in His glory.

Calvinist 2

John 5 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. John 5 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts 10 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and showed him openly; 41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead.

Acts 17 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Jesus Christ was chosen by God the Father to judge the world. This He is doing now. Every soul born into this world will make a decision about their relationship to the Son of God. Will we honor Him or not? This is the judgment of the world. It is going on now, and will do so until God Himself decides it is finished.

First comes the trial, then the verdict, then the execution of the verdict. This life is our trial. We will choose to honor the Son of God, or not to honor Him. The Holy Spirit is sent to every soul to convict them to accept, and honor the Son of God. They will either accept the conviction of the Holy Spirit, or reject Him. This is the judgment of this world. It is going on right now. Satan is our accuser, and Christ is our advocate. Christ "ever liveth to make intercession for us". This entire ministry is taking place in the sanctuary in heaven, on behalf of all humanity, right now. It is intricately connected to the body of Christ here on earth, that are to be cooperating with Christ in spreading the knowledge of God to the world through His Son Jesus Christ. Which body, is also the temple, or sanctuary of God. That is to say, a place of mediation between humanity, that is sinners, and God.

Calvinist

Sorry, the Church cannot mediate between sinners – between "humanity" and God – it is the prerogative of Christ.

Calvinist 2

Matthew 16 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Jesus will reward every man according to his works when He returns. This is because their cases have already been decided.

Revelation 22 11 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. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

The time is coming in which every person's case will be decided. It will be too late to change. This is when Christ will return. This is when He brings His reward with Him. The judgment in heaven that the saints will attend, is not the judgment that determines one's eternal destiny. This has already been decided before Christ returns. That is why the saints are already in heaven with Christ, they have received their reward, eternal life.

Calvinist

"The judgment in heaven" is what I don't see.

Calvinist 2

Matthew 25 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.

Calvinist

That is no "judgment in heaven" – it will happen here on earth. The righteous this moment – no, from the moment Christ rose from the dead – are with and in Him, exalted to the right hand of God's

heavenly majesty and glory. In the resurrection the dead shall be raised, and then will take place what you say – not in heaven, but upon the earth.

Calvinist 2

Again, the separation will take place at Christ's return. This can be done then, because all cases have been decided. This is why the dead in Christ will be raised at His appearing, and caught up together with those who are alive in the air together, to ever be with the Lord.

Calvinist

Ja, 'the separation will take place at Christ's return', 'again'. But then a 'separation' that won't be in Christ and in the heart only, but in the body, in the resurrected body as well – and therefore, the separation will take place at Christ's return in the resurrection of life and glorification for some and damnation for others. It still doesn't say it's 'in heaven' – it's only telling how we shall meet Him – or rather – how He comes to meet us, "*in the air*" – not, 'in the heaven' – it's not 'heaven' where He will meet us. After we have met we shall for "*ever be with the Lord*" in the place which He came to – the earth made new by His Coming.

Calvinist 2

II Timothy 4 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

More of the same ...II Timothy 4 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Our eternal destination has already been decided when Christ returns. This is when the saved begin eternal life with God. The judgment in heaven during the thousand years is not about who is, or is not going to be in heaven, for those who are going to be there are already there with God judging the world. That is, they are seeing why those who are not there, are not there.

Calvinist

Yes, if you leave many things unsaid.

Calvinist 2

At the end of this thousand years, every knee shall bow before God and confess that He is true and righteous in all His dealings with humanity. Even the wicked who will be resurrected at the end of the thousand years will bow the knee and confess, before their destruction.

Calvinist

Amen! "... the thousand years ...", THIS, 'Thousand Years' – this present era of grace, "at the end of" it.

Calvinist 2

Philippians 2, 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; Romans 14, 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

The messages to the world from the three angels of the book of Revelation is to fear God and give Him glory, for the hour of His judgment has come. This is before Christ's return.

Calvinist

Amen! This, "the hour of His judgment", is our age – yours, and mine. The Gospel of Christ is bringing judgment upon us. Christ is "*exalted*" here in Philippians 2:9, in the sense of being **raised from the dead** – the passage is in juxtaposition to the words, "... *made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him and given Him a Name which is above every name: That at the Name of Jesus every knee should bow.*"

Christ's resurrection is where and wherein the judgment had begun for everyone. Christ's resurrection is the beginning of 'the thousand years' wherein they who "were beheaded for the witness of Jesus" – "lived and reigned with Christ". Rv20:4 "The thrones (of the worldly powers) were cast down, and the Ancient of Days did sit . . . His Throne like fiery flame, His wheels, burning fire . . . The judgment was set, and the books were opened. The saints of the Most High shall take the kingdom, and possess the kingdom . . . the judgment shall sit, and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of the Saints of the Most High." Dn7:9-10, 18, 26-27. I say, this is when Jesus rose from the dead – the very moment! (And it shall be ended in the suffering of the saints until Christ has come again.) "But the rest of the dead lived not until the thousand years were finished – this the first resurrection. Blessed and holy he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him thousand years."

You should have followed up Philippians 2:9-10 with verse 16, "Holding forth the Word of Life; that I may rejoice in the day of Christ." If now, the Word of Life has set me free, has atoned me with God, I, "in Him", have passed through the judgment, and "may rejoice in the day of Christ". I'll face no judgment in that day, but rejoice in it; it is already upon us.

Calvinist 2

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath

of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

Calvinist

The saved entered into 'trial' of Divine and once for all **judgment** – in Christ, through Christ – when they, "together with" Him, had been "co—" condemned, "co—" slain and "co—" raised, and had been "co—" judged holy, righteous and worthy of eternal life. "So many of us as were baptised into Jesus Christ were baptised into His death: that like as Christ was raised up from the dead by the glory of the Father, even so should we also walk in newness of life. For if we have been planted together in the likeness of His death, shall we be also in the likeness of His resurrection . . . If we be dead with Christ, we believe that we shall also live with Him . . . alive unto God through Jesus Christ our Lord." Ro6:3-11. "They lived and reigned with Christ a thousand years . . . this, the first resurrection." (Rv20:4-5)

The entire period in between the first and second coming of Christ is "this, the first resurrection", "the hour of His judgment", and "Everlasting Kingdom".

Quoting Calv2, "First comes the trial, then the verdict, then the execution of the verdict." First comes trial and suffering – on the part of our Peace-Maker; then judgment and execution (us, "in Him", "with Him", and "through Him"). Then comes verdict, through the breaking of the chains of death and victory in Christ. This life of His, is our 'trial', or 'judgment'. Christ passed through the purge, and his chosen ones have passed through, through Him, with Him, and in Him; they have 'passed through', by "the Passover of God". That is the atonement the Scriptures knows – it knows no other. In essence the Day of Atonement and the Day of Passover are the same: both mean the redemption of the People of God and the Day of His Rest.

"They will either accept the conviction of the Holy Spirit, or reject Him." What convincing power you allow the Holy Spirit! We are not here discussing that falsity free-will, although it really lies at the basis of the SDA view of the judgment of the saints. Without the grotesque delusion of 'free-will', their dogma would not have had a beginning.

"The judgment in heaven during the thousand years" Just before that, you said, "Our eternal destination has already been decided when Christ returns. This is when the saved begin eternal life with God." Therefore it is one judgment, the one 'already been decided', the same one 'in heaven during the thousand years'. "Our eternal destination has already been decided when Christ returns" in fact – from everlasting to everlasting, in and through Jesus Christ who died and rose again: and in Him, His Elect. There's nothing of an 'investigative judgment' hereafter 'in heaven' like the SDAs say. But here are some Words for them ... and us:

"My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the Atoning Sacrifice for our sins and not for our sins only but for the sin of the whole world." 1Jn2:2 NIV.

"God presented Him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand, unpunished." Rm3:25

"This is love: not that we loved God, but that He loved us and sent his Son as an atoning sacrifice for our sins." 1Jn4:10 (NIV)

"On the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering, declares the Lord God." Ez44:27 The 'going in' of Christ "into the inner court" is Christ, in resurrection from the dead, 'offering His sin offering', 'before the Lord God'.

"And when he hath MADE AN END OF RECONCILING the holy and the tent of congregation, and the altar, HE SHALL BRING THE LIVE GOAT ... For ON THAT DAY shall the priest make an ATONEMENT for you, to CLEANSE you, that ye may be clean from all your sins, BEFORE THE LORD. It shall be a SABBATH OF REST..." (Lv16:20, 30, 31)

[If you will ... I understand from these words, Divine and unambiguous Word, Word of Prophecy, that Jesus would be raised from the dead, "In the Sabbath being fullness of day before the First

Day of the week", Mt28:1, 'it shall be a SABBATH OF REST' – Judgment Day for the Elect of God.]

The words, "*RECONCILING*", "*ATONEMENT*", "*CLEANSE*", "*BEFORE THE LORD*", "*SABBATH OF REST*", amount to virtually one and the same thing. One should not become so self-conceited and artificial as to create one's own differentiations where God has made none. Too many questions confuse the simplest issue; it is preferable one should listen to the single answer God provided by Christ Jesus, in Christ Jesus and for the sake and honour, of Christ Jesus. What could answer better what atonement means than Christ's resurrection from the dead? When Jesus MADE AN END OF RECONCILING The Holy and The Tent of congregation, and the Altar, He rose the LIVING Saviour and The Atonement for the sins of His People ... For "ON THAT DAY", the Priest of the Most High God made, "*an ATONEMENT for you, to CLEANSE you, that ye may be clean from all your sins BEFORE THE LORD. It shall be a SABBATH OF REST...*"

Things virtually the same, "reconciliation", "atonement", "cleanse"; "live", "before the LORD"; "an end", "Sabbath of Rest" – summed up one in the other – in event of actual occurrence, mean and are, **the forgiveness of sins; the righteousness of God accounted; by the grace of God being saved through faith.** All are different in concept, but in principle are the one and only and once for all atonement of God, made for man, through our Lord Jesus Christ. God made Atonement for the sins of the People of God, and it means – in Antitype of Jesus Christ – **done, accomplished, finished, perfected, atonement.** In Antitype of Jesus Christ, these things are, and in time, had happened in and through, the resurrection of Him from the dead. *Solus Christus!*

'Protestant' Atonement is, Resurrection-Atonement; Roman Catholic 'atonement' is, "*at the cross only*". Roman Catholic 'atonement' stops dead, in death, and is un-'finished' in lifeless, hopeless, tormenting "*passion*". Roman Catholic 'atonement', comes through "*imitation of Christ*", and from inception to expiation, amounts to man's virtuousness in death. This 'atonement', Seventh Day Adventism has taken over wholesale and has made its own, and has 'improved' on it, greatly. Seventh Day Adventist atonement is 'Good Friday atonement' – void of "the power of His resurrection" (Phil3:10). And there are truly millions of 'references' to prove Jesus' resurrection virtually plays no part in their concept of atonement, you may read their Sabbath School Lessons, to mention but one example!

Seventh Day Adventism understands atonement as Jesus' work, "while on earth" in capacity of His mortal, no-priestly humanity, then in 'ordinary priestly' capacity, "*in heaven*", "*in the holy*", and only then, 'after 1844', in 'high priestly' capacity, **when only** He supposedly "entered the Most Holy Place" and when only He for the first time began officiating 'in High Priestly office', and when only He would "start" making atonement.

There is much confusion among the SDAs themselves, it must be said, about how Christ at first became Priest. Jesus – sometimes ironically – died, while being a 'priest'; but, according to them, not even when He rose from the dead, had He been priest – not even priest 'ordinary'; it is altogether out of the question He could be High Priest.

What had made Jesus 'Priest' at first, according to SDAs, was His **ascension**, not His resurrection. What made Him **High Priest** though, was the beginning of '**the investigative judgment**' that allegedly started in 1844, and the alleged 'shift' in 'office' from the 'Holy' to 'the Most Holy Place'. In Seventh Day Adventism Jesus did not 'make atonement', and had not been Priest or High Priest, through and with resurrection from the dead! For Seventh Day Adventism, Jesus' 'work of atonement' on earth, never, had been that of "the High Priest of our confession". They have **no** understanding of the priestly – and Christ's case – of the High Priestly Office and Work of Christ **through and in resurrection** from the dead of 'Offering' or 'Presentation' of His Sacrifice "Before The LORD". They deny it totally. In other words, they deny that Jesus entered into the Most Holy Place immediately in and simultaneously with rising from the dead. If of course His very Own Self is 'The Heavenly Sanctuary'! – which they with utter vehemence reject.

Therefore, just as in Roman Catholicism, good works are so important for the SDA's. It would be needed in '*the judgment*', because Jesus when He rose from the dead did not in High Priestly office on behalf of His Elect, present every good work that should or could be taken into account in the judgment. It remains for every individual to accumulate a credit balance of good works that would weigh heavier than one's bad works and pass the scrutiny of '*the investigative judgment*'. The culminating good work is 'our choice'. The Roman Catholics deposited this credit-accumulation in purgatory; the SDA's in the 'investigative judgment'.

To 'offer' for Seventh Day Adventism means to 'make sacrifice' . . . to the exclusion of any 'offering' of or by **presentation**, like with the "First Sheaf Wave Offering", which was brought or "offered

before the Lord" (by the raising up of Christ from the dead). They deny it – Jesus' resurrection – was atonement being made or atonement being finished, by claiming it – "*atonement (being) made now*" – is the blood and death of Christ being presented "*in heaven*" "*in the Most Holy*", "*since 1844*". (Going for two centuries 'up there', now, and which will be finished only when Christ will leave the 'heavenly sanctuary' for His Second Coming to earth.)

But Scriptures says, "If Jesus had given them rest", "He (God) would not afterward speak of another day" – day of judgment, that is. (Hb4:8) But, "In that day" – of God's Atonement in which Jesus Christ had made atonement through resurrection from the dead, it was, 'final'!

Atonement "once for all", "is Finished". (God in all Scriptures "thus did speak concerning the Seventh Day", since God kept Word and Promise through Jesus Christ.) God now may rest, and Christ, may "enter into His own rest as God". So did He. No more can or may be desired of the Atonement God provided and has worked for, and has worked out, and perfected, to save His People. God is content, and we now, may enter into His Rest through Jesus Christ, content in Him our Saviour for being "reconciled", "atoned", "cleansed", "live", "before the LORD", "an end" having been made and "the beginning" having been established through Jesus Christ, and we, as having entered into God's "Sabbath of Rest" through Him – through Him who "has entered into His own Rest as God".

The Christian Sabbath and its meaning and application are exhausted in the Reality and application of God's Atonement. SDA-ism has no inkling of what God's Atonement, or God's Sabbath Day for that matter, means.

'Sacrifice' – 'Hilasmos'
The Concept, 'to Offer'

Calvinist

'Hilastehrion' - 'mercy seat' – 'Hilasmos' – 'MEANS of appeasing', hence, 'sacrifice'; 'Hilasthehti' – 'Be gracious!' These are said to be 'types', or 'typical', or 'shadows', of Christ – Christ that 'ANTI-typical', 'heavenly thing' – 'Heavenly Reality' – that was to come to earth and man. See Appendix, 'Types and Antitype'.

Some traditional translations render 'hilastehrion' with '*propitiation*'. This involves an interpretation of essentially a 'gift to favourably dispose' – to favourably dispose God, the object in propitiation. In the instance of the Antitype though, God is both Subject and Object in propitiation. 'Hilasmos / hilastehrion' denotes the basis, means and end, of both forgiveness and propitiation. It is wrought, to in the end become the same!

SDA

'God is the object of propitiation since He is already on the side of people.'

Calvinist

"To whit, God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, but that He hath committed unto us the Word of Reconciliation (instead)." 2Cor5: 19.

*"Glad Tidings!" of Jesus crucified and "raised... to us-ward", "unto us", "for us", and, 'to God-ward', "an Atonement Made an End of", the Reconciliation and Truce of Peace between God and man through the God-Man Jesus Christ! It is the Covenant of Grace made fast. 'Hilasmos / hilastehrion' denotes the means of forgiveness and propitiation. The 'means of forgiveness' is it – a 'propitiation'. The 'means' in the case of Christ making propitiation, is He, Christ, who is, the 'Forgiveness'; it is, Christ, the 'Means': even **Christ crucified but not only Christ crucified and died, but Christ raised from the dead!** Nowhere does the Scriptures depict 'propitiation', 'a process' before or after, where 'the Mercy Seat of the Most Holy Place becomes 'atoning sacrifice'.*

In Christ therefore, '*propitiation*' essentially has become 'atoning sacrifice' – has become the "*once for all*" event by the once for all

act of God, **in both the Sacrifice and the presentation of it** – in both Christ's departure to and return from the far land; in both 'Sacrifice' and laying down of His own Life, and the taking up of His Life and entering in into His own rest. Jesus the Son of Man is the "*offering*" and the Offerer, of Himself "*before the LORD*" – being "*raised*" a living "*offering*" – an offering of "*Sweet Savour*", 'live' or "*living*".

Ezekiel 44:27,

"And in the day of his coming in unto the sanctuary, unto the inner court, to minister in the sanctuary, he bringeth near his sin-offering -- an affirmation of the Lord Jehovah." (Young's Literal Translation) The event here, is Christ's resurrection, His coming forth from, the dead – not just His going into, death.

"And on the day that he goes to the sanctuary to minister in the sanctuary, he must offer his sin offering in the inner court, says the Lord GOD." (New King James Version) "*The inner court*" here, is His raised body and restored Life – the Essence of His Own Being – both in Jesus Christ and in the "*sanctuary*" of Divinity, God the Father the Son and the Holy Spirit. Protestant Faith starts here, where to *enter* means to enter the "*sanctuary*" of God's Own Rest. "The day that he goes to the sanctuary to minister IN, the sanctuary" is after the priest had made sacrifice, when following, "*he must offer his sin offering IN, the inner court*". The priest had first made sacrifice (of blood) '*outside Jerusalem*' (the Sanctuary); then, he made "*offering* (of it) *in the inner court*".

'Christ's role was in atonement, and according to the Lev.16' typicality, it began with the 'Atoning **Sacrifice**' – symbol of 'the cross' (that John mentions in 1John 2:2). Then, according to Lev.16 typicality, we also have **at once** the work of the high priest in making the **one** atonement, with the **live** goat. This work of atonement we see Christ taking up in Hb7-10, **at the cross, and, in resurrection** from the dead.

SDA

'Stopping all of Christ's work in atonement at the **Cross** – denies His atoning work in Heb 7-10 and rejects the teaching on Atonement that God gives in Lev 16.'

Calvinist

SDA meaning, 'in heaven'! Nonsense! But, In what consists the 'finishing' – the "making an end of atonement"? In this: "... *He bringeth near his sin-offering -- an affirmation of the Lord Jehovah*". Jesus Christ **ascending**, 'Altar', 'Mercy Seat', and 'Throne', **in the resurrection of Him from the dead, is**, the "making an end of atonement".

"One like the Son-of-man came-metah: arrived / reached the Ancient-of-days, and brought near-qereb: offered / presented / showed (from east) before-qodam Him: in the presence of Him (acceptable-qodam shepha). And there was given-yehab: delivered / paid Him (the Son-of-man) dominion, and glory, and a Kingdom ... everlasting ... indestructible ... that all should serve Him", Dn7: 13-14 – compare Ephesians 1:19-22; Dn5:28, 7:6, 7:22, 27!

"Then shall the Sanctuary be cleansed" – by Christ, in resurrection from the dead, Dn8: 13-14. To "receive atonement", is to have "transgression finished and an end of sins made", "to bring in everlasting righteousness, and to seal up vision (type) and prophecy, and to anoint the Most Holy. ... And He shall confirm the Covenant ... and He shall cause the sacrifice and the oblation to cease." To "receive atonement", is to have "received the end of your faith, even the salvation of your souls", 1Pt.1:9, through Jesus Christ, and in Him, to have "received" resurrection from the dead. How? Because He is the salvation and atonement "which the prophets have enquired and searched diligently; the prophets who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ that was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow" – which "glory" namely would be His resurrection from the death He suffered for to make an atonement for the sins of the People and an end thereunto. When Jesus Messiah conquered death, He, in being raised from the dead, "wrought salvation", "made atonement", and "sealed" it – having "confirmed Covenant", through the victory of His Grace.

SDA

With the "Atoning Sacrifice"-"hilasmos" that John mentions in 1John 2:2 as being completed at the cross ...

Calvinist

With that, and together with that, and "through" that 'Atoning Sacrifice', namely, "*through The-Sacrifice-Of-Himself (dia thysias autou)*" (Hb.9:26), John speaks of the risen, living, Christ. "His role in ATONEMENT" ... had been FULFILLED and "wrought" – that is, by feat, brought to "*an END*", **in resurrection from the dead!**

The atonement, if 'stopped at the cross', would not have been the atonement spoken of by God, through the prophets. It would have lacked, "*the glory that should follow*" – which 'glory' was Christ's in His resurrection from the dead.

At Jesus' resurrection, atonement 'stopped', for in rising from the dead He "wrought" – "wrought" "glory", and salvation.

"We groan ... that mortality might be swallowed up of life: Now He that hath wrought us for the selfsame thing, is God, who also hath given us the earnest of the Spirit" – His 'guarantee' of our atonement with God through Christ – in the "Life" of Him. "*The earnest of the Spirit*" – that first 'down-payment' – "*according to the Spirit of Holiness by the resurrection from the dead (of) the Son of God, by Whom we have received grace*". (Ro1:4-5)

To have "wrought", means to have been "mighty" (see Gal.2:8) – "mighty" in "Triumph" (Col.2:12,15): "*What is the exceeding greatness of His power to us-ward who believe according to the working of His MIGHTY power which He WROUGHT in Christ when He raised Him from the dead*", Eph.1:19-20a, and therein, "*triumphed*", Col.2:12,15. The essence of these two Scriptures are exactly the same: God's victory through Jesus Christ in resurrection from the dead ... on His Sabbath of Rest Day, the Seventh Day of the week.

"I wrought for my Name's sake", Ez.20:9 – repeated there another three times, in 14, 22, and in 44! So in Romans 1:5, "*for His Name*"! The context? "*The glory that should follow*"! That is salvation – 'atonement'! 41: "*I will accept you with your Sweet Saviour ("Unto*

God a sweet savour of Christ in them that are saved ... the savour of Life unto life, (2Cor. 2: 15) *when I bring you out ... when I gather you ... and I will be sanctified in you ... Ye shall know that I am the Lord when I have wrought with you not according to your wicked ways, nor according to your corrupt doings*", but according to His grace: "*I will bring you into the bond of the Covenant*" (37) – the Covenant of God's faithfulness and grace!

That is what 'atonement' means. 'Atonement' involves the Day of God's completion of His greatest of works and His entering in upon His Rest and Glory through Christ Jesus, in resurrection from the dead. "*I wrought for my Name's sake ... I lifted up mine Hand ... I made myself known unto them ... I caused them to go forth ... I brought them in ... I gave them my statutes ... I shewed them my judgments ... I gave them my Sabbaths*". God's Sabbath: "*To be a sign between Me and them, that they might know that I Am (is) the LORD that sanctifies them.*" '*That sanctifies them ...*': that 'atones' them! It's all about the relationship of conciliation between God and His Chosen People, and never without the "*Day in that I (wrought) unto them*" ... Life! The Sabbath is God's Day of final judgment, of *once for all*, 'atonement', IN THAT God, in '*lifting up His Mighty arm and Right Hand*', "*have wrought for (His) Name's sake*", through Christ and in Christ, in the resurrection of Him from the dead.

One cannot speak of 'atonement', but keep silent about God's work upon the Day of the perfection of His salvation.

The Problem of the Meaning of the Principle 'to offer'

'The Lev. 16 model', includes, the '*LIVE goat*' – as type of Christ who, through resurrection from the dead, offered Himself "*an offering of sweet savour unto the LORD*" for the forgiveness of the sins of the People.

How can Christ through resurrection, 'offer'? Is it not through sacrifice that He 'offered'? Yes, if with 'offer' we mean 'sacrifice'. But it makes no better sense to say Jesus in sacrifice made sacrifice than to say He made sacrifice! To say Jesus 'offered Sacrifice', means He took the Triumph – that He took that "Finished!" which He gained and proclaimed through Sacrifice on the cross – and

'offered' or 'presented' that Triumph triumphantly before the Father in the Perfect Fellowship of the Tri-une God-Head. Christ's shedding of His life-blood through and in Sacrifice and death on earth, wasn't His 'offering' of it on the Altar 'in heaven'. Christ's 'offering' was His 'offering' of LIFE, of Victory, of Destruction of death, through, and in, resurrection from the dead. In 'sacrifice' Christ slaughtered and destroyed death ("*He was made sin for us*"); in 'offering' Christ lifted high Life before the LORD: Here is the destruction of death!

All sacrifices of BLOOD could foreshadow Christ in His death ONLY. But Christ, was able to both lay down His life and, to take up His Life, again. He only, had "*the Power TO*" – the "*Power*" "*after the Law of an Endless Life*". Christ Himself had BEEN that Law and that Power and that Life indistinguishable. So was He able and worthy in Person to atone for the sins of the People. So was Christ invested with High Priestly status and honour by which status and honour He was worthy to make both atoning sacrifice and atoning offering. By virtue of the fact "*God raised Him from the dead*", Christ "*to us-ward*", have "*wrought*", "*salvation*".

In the Autumn Feast of the Day of Atonement or Judgment, the high priest made atonement with the live goat also. In the Spring Festival of Passover, Christ is represented not only by the blood-sacrifice of Passover lamb, but also by the "*Wave Offering Before-the-LORD of the First Sheaf*". Again, as in Heb 7-10 pictured, we see Christ taking up this 'live' facet of 'The Atonement': after the cross, in and with and through Resurrection from the dead.

The types needed two things mainly to represent or foreshadow Christ – death, as well as life, for both death and life, were enclosed and included in Christ while "*death (was) swallowed up of Life*" by the Life of Him and through Him, "*when God raised Him from the dead*". Was it not 'the work of the High Priest in Atonement', when Christ '*made sacrifice of Himself*? "*Finished*", declared He from the altar of sacrifice, fore-knowing, calling on, laying claim to and taking hold of His resurrection from the dead. Atonement "*finished*", said Jesus by authority of *High Priest of the Most High God according to the Law of Indestructable Life* – by authority of the "*dominion*" and "*power*", invested in Him by resurrection from the dead – the very Power of His by which He also laid down, His Life. Through "*the mystery of Godliness*" the Seed of the First Sheaf, Christ, after having been planted (in the baptism of His death, Ro6:5), "*exercised*", "*the power to take up (His) life again*", and to rise from the dead. By

'*similitude*', on the Day of Judgment, the "*live goat*" was "*sent away*", free – an "*offering to make atonement*", "*before the LORD*".

(What grave mistake some people make, to think the devil shares Christ's prerogative to Make Atonement!)

AVAILED Christ not atonement "*through the sacrifice of Himself*", He could not rise again to "*offer before the LORD*" His blood purchased victory – revealed in Life from grave and corruptibility. Rose Christ not from the dead, **suffered He defeat by death**, and made He no atonement – and received we, none and no salvation! Had Christ not been Priest though, was He unable to avail. Had He not been High Priest, received He no dominion over the sway of sin and death, and made He no atonement. Therefore Christ's "*sacrifice*" as such "*of Himself*" – 'the cross only' – does not "*satisfy / reconcile / propitiate / atone*" for sin, by itself only. **To save, it must be "all the works of God completed" in Christ or none at all.** It must be God's Sabbath-message; or man-centred self-interest. Distinctly that completion, that rest, that blessedness, that sanctity, and that revival which is God's, is that reached, that received and that affirmed by Him in Jesus Christ, through Him being raised from the dead.

Christ was High Priest thus, when and where He made "atoning sacrifice" on Calvary; else He could not, had He no power or authority to, and was He not the Christ – and therefore not Priest or High Priest of the Most High God. But since Christ-Anointed in truth **indeed was High Priest**, 'we see Him taking up this work of atonement in Heb 7-10 through the cross', and, finishing it, through resurrection from the dead.

Though the word '*hilasmos*' not in itself – not 'essentially' – contains the concept of 'sacrifice-*thysia*', the idea of it is contextually of presupposed essence in 1John 2:2. Outside its particular 'Scriptural' and 'Christian' context, the word '*hilasmos*' won't necessarily, harbour the idea of 'sacrifice'.

Outside Christian Faith, any dowry without blood-connotation at all, may have served the purpose of, "*to propitiate*", or, "*to appease*". The NIV perceived that Jesus' sacrifice of Himself was basic in and for 'atonement' or 'propitiation', and therefore it brought the thought of 'sacrifice' to the fore, and rendered '*hilasmos*' with "atoning sacrifice". If it hadn't been a completed atonement, the Version would not have done so; it would not so have translated, were Christ no priest when He made "atoning sacrifice". '*Hilasmos*' therefore "becomes", "atoning sacrifice", because of Christ's High

Priesthood and finished atonement presupposed in 1John 2:2.

The word '*hilasmos*' in 1John 2:2 then answers the true meaning of the idea of 'reconciliation' – "*atoning sacrifice*". It in fact uses the word '*sacrifice*' to explain the Christian and Scriptural meaning of "*propitiation*" or "*appeasement*", so that in truth, 'Christ's role is to make appeasement'. In other words, Christ's sacrifice atoned and brought about Peace. Divorcing 'sacrifice' from 'atoning', the two words actually are obtruded mutually exclusive meanings! When Jesus 'made sacrifice', He 'made atonement'. When 'in heaven', He no longer 'makes sacrifice' or 'atonement'. Sins had been forgiven in His "*Sacrifice of Himself*"; the sinner who is found in Him had been found worthy eternal life in Him in resurrection from the dead – not only after, not only before, but in both dying and rising to make atonement, "*once for all*".

With 'making atonement' "*atoning sacrifice*", the NIV does not mean, 'making intercession'! '*To make atonement*' does not mean that Christ made arrangement for "continued pardon". All sins forgiven are forgiven in that Christ had made atonement once for all and for evermore in that He in dying **and rising**, had "*made*" atoning sacrifice and had "*offered*" atoning sacrifice, respectively and at once, **in being exalted** in death and in life of resurrection – to the right hand of the Majesty in heaven.

The requirement for confusing Jesus' 'mediatory office' for His work of justification and atonement, is twofold: One, the Romish dogma that **denies** forgiveness of sins renders the believer 'fit for heaven'; in other words, **denies** forgiveness of sins is full and eternal accounted righteousness and salvation. And, Two, the Romish dogma that **claims** Christ's atonement is universal and not atonement for the sins of the Elect only. (Elect and Elect Day, go together.)

When on earth, Jesus was Priest who 'interceding' and 'mediating', '*wrought*', atonement. He therefore does not while 'in heaven', 'make atonement'; 'there', 'in heaven', it is 'intercession' only. When 'in heaven', Jesus 'makes intercession' because He 'there, is this Priest who, here, while on earth, had made atonement'. Making intercession now, is not to '*make atonement*', now.

Making intercession is not what makes Jesus a priest. Jesus makes intercession 'in heaven', 'AFTER' He had 'made sacrifice', and

'AFTER' He was "*taken up*", and 'AFTER', He had made atonement, **being** Priest and High Priest of the Most High God. Jesus could not make sacrifice or, "*atonement sacrifice*", 'on the cross', had He not been Priest. And Jesus could not 'make intercession' or '*mediation*', had He not **been**, this Priest that **had** made atonement *once for all*. Having had made atonement, forms the basis for and is the prerequisite for, all intercession or mediatory work of Christ. Having had been High Priest forms the basis for and is the prerequisite for, all atonement or reconciliatory work of Christ – herein was He "*perfected*" when raised from the dead.

Jesus **had to have been High Priest** of the Most High God in order to "*make sacrifice of Himself*" and thereby, 'atonement' and 'propitiation' "*for evermore*" and "*once for all*". He had to have been this High Priest **before!** Truth is, atonement could not have been made had Christ not been High Priest; and Christ – "*Anointed of God*", could not be "*made High Priest*" unless He "*MADDE*" and "*obtained*" and "*ENDED*", "*FORGIVENESS OF SINS*", by

"*atonement through sacrifice*". The only difference between Jesus' thus making final atonement, and the making atonement of the earthly priests, is, that He WAS ABLE, TO lay down His life, AND, WAS ABLE, TO take up His life again. It is a distinction of and in, dignity and power.

The distinction already occurred in that He was able to – had the power to – DIE! He died, IN THAT HE, "*Anointed of God*", HAD THE POWER TO RISE AGAIN. Christ's power to die was exactly His power to rise. Earthly priests not even have the power to die or kill, while they in the first place haven't got the power to rise. Therefore Christ's life was not "*in the blood*" as with the animals sacrificed and the priests sacrificing them; His life was in His "*endless LIFE*" which He "*gave*" AND CLAIMED, by the "*laying down*" of it! Christ, in dying, was, "*The Life-Giver*" – and therefore HE, in dying, HAD TO BE "*BROUGHT AGAIN from the dead*". Death must be "*swallowed up of Life*"!

Jesus' life was in His "*endless LIFE*" which He "*gave*" by "*laying it down*". Jesus, in dying, was, "*The Life-Giver*" – and therefore HE, in dying, HAD TO BE, "*GOD*" and "*High Priest of the Most High God*". And we shall see that the difference between any wrong and the only right understanding of atonement, really lies herein. It therefore is IMPOSSIBLE to think of Jesus' 'sacrifice' **without it**

always be understood, "*He rose . . . from the dead*"! Scripture always treats of the one thing of Christ's death and resurrection as one; it never, treats of the one aspect of this one thing, as were it not this one thing as well. "*Christ Crucified*" is ever "*known*", "*Christ*" – is ever "*known*" "*Christ*" the Resurrected, *The Risen*, "*Christ*" the Living Jesus, and "*Christ*" the Life of all life. "*Jesus Christ and HIM* (raised from the dead), "*crucified*".

This "*atonement sacrifice*" – to the intent of the NIV – is not a 'sacrifice' that is not an ATONING sacrifice. It is no 'sacrifice' that 'AFTER the cross' awaited some future 'process of atonement' in order to be finished or completed; that after the resurrection, and after He was taken up, or after any lapse of time after His resurrection, still had to effect atonement somehow. Jesus made atonement instantaneously there and then, fully and finally when He was raised from the dead. The virtue of His resurrection was set in motion when He died and the virtue of His death was brought to glorious end when He rose from the dead and grave. And that atonement of Christ's covered and contained every aspect of salvation. This is the Good News of Jesus Christ, to be believed for the freedom it purchased us, so despised by antichrist.

Christian Faith confesses and proclaims no Priest-less, self-"*called*" and self-"*appointed*" martyr's death, but the death of The Triumphant, God! – "*The Crucified God*" ("*Der Gekreuzigte GOTT*", Moltmann) – and the death of the "*HIGH PRIEST OF THE MOST HIGH GOD*", "*perfected*" – "*perfected*" through and in resurrection from the dead, to effect and validate the forgiveness of all sins that would cause separation between saved and Saviour.

The Seventh Day Sabbath is the Day of Atonement Wrought because it is the Day of Jesus' Resurrection and of God's finishing all His works. Christ's finished work unto forgiveness of our sin and unto our justification and redemption-ultimate, occurred on the Sabbath Day. In the truth of it and nothing less, is the finishing of all God's creating and creation contained. And therein again, God's rest of the Sabbath Day consists. So Christ's making a finished atonement, actually brings upon the Sabbath Day its creation-blessing and sanctification and completion.

Herein then, in 'atonement made in heaven now' is the reason –the doctrine– that for Seventh Day Adventists prevents acknowledgement and acceptance of Jesus' resurrection on the Sabbath Day. Here then is why some are prevented the reason and grounds and purpose of the Christian Sabbath Day the Lord's Day,

being the Day of Jesus' resurrection from the dead – why Jesus' resurrection from the dead is muted having occurred "*In Sabbath Day's fullness*". (Mt.28:1)

"*God blessed the Seventh Day*", and to decline the Sabbath the truth of Christ's resurrection being that very blessing wherewith God has blessed the Seventh Day **in resting**, is to deny the Sabbath its Divine origin and validity. The benefits from Jesus' resurrection for the Sabbath Day itself, are prevented and declined, and the Sabbath Day itself, is denied "*all the works of God*" being finished upon it – specifically God's works of atonement in which the beginnings of creation are established for ever. To hold "*all the works of God*" had not been FINISHED by Christ, through Christ and in Christ – and in Him IN BEING RAISED FROM THE DEAD, ON, the Seventh Day the Seventh Day "*God thus concerning spoke*" – amounts to *treading the Sabbath underfoot*. IF NOT "*all the works of God*" had been FINISHED by Christ, through Christ and in Christ – and in Him IN BEING RAISED FROM THE DEAD, ON, the Seventh Day – then the Sabbath is bankrupt, kaput!

SDA

Notice the contradictory facts IN the text of Hebrews that would deny the statement above. One, Hebrews 7-8 DOES say Christ STARTED His High Priestly work ONLY AFTER going to heaven. Two, Hebrews 8 DOES say that Christ WAS NOT functioning in High Priestly roles while on earth. (See vs 4). Three, Hebrews 7-10 DOES point to Christ's work AFTER the Cross FOR US – JUST as the Lev 16 model given by God – predicts!! Ignoring inconvenient details is not the way to build a doctrinal position.

Calvinist

You ignore plainest detail even though the bad habit makes it so inconvenient for yourself, e.g., "Hebrews 8 DOES say that Christ WAS NOT functioning in High Priestly role while on earth." It does not, 'say' that. You, say that! Of course, your emphasis is on "High Priestly role", which – according to SDA-error, Jesus assumed in 1844 when He supposedly entered, your, "Most Holy room". But while Christ in resurrection from the dead "*made*", and, "*ended*" and "*completed*",

"*atonement sacrifice*", He thereby "*finished*", "*all the works of God*". Ever since, it is the assurance of our salvation, and so it, for His Holy Sabbath Day, has become the assurance. Through Christ in resurrection from the dead, has been created the Sabbath's full and only, Christian reason, for being. This – Jesus' finished work of redeeming His creation through resurrection from the dead, "*blessing*" it with Original "*Beginning and End*" – does not 'ignore', but is the only fulfilment of the 'instruction on Atonement in Lev 16'.

Finished with Sin, and Appeased

Jesus' making atonement was perfected in resurrection from the dead, on which fact Ephesians 1:19f and Hebrews is ABSOLUTELY clear. Yes, Jesus will return to 'finish' with sinners, but He had already finished with sin! EVERYTHING at and of **Christ's Second Coming** is DEPENDENT upon his FINISHED work in and through resurrection "from the dead", and in and through IMMEDIATE and INSEPARABLE "ascending" to, and "exaltation" "at the right hand of God Almighty ... in heavenly eminency". Atonement had been DONE; and it had been OBTAINED FULLY – at the cross where nearby, on '*the third day according to the Scriptures*', Christ had been raised from the dead by the exceeding greatness of God's power and might.

What is most wonderful about this, is that atonement "*is finished*", "*TO-US-WARD*". "*To us-ward*" nowhere else than in Christ's resurrection from the dead. His resurrection is the crowning of the SON, "*ALMIGHTY GOD*", "*EVERLASTING FATHER*", "*High Priest*", "*King*", Saviour, and, LORD. In Christ's "*fullness*" we HAD obtained fullness too, through Grace, by Faith. In our time, it's all past time; in God's time it's all Perfect: Past, Present, Future – all, "*PERFECTED*"! Christ Jesus while being High Priest in the sacrifice of Himself as well as in the offering of His wrought life before the throne of God an atonement made and finished and perfected, says EVERYTHING about the atonement of Lev 16 being 'completed'.

"*God in divers manners spoke*" in Leviticus 16 of His Son, and of His victorious completion of all the works of God – all which works were actually finished through and in Christ's 'atonement work', being "*wrought*" – "*wrought*" in the resurrection of Him from the dead. In fact, the faithful eye there in Lev. 16 cannot but behold Jesus'

atonement 'stopped' – i.e., "perfected" – in resurrection from the dead. Ephesians 1:19, "... and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might ..." Yea, "toward us WHO BELIEVE!"

SDA

It says nothing about the "High Priestly work" of Lev 16 being negated or completed PRIOR to Christ's High Priestly work EXPLICITLY identified in Heb 7-10 that is EXPLICITLY stated as STARTING after the resurrection.

Calvinist

Explicitly **FINISHED, IN, Resurrection!** 7:11 and 16 e.g.,
"If therefore PERFECTION were by the Levitical priesthood, what further need was there that ANOTHER PRIEST SHOULD RISE after the order ... after the POWER OF AN ENDLESS LIFE?"

The implication is confirmed that 'His High Priestly work' and rank, and 'atonement MADE', are undividable – the one without the other, impossible! Jesus' 'earthly work' for our redemption was fully; which 'earthly work' was His High Priestly work in every respect, fully!

The "finished making" of "a Sacrifice for sin", is, 1, "our High Priest" in "making atoning sacrifice"; 2, His **work** of atonement itself; 3, His **finished**, work of atonement. The "finished making" of "a Sacrifice for sin", is everything unto our salvation, done, by Christ!

'Atoning Sacrifice' (NIV) is COMPLETE at the cross.' Yes! So atonement-sacrifice having been completed at the cross, and Christ now, being that Sacrifice of the High Priest after the Law of an Endless Life, He in truth in His going-through must needs have completed atonement – verily in His taking up of His indestructible life again being "brought again from the dead", by "the God of peace" who, "HAVING MADE PEACE" BY, "BRINGING HIM AGAIN", "is our Peace". Who, having "made atonement", IS, our atonement, IS, "that great Shepherd of the sheep through the blood of the everlasting covenant", who, having "given us rest", IS, our atonement!

"May He (THUS) make you perfect" – you being resurrected with Him after you with Him suffered in Him in His death. (Cf. Col.2:12-13)

("Six days thou shalt labour and do all thy work; but the Seventh Day is the Sabbath of the LORD thy God ... for the LORD ... rested the Seventh Day." "Remember that the LORD thy God brought thee out ... therefore the LORD thy God commanded thee to keep the Sabbath Day".)

The meaning of the Sacrifice was that Jesus – in capacity of High Priest (that's the guarantee it is true) – in the sacrifice of Himself ATONED, for sin! 'Atoning sacrifice', when it is 'the core and basis of the Atonement', is the end of Atonement – is the perfection of the Atonement "once for all" – it must needs END in victory – is the end of Atonement in the resurrection of Jesus Christ from the dead!

Did not Christ actually make atonement, through sacrifice 'the core and basis of the Atonement'? Of course He did! Did not Christ make an end of atonement in the sacrifice of Himself? Was Christ not Priest and High Priest when He made sacrifice? So then did He not rise from the dead, having finished atonement? How silly then to think He wouldn't have!

It is 'explicitly described' and 'in divers manners' 'identified' in Hebrews, that the High Priestly work of Christ in atonement was perfected by being ended through resurrection from the dead! Here is one Scripture 'describing' and 'identifying' the fact: "That through death He might DESTROY him that had the power of death – that is, the devil; and DELIVER them who through fear of death were all their lifetime subject to bondage ... wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful HIGH PRIEST in things pertaining to God, TO MAKE RECONCILIATION FOR THE SINS of the People. For in that He Himself SUFFERED being tempted, He is ABLE TO succor them that are tempted." (Hb.2:14b-18)

Had Jesus only died, He would not have destroyed death – death would have destroyed Him; death would have destroyed Life! But He rose again from the dead, and in rising again, "He destroyed death and delivered them who through fear of death were all their lifetime subject to bondage."

No doubt Christ's "suffering being tempted" culminated in His dying death, and therefore no doubt He suffered death being a merciful High Priest. But more! For no doubt Christ's resurrection is the

unmentioned presupposed, and premise, and *a priori* condition, of this whole Scripture and of its essential meaning!

"That through death He might DESTROY him that had the power of death ..." Death, destroyed – by what? By Life! How, but through the Victory of His resurrection from the dead? Through what, but death destroyed through the Power of His resurrection? Would that not be *"atonement made an end of"*? "... and DELIVER them who through fear of death were all their lifetime subject to bondage ..."

Bondage by what? Sin! How delivered? By atonement! Delivered from what? From sin, fear of death and bondage to sin! Where? *"In that He suffered being tempted"* – that *'temptation'* that only ceased in death and by death! In other words, delivered through His death! To which end purposed? *"In things pertaining to God, TO MAKE RECONCILIATION FOR THE SINS of the People."*

Result? Failure, or success? *"In that He Himself SUFFERED being tempted, He is ABLE TO succor them that are tempted."* Christ *"succored"* – *'saved'* – i.e., *"atoned"*! The result was the beginning; the assurance the guarantee; the end, the beginning. The work of our High Priest every bit! The work of our High Priest every bit successful! God's will came first in the end. *"He is ABLE TO"* is saying, He rose from the dead.

In what capacity of the Christ therefore is our forgiveness, atonement and salvation a *'finished work'*? In His capacity of being our High Priest; in His exaltation of being The Risen. In His act of being able! In His Divine Glory, Christ entered upon His enterprise of suffering and death. "I Am – the First and the Last" – as "I AM",

He is both. He "enters" the Last, and "comes out" the First. ("Mark the coming in!") Where did all this act out? 'AFTER the Cross'? No, on, the Cross! 'AFTER the resurrection'? No, through, His resurrection! After Jesus' been *"taken up into the heavens"*? No, before, because by virtue of what He had done on earth, He was unable to remain on earth, but able only to rise, and ascend, and be exalted, and 'ABLE' take place on the right hand of the Majesty in heaven – **after having finished Atonement, there to intercede** on our behalf until He will return again. The 'Cross-event of Christ' of necessity 'stopped', that is, was 'perfected', in the Resurrection-event of Christ.

Jesus having given Himself the Sacrifice for the sins of His elect effectively saves all creation, from damnation and collapse. He

obtained and claimed and received Victory through Final Atonement by rising from the dead – the 'Process' and Mission had been accomplished with distinction! Nothing can be 'built' upon the 'foundation', higher, because Christ's atonement through sacrifice of Himself is sealed and finished: acceptable to, and accepted by, God – instated and inaugurated, *"WHEN by the exceeding greatness of His power He raised Him from the dead"*. Glorious and blessed MOMENT and glorious and blessed DAY of *"TRIUMPH"*, through *"VICTORY"*!

The writer wants to show but one thing "IN the text" of "Heb 7 and 8", and that is not, 'that the High Priestly work of Christ **starts**', but, that it is **finished**, not in temporary and human fashion like the atonement done by priests 'on earth', but from everlasting to everlasting in the one divine moment of the glorification of Christ through and in the receiving of His eternal reward which was Victory and Triumph in the overcoming of all and every adversary, thus creating an – no, thus creating THE – eternal PRESENCE of *"God-with-us"* and of *"God-to-us-ward"*: Now He is The Mediator, The Intercessor on high, the High Priest of the *"Better Covenant"* : AFTER, having had made atonement full and final in having been raised from the dead.

Again: It is the big difference which is the one and only difference between Jesus' Priesthood and that of mortal priests 'on earth' – the very truth of Jesus' "atonement" through the *"sacrifice of Himself"* accomplished and recompensed in resurrection from the dead – *"an affirmation of the Lord Jehova."* (Young).

Christ's 'atonement' which is the repair of the breach between God and man – Is.58:12 – in resurrection from the dead is not only 'started', is not only temporarily, but is eternal and ended.

In Jesus we had God's condescension to the human race, to sinners, and to this earth and world, to have it redeemed from eternal perishing. Isaiah 58 – the whole of it – is a Prophecy of Christ. And in Christ we have man's ascending to the throne of God in heavens in Him. Christ's WHOLE LIFE – of dying and of RISING – AVAILED THIS. He broke forth and came – the coming God, Jesus Christ – so that we shall be with Him where He is. *"Where I Am"*, is where Christ is, that is, *"WITH US"*! So what did Jesus mean when He said He had not yet ascended to the Father? Just what He said, the very fact of it confirming once more His victory and accomplishment of mission to bring a sinners-world to at-one-ment with the Divine

Presence! For the very fact of its accomplishment, Christ could now leave and go to the Father in heaven.

Therefore don't grab me like you do, Mary! John 20:17. I must go to the Father in order to return again at the end of time. You find yourself still within the hold of time because you're an un-glorified mortal still and is not even believing properly yet – but if I remain on earth, I cannot be the High Priest I am and came to be and had availed perfection in through having raised from the dead again, and through having been seated at the right hand of God in heaven! This – Christ's resurrection, elevation, and exaltation – is what gives the believer a right to the enjoying of the Lord's Day of triumph in resurrection – "*the Seventh Day the Sabbath of the LORD your God*". "*While He had given them rest*" and "*Because He entered into His own rest as God*", "*Therefore there remains a rest of the Sabbath Day for the People of God.*" The Jews have no right to it! The Sabbath is for Christians, and for those Christians only who believe a finished salvation in the death and resurrection of Jesus Christ.

SDA

'A REAL and COMPLETE atoning Sacrifice in Leviticus 16:9 DOES NOT negate the work in the Sanctuary done by the High Priest UNIQUELY on the day of Atonement.'

Calvinist

A REAL and COMPLETE atoning Sacrifice in Leviticus 16:9 IS in fact the work **outside** the Sanctuary done by the High Priest UNIQUELY on the day of Atonement. The real and complete **atonement** in Leviticus 16 though, IS in fact 'the work within the Sanctuary done by the High Priest UNIQUELY on the day of Atonement, its '*presentation*' or '*offering*' "*before the LORD*", "*making an end of atonement*".

Leviticus 16 confirms Ephesians 1:19, "... *what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might ...*"

'A REAL and COMPLETE atoning Sacrifice', and the 'work in the Sanctuary done by the High Priest UNIQUELY on the day of Atonement' meant the priest "*finish(ed) atonement*". He didn't play an overture to some 'surreal' opera of several acts and intrigues. "*ON THAT DAY*" the priest had to

"*finish atonement*", first, because it was the PRIEST, who officiated – the High Priest; second, because "*ON THAT DAY*" the priest BOTH 'slaughtered' and 'presented' – BOTH 'sacrificed' outside and went in to 'offer' inside. He went in and, he came out again – for to make atonement; Thirdly, "*ON THAT DAY*" the priest offered sacrifice of blood, as well as the live, goat after sacrifice of blood. "*(Aaron) shall finish making atonement ('sunteleseie ekşilaskomenos')... he shall bring the living goat ...*" (20-21). After that, no 'work done by the High Priest' in the Holiest, remained. Atonement had been made; "*finished*" – '*tetelesta!*'!!

For the earthly priests on that very day after the first goat was sacrificed, remained even more blood-sacrifices to be made – so was their dispensation. But not with Christ who BOTH sacrificed and offered "*once for all*" and "*for evermore*". So did God ACCEPT, "*once for all*" and "*for evermore*", and immediately recompensed, and exalted Jesus to His own Right Hand – "*caused (Him) to ride on the heights of the earth*", "*ON THAT DAY*"!

Even so, God was in fact appeased by Christ's offering for the sins of his elect – whom He ever loved and whom He for the very reason of His love for them, provided an Appeasement for – even His only begotten Son. Could God have atoned for something He could live in peace with and not be angry about? Most ironically this distorted dogma against appeasement of God, burdening the consciences of well-meaning but ill-informed Christians, teaches God has not brought atonement for sin to a finish yet, but it will take another TWO 'judgments' of trial before peace could be closed. What bitter consolation for the blunt conscience that Christ' was not the role of appeasement when He died and rose again for the forgiveness of sins!

What if I am found out to have landed 'in heaven' without the required good works like Sabbath-keeping? I guess I shall have to be thrown out with the devil and his angels; and my name will have to be erased from the Book of Life seeing it had to have been written there in the first place by mistake of God; or He had to have forgotten to remove it when I had had no time to make amends for my last sin before I died!

SDA

"... in the NT God is never the object of propitiation since he is already on the side of the people. ..."

Calvinist

Could God ever have made 'atonement', that is, could He ever BE, 'already on the side of the people', had it not been FOR and BECAUSE OF Jesus Christ and FOR and BECAUSE OF His atonement MADE for the people and for the sins of the people? "Never"! So, in that sense, God in fact is, "the object of propitiation" – "the object of propitiation" WHILE God through Jesus Christ is, the very "Object" being reconciled – being reconciled while making "*covenant of peace*" with strangers, adversaries and haters of God; having "made peace" with them in having "*forgiven*" them their estrangement, their animosity and their antipathy that called forth the wrath of God upon His own Provision for sin Jesus His Christ. Who is the mortal to declare what God is able of? Who is it who says God cannot be 'appeased' – as if He could not be provoked, to anger?

God, Judge of all, once for all, and from eternity to eternity, in the one moment of His jurisprudence in the "justification" and "ratification" of His Elect in Jesus Christ in resurrection from the dead, had wrought atonement perfect in the perfection of His High Priest through resurrection from the dead. The relevance of this here in the matter of "a clear understanding (and testimony) of salvation" is that God concerning Himself as well as concerning His Elect from sinners, had made perfect "*at-one-ment*" – that is, had been "*appeased*" fully – in and through Jesus Christ in whom "*is the Fullness / Satisfaction (= Appeasement / Rest) of the Godhead*". THERE IS NO SECOND OR SUBSEQUENT JUDGMENT for those "*in Him*" – no judgment that is still to come; "*Because it is finished*"! God has made peace!

SDA

The contrast to the Greek pagan notion of appeasement of an angry deity where a sacrifice propitiates the angry god -- is the God inspired concept of "SUBSTITUTIONARY ATONEMENT". The EXACT OPPOSITE of sacrifice to APPEASE -- is "God so LOVED that HE GAVE".

Calvinist

So, in the thought, "The EXACT OPPOSITE of sacrifice to APPEASE -- is "God so LOVED that HE GAVE"", there are complementary and mutually complying and completing concepts – in God's scheme of things. "*God so LOVED that HE GAVE*" and made "*sacrifice to APPEASE*".

SDA

God was in Christ RECONCILING THE WORLD TO HIMSELF" 2Cor 5. "He MADE Him who KNEW no sin to BE SIN in OUR BEHALF!" 2Cor 5. "For GOD SO LOVED the world that HE GAVE HIS only begotten Son" John 3:16 But in the Greek pagan world of "appeasement", it would be "CHRIST so PROPITIATED the angry Father that He finally relented in His anger and hatred against mankind".

These two contradictory and contrasting theologies COULD NOT BE more opposed in their origins and focus. One originates in classic appeasement theology of paganism and the other in the Hebrew text!!

A proposed modification substitutes mankind for "sin"; but the PROBLEM is that God is NEVER AT PEACE WITH SIN. There is no such thing as the appeasing sacrifice that causes God to welcome or even favor sin. But in the pagan concept of appeasing an angry god, the gods ARE persuaded through sacrifice to WELCOME and FAVOR that with which they were formerly angry.

Calvinist 2

Classic SDA text-book theology and exegesis! God is just as angry against sin as He is loving towards sinners. His wrath against sin is demonstrated in the need for Christ to die on the Cross for the sins

of the world. An "either" / "or" selection is the wrong option! There are many theological examples of "both" / "and" Bible concepts. The Trinity for just one. Christ's sacrifice is both substitutionary atonement in removing the offence, and it appeases our Holy Righteous God. When one cannot understand justification, then heresy shows up in lots of places.

The real issue is not about the possibility or impossibility of God being 'appeased' concerning sin sinners have committed. If God forgives, He makes peace – and also in Himself comes to peace with his justification of the sinner. It cannot mean though that atonement is still going on 'in heaven'; that atonement actually was begun 'in heaven' and not begun or finished upon earth in the life of Jesus while here.

Ezekiel 44:27, "*On the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering, declares the Lord God.*"

"481a Precisely by uttering a final word which had been in his heart also each time He reached a milestone in his onward march, He proves that his departure is God's progress. 481b A great significance lies in the fact that Christ utters a word of life in his dying hour, for He confesses by that means that he is already in the ascendancy. He professes in this way that He is already emerging from the lowest shafts of humiliation, and that He, having arisen from "the second death", now is already ascending to heaven. 482c Father, into thy hands I commend my spirit ... And now almost all people most naturally say, Thereupon the curtain fell. But He said, The curtain rises to the new act. The angels take up their positions to look on. Then He stood in the full light, He the dramatic Persona." (Klaas Schilder)

This is what should be comprehended, that Jesus "*in his dying hour ... is already in the ascendancy*"! Both Leviticus and Hebrews –

'typically' – teach that Jesus "*in his dying hour ... is already in the ascendancy*" – they proclaim it in the Divine Tense of Present Perfect (as Schilder put it). Jesus' utter exaltation is perfected in resurrection from the dead; therein His eternal Priesthood is officiated everlastingly – through having "*offered Sacrifice*" for and of final atonement! All future as all past is present in that moment of first creation – from it all creation springs. And all justice and all justification. Through and in the dying and rising again of Jesus Christ propitiation is made, rest and peace established for ever – 'FINAL Atonement', "*MADE*"!

"From the dead", to "the right hand of the power of God"

"On the day" ... Ezekiel 44: 27, as in Leviticus, "*On the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering, declares the Lord GOD.*"

What is this "*inner court*"?

This is what Schilder says it is,

"Thus the Son now enters into fellowship with the Holy Trinity. ...But the Son arises to his rest. He also arises into his rest. His rising represents nothing standing, and all his standing is a sitting, a resting. (is His enthronement, inauguration and anointment, King, Lord, and, HIGH Priest in every office of being our Intercessor.) Thus the Son now enters into fellowship with the Holy Trinity. The human word of Jesus the Nazarene causes a flash of the light of the divine joy in regeneration to dazzle the heavens."

(Have you heard a sublimer human word uttered, than Klaas Schilder's here?)

"His rising represents nothing standing, and all his standing is a sitting, a resting" ... His enthronement, crowning, inauguration and anointment, King, Lord, and, HIGH Priest in every aspect of office of being the "Propitiation for (our) sins".

The 'sanctuary in heaven', is, the Risen Christ; is, The in resurrection from the dead Exalted; is, the Divine Present Perfect of the Son of Man at the right hand of God IN making and offering atonement "to us-ward" on that heavenly earthly place in and in front of Joseph's tomb in that heavenly earthly Day of the Sabbath!

What is this 'offering' of "sin offering"? The "*sin offering*" is the "*sacrifice made*", is the "*sacrifice*" after it had been "*sacrificed / slaughtered*", in the "*offering / presenting*" of it on the "*Mercy-Seat*" before the Throne in the Presence of the "*Majesty on High*". Anyone who may doubt his 'salvation', thereby receives assurance he is safely brought home, and may trust in God in Christ for the eternal wellbeing of his soul, because Christ is risen, and accepted of God the Propitiation for his sins. '**Offering**' of "*sin offering*" is Propitiation appropriated – the Sweet Odour of Christ in the nose of God. "Salvation comes only by the grace of God through faith in Jesus Christ's sacrifice upon

the cross." Nay, but through the resurrection of Him, He having been made Sacrifice of, Himself!

Faith means to believe in an Atonement perfectly "*wrought*" and sealed at once and forever in and through Jesus Christ, IN THAT HE DIED, AND IN THAT HE ROSE AGAIN THE PROPITIATION for sin and The Atonement ever effective and valid to the satisfaction of God the Most High Judge. Faith means to trust "justification by grace alone". To be a 'professing Christian' is to take hold of and confess 'justification by grace alone as the basis of eternal salvation' – not denying salvation wrought, salvation perfected and sealed for evermore in Jesus Christ and through Him in being raised from the dead incorruptible and glorious to the measure of God glorious. One cannot by-pass the Resurrection!

"Salvation comes ONLY by ... the CROSS" – the Resurrection hushed? One may in countless publications find the cross glorified, but the Resurrection scarcely alluded to, just like in Roman Catholicism. What Christian faith is that? And don't let the rest of Christendom think it's only the Adventists and Catholics!

Atonement stopped in the very perfecting of it in the resurrection of Christ. God erected His Holy Temple *an habitation* fit for the Glory of His Perfection **the while He worked in Christ** on earth through resurrection and the exaltation of Him, "*FROM THE DEAD*", to "*the right hand of the power of God*"!

It is wrong to claim "grace alone as the basis of eternal salvation" while restricting 'grace alone' to just some 'basis' that not at the same time comprises the whole. It is the same thing as '*faith plus ...*' – grace at the bottom but nothing of grace higher up, as if suffering, sacrifice and death are 'grace', but Resurrection not. The atoning worth of Christ's sacrifice, obtains from the fact of His resurrection, and vice versa of course, but only secondary, the resurrection of Christ obtains from the worth of His atoning sacrifice. Retrospectively Jesus' Sacrifice was not atonement yet. Not before He was resurrected was Jesus' sacrifice atonement made. Christ's atonement, reconciliation, salvation and redemption, of its very life and essence derive from the Resurrection of Him from the dead. In a word, to sever atonement from Resurrection, is to steal the Crown from the Cross, to estrange humiliation and exaltation, and to pit grace and glory in mortal combat. The inevitable consequence (or cause) of **separating the two** comes through glossing over the Resurrection – while the

resurrection is the binding factor that holds all together! Atonement in the first and last analysis is found in and founded upon the perfection of the Resurrected Crucified High Priest, and only in Him and not before, or after. 'Neither before' by saying the Sacrifice completes atonement; 'nor after', by claiming Jesus' Intercession completes atonement, and forgetting and even denying it was Jesus' resurrection that completed and still completes, atonement.

Christ's resurrection reveals the benefits, interests and dividends of His sacrifice – Resurrection exhausts Sacrifice ... His sacrifice exhausts His resurrection proleptically (only)! Said Christ when He died, "*It is finished*" – Sacrifice inhales Resurrection as it were like the Breath of Life! Panting after the water of Life from His resurrection, Christ dying called out, "*I am thirsty!*"

'The High Priestly work of Christ in atonement', 'described in Lev 16 and explicitly identified in Heb 7-10', comprised His sacrifice and death, and His resurrection from the dead and exaltation to the right hand of God, "in heavenly places", upon the earth. The whole 'process of atonement' in actual event in Christ Jesus, never went farther nor higher than Joseph's grave outside the gates of Jerusalem on planet earth in all heavens of God's creating in the raising of Him in glorified body of flesh and blood incorruptible, "from the dead", or it had to go farther and higher than the exceeding greatness of the power of God that worked in Christ when He raised Him from the dead, exactly at that address of Divinity – exactly in, that Sanctuary!

To 'propitiate' or 'reconcile' exactly and strictly is the 'work' of the high priest in the holiest place "*in making atonement*"! There must be the high priest – it cannot be no priest or only a priest. There must be the Holiest – it cannot be just a holy, place. There must be an entering in – it cannot only be sacrifice outside. There must be a presenting of gift – it cannot be empty handed or a clear altar. There must be a drawing near – in the "inner" court; and an acceptance; and a coming out; and a pronouncement – before it is "*atonement made*". By the sacrifice, the high priest from men "*finishes*" "*atonement*"; "*finishes*" "*reconciliation*"; "*finishes*" "*making peace*". The High Priest of the Most High God by His Life, "*finishes*" "*atonement*"; "*finishes*" "*reconciliation*"; "*finishes*" "*making peace*". Christ our Passover is both Lamb and Sheaf; He went both to the earth and came from the earth; Christ our Passover is both "*the Passover of the LORD*", and "*the Passover of the People*". Christ our Passover is both "*Salvation*" begun, and, completed. He is both "*Sacrifice*" and "*Atonement*"; He is both Lamb and Sheaf; He '*entered*

into both His death and *"into His own rest"*. Atonement is both 'the Cross' and the Resurrection of Christ. His Life completes atonement.

If not, this Sacrifice is the Roman Catholic heresy of "The Passion of the Christ" – pure human and vicious martyrdom without atoning power – so that after it, the soul must either still earn 'continued pardon' through purgatory, or must seek fuller forgiveness from Mother Mary.

What, is, *"the surpassing greatness of His power toward us who believe"*? What can *"the surpassing greatness of His power toward us who believe"* be, but, *"in accordance with the working of the strength of His might"*, *"TO US-WARD"* through Jesus Christ? What can *"the surpassing greatness of His power toward us who believe"* be, but, in 'saving' us *"WHEN, He raised Christ from the dead"* – saving us, once and for all, in and through Jesus Christ, once and for all, in and through the resurrection of Him from the dead?

We're talking about 'salvation' here, aren't we? Salvation, atonement, reconciliation, redemption! And, what, should, and could this salvation, this reconciliation, this atonement, this propitiation, this making peace and this appeasement of God be, but "the High Priestly work of Lev 16", *"completed"*? Indeed! It literally being the *"working"* of this "High Priestly work of Lev 16" that not only is "STARTING", but is "EXPLICITLY stated as" both "BEING done"; a *"working"*, *"DONE / WROUGHT"* – *"WORKED"*! And that, NOT "after the resurrection", but IN and THROUGH the resurrection, as Paul says, *"WHEN, He raised Christ from the dead"*. *"From the dead"* it says, that is, 'THERE AND THEN' *"WHEN"*, directly and instantaneously and simultaneously, *"from the dead"*, *"WHEN"*, *"RAISED"*! That is when *"WHEN"*, means, and that is what *"FROM"* means – and that is what NOTHING, but NOTHING, could be more, or greater or else or "after"!

Else what *"EXCEEDS"*, *"the greatness of His power"*? Else what *"exceeds"* *"the greatness of"* His 'High Priestly' 'office' or 'position', or "WORK"? Or it should *"exceed"* *"the greatness of"* the *"WORKING of His mighty power WHICH He WROUGHT, IN Christ"*! Or it should *"exceed / surpass"* *"the greatness of"* God's *"SETTING Christ AT"* (i.e., *"EXALTING Christ TO) God's own right hand in heavenly heights"*!

Isn't that 'EXPLICITLY stating' Christ's resurrection – 'EXPLICITLY stating' Christ's being "RAISED, FROM the dead", 'EXPLICITLY stating' Christ's being "SET AT" or being "SEATED IN" Divine, Kingly office Glory? Isn't JUST THAT, Christ's being crowned and anointed and inaugurated IN THE FINISHING OF PERFECTION High Priest and King and Judge and at the same time executing and finishing and perfecting 'office' and position – "WORK" – of High Priest, King and Judge?

"FAR ABOVE all principality, and power, and might, and dominion", *"through the heavens"*, says Paul, speaking not only of *"every (other) name"* than of God and Christ, but firstly and precisely of the Names of God and of Christ, because Paul is STILL exonerating the "EXCEEDING GREATNESS OF HIS POWER" where he declares, "FAR ABOVE all principality, and power, and might, and dominion"! This – 'the resurrection' – is God's deed of Essential Being; His "once-for-all" "energising" of "power" and might and judgment of all time and eternity, first of all of His own – His, Name, in the highest!

Just as Christ's Creatorship is once for all established in and by His resurrection from the dead, just so is His High Priestly Office. In a word, Jesus' resurrection from the dead IS His High Priestly work of atonement-redemption, finished! – 'FINISHED' *"in heavenly court"* and judgment. *"There remains for the People"* no 'after'-judgment – no more UNREST! There is *"after these things"* with *"God in the SON speaking"*, *"no other day"* of salvation : *"It is finished!"* . *"There therefore for the People of God remains a keeping of the Sabbath Day."*

"It is finished!" Jesus' announcement on the DAY of this judgment when He laid down His life in fullest assurance and knowledge of taking it up again – for that was the power He had, *"the exceeding greatness of His power"*! Here is "the process of atonement of Lev 16", "being "completed"! This was Jesus' obedience to "God's instruction on Atonement in Lev 16". It – Ephesians 1:19f – 'ignores' nothing of 'Lev 16'; no 'data' that 'support that claim', "is missing"; it 'contains' the fullness of time and history – or Christ with His resurrection are void of power or meaning *"unto salvation"*. Can language be clearer; can a man – Paul – be more 'explicit' than in Ephesians 1:19f? What are you protesting, sir? You think Leviticus symbolises any different? Or Hebrews explains any different? Well, then you haven't thought well or at all!

"Seeing then that we have a great High Priest that is passed through the heavens ('dielehflythota tous ouranous' – not "into heaven", but "through the heavens"), Jesus the Son of God" (4:14), "we (Christianity) have the full assurance of hope unto the end" (6:11). "Let us hold fast (therefore) our profession!"

"The Church and all Christendom looks in its message at this immeasurable and unfathomable fact, that God has given Himself for us. And that is why in each really Christian utterance, there is something of an absoluteness such as cannot belong to any non-Christian language. The Church is not 'of the opinion', it does not have 'views', convictions, enthusiasms. It BELIEVES and CONFESSES, that is, it speaks and acts on the basis of the message based on God Himself in Christ. And that is why all Christian teaching, comfort and exhortation is a fundamental and conclusive comfort and exhortation in the power of that which constitutes its content, the mighty act of God, which consists in the fact that He wills to be for us in His only begotten Son, Jesus Christ." Karl Barth, 'Dogmatics in Outline'

God gives us this "full assurance of hope unto the end" in Jesus Christ, where, and in the moment that God in Christ with almighty voice declares, "It is finished" and God Himself in Christ, dying, and through DEATH "passing through", "entering in", "makes atonement". Christ "propitiates" through Life and by the offering of the gift of His Life. This is the real difference between Christianity and all paganism that "propitiates" through blood – soiling blood – being 'offered'. Christ's work of atonement, solidly – "absolutely" – basis atonement on, and in, the very moment in God's time of the one work of His in Christ in dying AND, in RISING from the dead ... one moment, one act, one word, one work! It is a rising, "FROM" the dead; and therefore an atonement 'stopped' in the resurrection of Him from the dead – an atonement THERE, and THEN, finished and perfected: quote, "once for all".

Assurance in the full salvation obtained and sealed fast, sure and true in Jesus Christ "once for all" in and through His death and resurrection. Find one instance where the writer of the Letter to the Hebrew believers does not presuppose, absolutely, Jesus' resurrection in his many references in many ways, to Jesus' "entering in"! In fact, with this Predicate, "enter" the author talks of NOTHING else, after, greater or higher than Jesus' rising from the grave "IN THE EARTH", 'in the garden', which was a reference to the garden God created for Adam in the beginning. It pointed to full restoration, full salvation, final atonement between God and man!

With this conclusion, we may now return to where it all started, with your, SDAs, speculations round the word 'hilasmos', that, "The bottom line is that "appeasement" was not Christ's role." Now if what you say were true, you and I are as lost as ever we might have been without Christ, without hope and without God in this world!

Compare Hebrews 2:17, "to make reconciliation for the sins", 'hilaskomai'. See this in greater context, and see the tragic absurdities of Seventh Day Adventism.

'Hilasmos' – 'mercy seat' that covered the Ark of the Covenant in the Holiest – the most INNER Presence of God protecting.
 "Over the cherubims of glory shadowing the mercyseat." Hb.9:5
 "God be merciful (hilasthehti) to me, a sinner." Lk.18:13
 "I will be merciful (hileohs esomai) to their unrighteousness and their sins and iniquities will I remember no more." Hb.8:12
 "God sent His Son a propitiation (hilasmon) concerning sin. ... God so loved us." John 4:10
 "He is the propitiation for our sins." 1John 2:2
 (God's love and mercy covers His Law of wrath and judgment.)

There is One who in this regard officiates. It is the priest. In our case – "concerning our sins" – it is Jesus Christ, High Priest of the Most High God. "God sent His Son a propitiation" – His Son became High Priest in order to make atonement; He did not make atonement in order to become High Priest. Nevertheless in having wrought perfect forgiveness of sins, Christ obtained perfected High Priesthood.

Now, Hebrews 2:17! In context:

"9, But we see Jesus, who was made a little lower than the angels for the suffering of death, CROWNED WITH GLORY AND HONOUR, that He by the grace of God should suffer death for every man.

10, For it became Him, for whom are all things, and by whom all things are – in bringing unto glory many sons – to MAKE the Captain of their Salvation PERFECT, through, sufferings.

11, For both He that sanctifieth and they who are sanctified all are of One: for which cause He is not ashamed to call them brethren,

12, saying, I will DECLARE THY NAME unto my brethren, in the midst of the Church, will I SING PRAISE unto Thee.

13, *And again, I will put my trust in Him. And again, BEHOLD: I, and the children which God hath given Me!*

14, *Forasmuch then as the children are partakers of flesh and blood, He also likewise took part of the same – that THROUGH DEATH he might DESTROY him that had the power of death, that is, the devil;*

15, *and DELIVER them who through fear of death were all their lifetime subject to bondage.*

16, *For verily He took not on Him the nature of angels; but he took on the seed of Abraham.*

(So that He may do His work of Priest!)

17, *Wherefore in all things it behoved Him to be made like unto His brethren, THAT HE MIGHT BE A MERCIFUL AND FAITHFUL HIGH PRIEST in things pertaining to God, TO PROPITIATE (eis to hilaskesthai) THE SINS of the people.*

18. *For in that He Himself hath suffered being tempted, HE IS ABLE TO SUCCOUR them that are tempted.*

3:1, *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and HIGH PRIEST of our profession, Christ Jesus, 2, Who WAS FAITHFUL unto Him that appointed Him."*

An "Apostle" is one sent and authorised. Jesus was sent and authorised to perform priestly obligation – not any priest's, but of the High Priest of the Most High God. He was sent to, and sent with honours and degree of qualification to Office.

Conditional in most absolute sense is Christ's High Priesthood for having had made atonement for sin.

SDA asserts that when having had "*made sacrifice of Himself*" and "*when raised from the dead*", Christ was not High Priest or Priest.

According to SDA, when being "*made sacrifice of*", or "*when (being) raised from the dead*" Christ made not atonement. Christ only "AFTER" He had been "taken away", "into heaven", "in clouds" 'started' to be a **priest** 'in heaven' and much later, in 1844, 'in heaven', 'started' to be **high** priest. Now say SDAs, started Jesus to make **atonement**, '*mediating*' or '*interceding*' for "continued pardon". (... As if something like that is not '**appeasement**' of God?) This then is '*SDA-atonement*'.

SDA not once, made reference to Hebrews 2:17 – throughout our discussion so far, not once! I also tried not to refer to it; to leave it

first, such a clincher for later ... " 17, *Wherefore in all things it behoved Him to be made like unto His brethren, that He MIGHT be a faithful and merciful (being) HIGH PRIEST in things pertaining to God, TO PROPITIATE (eis to hilaskesthai) THE SINS of the people."*

"HIGH PRIEST ... (in order) TO PROPITIATE"; not, 'to propitiate (in order to become) High Priest'; but as this High Priest, "*might be a faithful and merciful*"! And who would doubt that?! Soli Deo Gloria! To the glory of God it must be! How shall I not speak of His Resurrection from the dead as the all of Christian Faith if to His glory only it might be?

Christ our Sanctuary

"*WERE He on earth*" – that is, had Christ stayed on earth – "*He WOULD not have served as High Priest*"! But to God be the glory He, before He had gone to heaven, "*SERVED, as High Priest*", and atoned for our sins, and therefore was able to leave us and to send us the Holy Spirit, so that we might believe in Him and His atonement wrought for us by Christ through resurrection from he dead.

"*He WOULD not have served as High Priest*" were He **obliged**, to remain on earth ... '**were**' it while on earth, He made not nor finished, atonement! So we may be comforted by the surety He did reconcile us with God; He did accomplish His desire and longing, to save us. He left us, the Guarantor of our redemption. If – supposedly– He "*WOULD*" not truly have "*served as High Priest while He served on earth*", but "*WOULD, have been NO High Priest at all*" (as SDA says), He "*WOULD*" have been in no position or capacity to at all, to make atonement. But we are assured He did, with the writer declaring in fact that He did, saying, "*WERE He on earth, He WOULD not have served as High Priest*". The writer illustrates the IMPOSSIBILITY of it that Jesus could not have been High Priest of the Most High God when He was on earth. He illustrates of course the necessary but impossible consequence of such an impossibility – that then Jesus would not have been High Priest. Because on earth there were those who offered gifts still – temporary, inefficient, ineffective and insufficient offerings of absolutely no worth or use! Jesus could not offer such gifts, seeing His was the Gift of eternal Life through forgiveness of sins. Thus 'the text' confirms, Jesus HAD been true High Priest WHILE on earth and therefore, confirms that Christ AS THIS High Priest of the Most High God on earth, DID make true and perfect atonement. Thus 'the text' confirms He therefore "*remained not on earth*" after having had made this true and final atonement, but left and was "*taken up into the heavens*" in order to send the Holy Spirit to "*witness of (Him)*". So Jesus' resurrection brought us this assurance of atonement wrought! "*And being made perfect* (in resurrection) *He became the Author of eternal salvation unto all them that obey Him, (being) called of God an High Priest*".

Here we find three ways in which the writer describes Jesus' "*entering in*" through resurrection, "*being made perfect*"; "*became Author of eternal salvation*"; "*called of God an High Priest*". There is

nothing besides through which Christ could have "*entered in*"! God is not to 'continue' any of this in some 'process', 'after', Jesus' resurrection, 'in heaven'. He had completed it before – the full and final atonement – in Christ, in Him, "*being made perfect*" through resurrection from the dead, on earth and before he left us to send His Holy Spirit.

SDA

'Christ our sanctuary' ... Let's see if the NT text will allow such a thing Hebrews 8,
 "1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,
 2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.
 3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.
 4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;
 5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, See, He says, that you make all things according to the pattern which was shown you on the mountain.

Calvinist

Apparently the NT shows the heavenly sanctuary to be REAL – to be the Person of Christ to whom the earthly sanctuary pointed. So He is alive, '*built without hands*' by God in the lifting up and bringing back of Him from the dead again, just as He told the former generations through the Scriptures. Hebrews 9:8, "*The Holy Spirit* (through the Scriptures) *is signifying this* (through figures and types), *that the way into the Holiest has not yet been disclosed while the outer* (earthly) *tabernacle is still standing,*
 9 *which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,* 10 *since they relate only to food and drink and various washings – physical regulations imposed until the time of reformation* (the time of Christ). 11 *But when Christ appeared High Priest of the*

good things to come (High Priest of the time of reformation), He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood (the 'Holy'), He entered the Holiest once for all, having obtained eternal redemption (that is, Life)."

"Not of this creation and not made with hands" – This is the heavenly sanctuary that Christ *"enters"* – *"enters through His own blood"*. He *"enters"*, *"the Holiest"*, *"the Holiest"* of His Life *"which the Lord pitched"*. Christ *"enters"* *"through the veil"* of His own *"flesh"*; by *"the way"* – *"the living way"* – of His resurrected body, His glorious and incorruptible own Self ... *"not made with hands, that is to say, not of this creation"* – which any 'heavenly' object remains part of, even were it a 'heavenly temple'.

"This creation" is everything not God Himself. 'Our' creation goes beyond this earth – it includes all God created – everything that next to Him exists. *"Not of this creation and not made with hands"* is the Creator Himself, who Himself, became the Saviour of all His creation. *"Not of this creation and not made with hands"* is God entering into His Rest through Christ – is Christ in resurrection from the dead, exalted to the right hand of the power of God in Tri-Una Majesty. *"Not of this creation and not made with hands"*, is God, enjoying Sabbath's rest through and in the Son.

Hebrews 9, *"22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness."*

23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us", Himself that "true" and "one" "holy place". This He "became" by being raised from the dead.

SDA

The point is clear – what happens in shadows through the earthly sanctuary – happens in "reality" in 'The Heavenly'

Calvinist

– in Christ in Person.

SDA

Lambs were really slain on the altar of sacrifice – The lamb of God was really slain on the cross. The high priests really ministered in the earthly sanctuary – Christ our High Priest really ministered in that Hebrews 8 and 9 'Heavenly Sanctuary.

Calvinist

'God's model of The Atonement', the Law, no longer 'works'. (It *"retired"*, says Paul.) *"For the Law maketh men high priests which have infirmity; but the Word of the Oath, which was since the Law, maketh the Son High Priest, who is consecrated for evermore." "Then saith He, Lo, I come, to do thy will, o God. He taketh away the first, that He may establish the second."* 7:28; 10:9 That *"second"* is Christ, *"The Word of Oath"*.

"First", we had the 'model-shadow / pattern' shown Moses on the mountain for the earthly sanctuary; *"second"*, we have "what happened in 'reality' in The Heavenly", even in Jesus Christ. *"First"*, we had the "lambs" that "were really slain on the altar of sacrifice". *"Second"*, "The Lamb of God", was really slain on the cross". *"First"*, "The high priests really ministered in the earthly

sanctuary. *"Second"*, Christ our High Priest ministered in that Heb 8 and 9 Sanctuary, in 'The Holiest' of God's own Being – an everlasting atonement!

The clarification lies before hand: "in 'reality' in the HEAVENLY" does not mean 'in reality in HEAVEN' – it means 'in reality in Christ!' "To boil the NT text down to so much myth and story" of some building in the skies is impermissible – the Reality and Truth as it is in Christ should be extracted, for "Christ our sanctuary", is true!

Psalm 11:

"4 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men. 5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. 6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

"In heaven" is metaphor for "in his holy temple". "In his holy temple", is metaphor for "the LORD'S throne". "The LORD'S throne" is metaphor for 'Trial', "his eyelids try". "The LORD trieth". "Throne" and "the LORD" is the same. "His eyes beholding" is the Judgment. *The Lord is in his holy temple* and is, His Holy Temple. 'Heaven' is where "The LORD is". God, is not where, heaven is. And "his holy temple" being where He is, "his holy temple" is God in His own Being. God in fellowship of Father, Son and Holy Spirit, raised Christ from the dead, and exalted Him to the Throne of God, elevating Him to Temple of God, He ascending the Throne of the Majesty on High, being made Judge and Judgment through resurrection from the dead ... 'on earth as it is in heaven'.

Psalm 18: "6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 **He bowed the heavens also, and came down: and darkness was under his feet.**"

"He heard my voice out of his temple, and my cry came before him, even into his ears" – through Christ dying and rising, God heard my voice and my cry. I in Him "was heard".

Psalm 29:

"4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a

young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory."

These verses are summed up in the words, "his glory". "His glory" is everything from "the voice of the LORD" to "in his temple". Even "the forests" and "the wilderness" are considered, "in his temple" or "his temple". They are considered the "majesty" and "glory", "of the Lord". His "majesty" and "glory" are "full". "The glory of God in the face of Jesus". The glory of the Lord in His Holy Temple is the glory of God in His holy temple Christ.

SDA

Isaiah 6:

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the presents of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Quotes end.

God's throne, is in his temple. The seraphim mentioned above, are very similar to those mentioned in the book of Revelation who were around the throne. They also say basically the same thing. They both have six wings. In Revelation however, their wings are not covering their faces, so John could see them, and describes them to us more fully.

Habakkuk 2:

"20 But the LORD is in his holy temple: let all the earth keep silence before him.

Micah 1:

1 The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

Malachi 3:

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Hebrews 8:

1 Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

Exodus 25:

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Hebrews 9:

1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy

place, having obtained eternal redemption for us. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Quotes ended

The sanctuary that Moses built was made after the pattern which was shown to him. This pattern, was no doubt the heavenly sanctuary itself. For the Lord said see that you make it after the pattern of the tabernacle. What tabernacle do you think he was talking about?

Calvinist

'The Lord' isn't 'talking about' 'the tabernacle'; the LORD, here, speaks of, "*the pattern of the tabernacle*" – of the tabernacle "*the LORD said, See that you make it*" – the 'earthly' tabernacle.

SDA

Revelation 1:

"4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Exodus 25:

31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

40 And look that thou make them after their pattern, which was showed thee in the mount." Quotes end

God's throne is in the temple in heaven. The golden candlesticks, with seven lamps were made after the pattern shown to Moses. This pattern, was the candlesticks which John saw in the temple in heaven. There is a temple in heaven, and the temple on earth was modelled after it.

Revelation 4:

"2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that

liveth for ever and ever, and cast their crowns before the throne, saying,
 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Quotes end.

Again, God's throne is in the temple in heaven. The beasts mentioned above, are the seraphim that Isaiah saw in vision of the throne of God, in his temple, that we discussed earlier. The King James uses the word beast for what Isaiah called seraphim. Other versions call them living creatures. Strong's concordance suggests living beings. The seven lamps of fire are again, the lamps which Moses patterned his after. That is to the best of human ability.

Calvinist

This is your claim: "God's throne is in the temple in heaven. The golden candlesticks, with seven lamps were made after the pattern shown to Moses. This pattern, was the candlesticks which John saw in the temple in heaven. There is a temple in heaven, and the temple on earth was modelled after it." It's not what you have quoted from any Scripture; it's the opposite. "The pattern shown to Moses" is not "a temple in heaven". ... "The seven lamps of fire are again, the lamps which Moses patterned his after" – No! Moses "*built*" or "*made*" 'his' lamps, after the pattern shown him on the mount. Moses' wasn't the 'pattern' – Moses' was the real replica according to or "*after*", the "*pattern*" or plan given him.

Just as a point of interest: You say, "God's throne is in the temple in heaven", and maintain this very "temple in heaven" served as 'pattern' for the earthly one Moses was to build. Then where is – with all respect – God's throne in the 'earthly' temple? Perhaps the Altar or Mercy Seat? But then it's not 'real' but figurative!

SDA

Revelation 5:

"1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Revelation 6:

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Revelation 7:

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the

throne on their faces, and worshipped God,
 15 Therefore are they before the throne of God,
 and serve him day and night in his temple: and he
 that sitteth on the throne shall dwell among
 them. 16 They shall hunger no more, neither
 thirst any more; neither shall the sun light on
 them, nor any heat. 17 For the Lamb which is in
 the midst of the throne shall feed them, and
 shall lead them unto living fountains of waters:
 and God shall wipe away all tears from their
 eyes.

Revelation 8:

3 And another angel came and stood at the altar,
 having a golden censer; and there was given unto
 him much incense, that he should offer it with
 the prayers of all saints upon the golden altar
 which was before the throne.

4 And the smoke of the incense, which came with
 the prayers of the saints, ascended up before God

out of the angel's hand. 5 And the angel took
 the censer, and filled it with fire of the altar,
 and cast it into the earth: and there were
 voices, and thunderings, and lightnings, and an
 earthquake. 6 And the seven angels which had the
 seven trumpets prepared themselves to sound.

Exodus 27:

1 And thou shalt make an altar of shittim wood,
 five cubits long, and five cubits broad; the
 altar shall be foursquare: and the height thereof
 shall be three cubits." Quotes end

Again, an alter in the temple of heaven, and one
 in the temple that Moses made after the pattern.

Calvinist

Ah! Right for once – "the temple (or tabernacle) that Moses
 made after the pattern"; But, "an alter in the
 temple of heaven" which was the temple John saw in a vision,
 and therefore, actually was the temple of John's vision!

SDA

Revelation 11:

"19 And the temple of God was opened in heaven,
 and there was seen in his temple the ark of his
 testament: and there were lightnings, and voices,
 and thunderings, and an earthquake, and
 great hail.

Exodus 25:

10 And they shall make an ark of shittim wood:
 two cubits and a half shall be the length
 thereof, and a cubit and a half the breadth
 thereof, and a cubit and a half the height
 thereof." Quotes end.

The ark in the temple in heaven, and the ark
 Moses made as a pattern of it.

Calvinist

Again getting mixed up: "... the ark Moses made as a
 pattern of it..."! Moses made a temple after the pattern he
 was shown on the mountain.

SDA

Revelation 14:

"3 And they sung as it were a new song before the
 throne, and before the four beasts, and the
 elders: and no man could learn that song but the
 hundred and forty and four thousand, which were
 redeemed from the earth.

4 These are they which were not defiled with
 women; for they are virgins. These are they which
 follow the Lamb whithersoever he goeth. These
 were redeemed from among men, being the
 firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they
 are without fault before the throne of God.

15 And another angel came out of the temple,
 crying with a loud voice to him that sat on the
 cloud, Thrust in thy sickle, and reap: for the
 time is come for thee to reap; for the harvest of
 the earth is ripe.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. ... 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Quotes ended. Again, God's throne is in the temple in heaven.

Calvinist

Again, where is that throne in the 'earthly' 'copy' of the 'heavenly'? It isn't there, because the 'earthly' was 'modelled after' Moses' visionary impression received while he was on the mountain – Moses didn't see a "temple in heaven"; he saw a pattern on the mountain. Moses hadn't gone to heaven; he only climbed up the mountain, where he saw or had a vision or illustration of a temple. He didn't see a temple there; he only saw or received "a pattern" or "plan" – call it 'a shadow', of what he had to build on earth.

SDA

Revelation 19:

"4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great."

There is a temple in heaven. The visions of John in the book of Revelation take place in the temple in heaven. God is on his throne in the temple in heaven. From there, he is in control of everything. This is the same temple where Christ ever liveth to make intercession for us. It is the centre of activity concerning this fallen and rebellious world. This temple will exist, until God makes all things new, in the new heaven, and the new earth. There will no longer be a need for a temple of intercession, for God will be the God of his people, and will be with his people. God the Father, and the Son will be the temple for their people, in the new heaven, and new earth." This is why it is only in the last book of the Bible, in the last chapters of the Bible, that you read about there being no temple. In the end, there will be no temple. This however, is in the new heaven, and new earth, described in the last book, in the last chapters of the Bible. This is pointing forward to the time when this rebellious world, and all things pertaining to it, including the temple we are discussing, will be no more.

Revelation 21:

"1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

Revelation 22:

1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads." Quotes ended

Calvinist

God is in His Holy Temple, Jesus Christ. There are MANY symbols in the Scriptures and they all tell us this. So doesn't matter how many illustrations you give, they all witness of God's Anointed – God who 'tabernacled' in the Man Jesus 'in heaven' in the flesh for ever – from and through resurrection from the dead. In His flesh and blood He rose forever glorified, Priest after the Law of an endless life – which LIFE of Christ in Christian practice and faith, is especially illustrated and actually partaken of through faith.

SDA

Psalm 11: 4 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men. 5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. 6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." So Calvinist, you think that the above means that God and His throne are inside of Jesus Christ?

Calvinist

Indeed so! Even the glory of God in the face of Jesus!

SDA

Psalm 18:

"6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness was under his feet."

I guess this one means that He heard his voice from within Christ's body.

Calvinist

Exactly; this was the resurrection of Jesus from the dead. It makes a mockery of your mockery.

"In my distress I called upon the LORD, and cried unto my God: He heard my voice out of his temple ...", "whither the Forerunner is for us entered through the veil of His flesh by His own blood, His dear Son, the New and Living Way", "and my cry came before him, even into his ears."

"When God raised Christ from the dead", "there was a great earthquake". "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet."

SDA2

Psalm 29:

"4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory."

I guess that this one means that everyone inside of Jesus speaks of His glory.

Calvinist

"Now is the Son of Man glorified, and God is glorified in Him."

"That the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." John 13:31, 2Thes.1:12

Seven times Psalm 29 speaks of God's "Voice"; His Voice is the sevenfold perfect "Glory" of the LORD. The Voice is, "the God of Glory" – "the Word was with God and the Word was God"! "Give unto the LORD the glory due unto His Name; worship the LORD in the Beauty of Holiness". "The LORD will bless His People with Peace." "He is our Peace."

"In that day ... when the LORD shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem (the Church) shall the Branch of the LORD be beautiful and glorious! And there shall be a Tabernacle for a Shadow from the heat, and for a Place of Refuge, and for a Cover from storm and rain." (Is.4)

Now imagine this 'tabernacle' physically erected 'in heaven' – what is its worth, if for God's People on earth is so unreachable, it is built of gold and wood and silk? This is why Isaiah says "the LORD shall wash ... and purge ... by the Spirit of Judgment, and by the Spirit of

burning" (4:4) – because it is a spiritual "tabernacle", "FOR A SHADOW" of the LORD Himself, who, Himself, is for the People their "Shadow" and "Refuge" and "PLACE" – their "Cover from storm and from rain".

You have your temple in heaven of wood and silk and gold, Friend; I'll – God be merciful! – shall have Christ for a Temple; and Christ entering Christ through Christ. Here is that Temple, "*Christ, all in all*":- "*And after the second veil The Tabernacle which is called, 'The Holiest of all' – which had The Golden Censer; and The Ark of the Covenant overlaid round about with gold, Wherein is the golden Pot filled with manna, and Aaron's Rod that budded, and the Table of the Covenant*" – "*Christ all in all*"!

"Except it be for This One Voice, that I cried standing among them, This One Voice TOUCHING THE RESURRECTION of the Dead (from the dead – even touching Jesus Christ) am I called in question by you this day", SDA2 and SDA! (Acts 24:21)

What is so difficult for you? If the sacrifice foreshadowed Christ, and the priests foreshadowed Him, and each instrument and every ceremony were figures of Christ's excellencies – if even the temple's times, foreshadowed Christ, then, why should the tabernacle itself not be the shadow of Him – WHY NOT ITS SHADOW?! – in His glory, and "*of the Majesty on high*"? Why, not? Because you SDAs have Christ the shadow of your whims and your whims the shadow of Him. You have Christ one who does not make atonement, nor is High Priest, but is he who "*taketh the honour*" of "*High Priest in things pertaining to God*", "*unto himself*"; because you deny Christ being "*called of God an High Priest*" and "*ordained*", when He had "*to offer gifts and make sacrifice*" while on earth, i.e., while being Anointed Christ of God! See the repercussions of your heresies!

Christ must needs HAD BEEN High Priest of the Most High God, BEFORE, He could "*through the Eternal Spirit*" have "*offered Himself to God without spot*" and acceptable an 'Offering', so that He, WHILE, "*offering Himself to God without spot*", could be, "*High Priest of the Most High God*" "*through the Eternal Spirit*". The event was Christ's Anointment and crowning, and ascending Throne and accepting Office – "*Christ, Anointed – all in all*". That He HAD to have been, or he WAS NO Priest whenever however wherever, but a man of *infirmary* and *with fault* – in fact, *spotted with sin*, and mortal!

Why for you is it impossible that Christ as High Priest entered into the 'heavenly tabernacle' of His own Self? Because of your false doctrine so protected at the cost of the loss of all Truth in Jesus Christ! Even your 'Sabbath truth' suffers being so stripped of Christian meaning or value. A tree de-barked must die.

"But Christ come an High Priest of (the) good things to come (which things was nothing but Himself), by a greater and more perfect Tabernacle (which Tabernacle is nothing but Himself) – not made with hands; neither come an High Priest by the blood of goats and calves, BUT BY HIS OWN BLOOD (which 'blood' is nothing but Himself) HE ENTERED IN once into the (Most) Holy Place (of His own Being and Status The Living, Risen Lord IN FULL FELLOWSHIP OF THE TRINITY) having OBTAINED ETERNAL SALVATION."

If eternal Salvation He obtained, eternal Priest He had been; and "appointed". If eternal the Priest, eternal His Tabernacle – Christ "appearing TO put away sin by the sacrifice of HIMSELF" –

HIMSELF that "VASTER, and MORE perfect, Tabernacle". HIMSELF, "HIGHER than the heavens", HE, "THROUGH the heavens passed", to "on the right hand of the MAJESTY in the heavens" "SIT DOWN" – He, even where "God raised Him from the dead ... and exalted Him". Where all His sitting was a standing, and all His standing, a sitting – a being seated *above every name named*, King, High Priest, God. A royal and glorious sitting; a royal and glorious standing – that of Victor Triumphant: "In the midst of the Throne STOOD a Lamb AS IT HAD BEEN SLAIN". Praise Him, worship Him, give glory to His Name; Mention His Name in the fear of holiness with great boldness; rejoice in His Name – He had "made atonement"!

This is the view of Christ in both the Scriptures and with the saints, time without exception: - "Jesus Christ and HIM" – it goes without saying – The Risen, the living, "Crucified!" It is His Name. 1Cor.2:2 And it is all in His Name.

SDA

Isaiah 6:

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the presents of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

How is Jesus, or the Father, sitting upon a throne inside of Jesus, with His train filling Him up? I guess all the seraphims were inside of Him too, flying around and crying out to one another.

Calvinist

"And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." God is crowned with glory; His Glory is His Christ; Christ is God's Crown. "The whole earth is full of his glory" – this vision is of things 'in heaven' – not so?

SDA

Habakkuk 2:20, "But the LORD is in his holy temple: let all the earth keep silence before him." He is 'inside Himself' again ...

Calvinist

He is 'inside Himself' again – for the SDAs a blasphemous idea; for the Calvinist divine and glorious, The God Who In Himself

Is What He Is – *"I AM WHAT I AM"*: *"The LORD In His Holy Temple" ... Himself! Yes, SDA2! He's inside Himself again – "in his holy temple: let all the earth keep silence before ... HIM"!*

SDA

Micah 1:

"1 The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. 2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. 3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. 4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." I guess He's going to come out of himself when He comes down to tread the earth.

Calvinist

Yours is the proud tongue of the infidel before his fall.

"Now He that descended, what is it but that He also descended first into the lower parts of the earth? He that descended is The Same also that ascended up far above all heavens, that He might fill all in all things."
Eph.4:9-10

"Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a Name which is above every name: That at the Name of Jesus, every knee, should bow, (that at the Name of Jesus) things in heaven and things in earth (should bow), and things under the earth; And that every tongue, should confess that Jesus Christ is Lord, to the glory of God the Father." Phil.2:6-11 Now why is it so difficult Christ exalted in the temple of His Own Body but not difficult in the least Christ in the temple of His Own Body made of no reputation?

SDA

Hebrews 8:

"1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." So Jesus is set on the right hand of the Father, inside of himself.

Calvinist

Jesus is set on the right hand of the Father, in the full fellowship and intimacy of the Trinity. Jesus is the Father's right eye; He is the Father's heart; He is the Son of God.

SDA

Exodus 25:

"8 And let them make me a sanctuary; that I may dwell among them. 9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." So the pattern that they made the earthly temple from, was Jesus' body.

Calvinist

No! Jesus is the anti-type; He is not the 'pattern', but the 'Patterned'; the One symbolised and 'figured' – patterned and symbolised by BOTH the pattern, that they made the earthly temple from, and the earthly temple, which they made from the pattern 'shown' them. See Appendix, 'Types and Antitype'. *"Let them make me a sanctuary; that I may dwell among them."* *"The Word was made flesh (by God), and DWELT ("tabernacled") among us."*

SDA

Hebrews 9:

"1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. 2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. 3 And after the second veil, the tabernacle which is called the Holiest of all;

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:"

So, Christ went to appear to the Father inside himself. I guess heaven itself is inside him too.

Calvinist

"I have power to lay down my life; and I have power to take up my life again." "He who has seen Me has seen the Father."

"For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Wherefore I too shall confess, that Christ went to appear to the Father inside himself. I guess heaven itself is inside him too. -- Heaven itself is inside Him, indeed! Ridiculous? I guess for Seventh Day Adventists, yes!

SDA

Revelation 1:

"4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Exodus 25: 31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same 37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. 40 And look that thou make them after their pattern, which was showed thee in the mount."

So all the articles of the sanctuary on earth, and in heaven, are actually inside Jesus.

Calvinist

No! I thought you quoted, "...*I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of man*"? But figuratively, yes, so that all the articles of the sanctuary on earth, and in heaven, are figuratively contained in Jesus Christ.

SDA

Revelation 4:

2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns

of gold. 5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. 6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Again, all these things are inside Jesus.

Calvinist

"That they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us ... I will that they also, be with Me where I am; that they may behold my glory." 'They', 'with Me', 'where I am' ... "I am in Thee, Father" ... Where are the believers now? Not in the Father, in Jesus? 'Again, all these things -- good -- are inside Jesus'.

'In' Jesus, and 'with' Jesus, is where, His glory is beheld, and that of the Father and the Holy Spirit. And we, are brought in where, and where only, the Glory of God is being beheld, by the will and the prayer of Jesus Christ. Then and there and thus, in the resurrection of Him from the dead by God, is this prayer of Jesus and this will of God answered, fulfilled and sealed ... *"I will that they also"*. This is Atonement, Divine Atonement and human atonement. As Jesus entered into the perfect unity of the Godhead of Father, Son and

Holy Spirit by the act this One Almighty in raising Christ from the dead, so are each and all elect made one in Him, Christ Jesus. This is the sum-total of the glory of the Triune God, realised in the moment, in the place, and in the act of Jesus' High Priesthood, High Priesthood of the Most High God, a High Priesthood upon this earth, and in the heart of this earth's misery and suffering – by Golgotha's hill in the garden of Joseph of Arimathea.

SDA

Revelation 5:

"1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

The same. (Again, all these things are inside Jesus.)

Calvinist

The same. And yes, it doesn't matter you quote the whole Bible, and understand nothing. And you do not, understand unless in its pages you discover Jesus Christ --- through Grace! God's glory is beheld *"in the face of Christ Jesus"* – in His Holy Temple. *"In the beginning was the Word ... All things were made by Him; and without Him was not anything made that was made."* *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He*

hath appointed Heir of all things, by whom also He made the worlds; who, being the brightness of His glory, and the express image of His Person, upholding all things by the Word of His Power – WHEN HE HAD BY HIMSELF PURGED OUR SINS, SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH." *"Being the brightness of (God's) glory"*, Christ, in rising from the dead in *"the express image of His Person"*, *"SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH"*, and the saved, in Him. The moment, the place, the way: *"WHEN HE HAD BY HIMSELF PURGED OUR SINS"*. Christ our Sanctuary of safety and redemption – and of *"all things made by Him"*. This is the resurrection of Christ from the dead.

SDA

Revelation 6:

"9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Revelation 7:

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and

shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Quotes ended. Calvinist, a great multitude which no man could number are now inside Jesus' body.

Calvinist

"Do not answer the fool in his foolishness." *"Answer the fool in his foolishness": "Your life is hid in Christ in God."* *"Christ is entered into heaven itself, now to appear in the presence of God for us."* (Hb.9:24) This was said soon after Jesus' ascension; He did not 'START' this Priesthood of His almost two thousand years 'AFTER', nor even at the point in time that this was written. For Christ began not this priesthood when He rose from the dead, but finished it while finishing *"all the works of God"* in point of time and in respect to power, when He rose from the dead ... *"in the EXCEEDING GREATNESS of His Power which He WORKED"*. *"WORKED"* – *"all things made by Him"*; *"WORKED"* – *"all the works of God"*. Christ in His resurrection is all creation *"by Him"* and *"in Him"* *"atoned"*, that is, saved, eternally – He *"entering into His own rest as God"*, and they, *"(having been) given Rest (by) Jesus"*. *"That is why there still is the Sabbath Day remaining for God's People to keep."*

So, if it were not *"a great multitude which no man could number are now inside Jesus' body"*, there also would be no Sabbath left. Poor SDA, you cannot find Jesus to be the all in all to you, because He must find you to be the all in all for you. But I am convinced Jesus also prayed that you will enter into Him and be one with Him and all the children of God inside Him through His gift of forgiveness and faith – through *'atonement wrought'*. *'Atonement wrought'* is Jesus' *'Priesthood perfected'* – is Christ, in Resurrection from the dead. *"A great multitude which no man could number are now inside Jesus' body"*, He being their Representative, their Mediator, their Intercessor, their Saviour.

"And be found IN HIM, not having mine own righteousness, but that which is through the faith of Christ ... that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death; if by any means I might attain unto the resurrection of the dead." If by any means I might be found in His glory! There's no way outside of Him – He *"the Way"* in both His death and resurrection!

SDA

Revelation 11:

"19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Wow, Jesus' body is going to be opened up, and the ark is going to be in it.

Calvinist

"Let these things sink down into your ears: For the Son of man shall be delivered into the hands of men." Lk.10:44 They were smitten with death when they touched the holy ark of God with their unholy hands. They thought they went to its rescue, but rushed into their own damnation.

(Let me remind the reader – I haven't made this up – you read what the Seventh Day Adventists answered – their best in defense of their heresy of an 'investigative judgment'.)

SDA2

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. Lots of angels coming out of Jesus, and the altar that's inside of him I guess.

Revelation 15:

"5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:" Jesus is being opened again. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the

temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Now His body is being filled with smoke from His glory.

Calvinist

Everything is as you say; ever heard of 'figurative speech'?

SDA

Revelation 16:

"1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Jesus' voice is coming out from Him, and from the altar, and the throne that are inside of him.

Calvinist

In fact; it / HE, pronounces God's judgments, and you are deaf to it!

SDA

Revelation 19:

"4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great."

The four beasts are falling down and worshipping God upon His throne inside of Jesus. "22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten

it, and the Lamb is the light thereof."

How about that, there's not going to be any Jesus in heaven, because, well, Jesus will be in heaven. Get a grip Calvinist, you just don't want there to be a temple in heaven.

Calvinist

With the Church of all time, I confess, that I believe in Christ who the third day rose again from the dead, ascended into heaven, and sitteth on the right hand of God the Father Almighty, the Altar of Witness of God, from which Temple of Glory He shall come to judge in righteousness the timid and the bold, the dead and those living and turmoiling in Godless noise.

SDA

Your claim, Calvinist, that Jesus' atonement 'stopped' - i.e., was perfected - in resurrection from the dead (Ephesians 1:19f), says nothing about the "High Priestly work" of Lev 16 being negated or completed PRIOR to Christ's High Priestly work EXPLICITLY identified in Heb 7-10 that is EXPLICITLY stated as STARTING after the resurrection.

Calvinist

Here, SDA, is the real error of all Seventh Day Adventism! The error is, atonement / salvation is not finished in the resurrection of Jesus, but is "STARTING after the resurrection". This - yours, SDAs' - is "the "High Priestly work" of Lev 16 being negated". The SDAs error is making void God's fulfilment and completion of "*all His works*" through "*the exceeding greatness of His power which He worked in Christ when He raised Him from the dead*". Their error is placing untruth in the mouth of Christ when on the cross He with the eye on His recovery from and victory over death and grave, exclaimed, "*Finished!*". For they say, No! It by far was not finished yet! Their error fully is it "being negated" unhesitatingly, unashamedly, audaciously, provocatively, daringly, God defyingly, Jesus Christ, in Himself, "*WHEN GOD RAISED HIM FROM THE DEAD*" was not, nor is, "*set at God's own right hand in heavenly places far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come*". It is their heresy in full; and their fall, finally.

This is why Seventh Day Adventism does not teach, believe, or practice, the Sabbath of the LORD your God, but a day of legalism and self-righteousness - in fact, a day of superstition and idolatry as it has become in their hands! The Sabbath in SDAism is the day of man's resting in the very nadir of death in the law and self, and not The Day of God's Rest in the acme of Life in Christ. SDA2, I said "*the way the SDAs believe - there is no temple up there in heaven*". All these illustrations you have given from the Scriptures are depiction in human terms of what is spiritual and not human or physical. I stand with my conviction Jesus Christ as the Son of God and as the Son of Man is the Living Temple, the Divine Temple of God in heaven which is God HIMSELF!

The great significance is that **This Temple is not something separate from its function**. The Building Wherein Atonement was Made, is not different - not another entity - than the Building Erected not with hands but with the "*all-surpassing greatness of God's power*", The Risen, Christ Jesus in Person. He is also called "*Anchor of the soul*" that went in into the Most Holy - do you also want to say He is a physical Anchor? Yes He indeed is physically 'there' - but not in iron of an anchor, but in a glorified body - a Holy Temple unto God. As little bound in space 'in the heavens' in a 'temple made with hands' even were they the hands of God, as bound by space or time in His work of Mediator between God and man is He.

SDA

John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Calvinist

These Scriptures speak of Jesus as being God's Holy Temple! "He spake of the temple of his body."

SDA

Quote, "As referring to the temple at Jerusalem, the Saviour's words, "Destroy this temple, and in three days I will raise it up", had a deeper

meaning than the hearers perceived. Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Savior's death to redeem the world. There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated. Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple. When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end." (THE DESIRE OF AGES page 165)

Calvinist

EG White, *"Christ emptied Himself, and took the form of a servant, and offered the sacrifice, HIMSELF THE PRIEST, Himself the victim"* – from QD p 667 (Emphasis Calvinist)

As Christ is the Sacrifice, so is He the Priest who makes sacrifice. As Christ is the Priest and the Sacrifice, so is He the Altar upon which He brings *"the Sacrifice of Himself"*. As the blood of Christ is the *"gift"* He offers, so *"offers"* He His **Life** in Himself inseparably, before the Throne of God. As Jesus presents **Himself** before the Father on His Throne, so He presents His Life *"offered"*; so is He in Himself *"that Holy Thing"* *"The Holiest of All"* wherein *"withal He entered"*.

As for SDA, quote: "the great final sacrifice had been made, and the system of sacrificial offerings was

forever at an end" or brought to an end, by none other or lesser than High Priest of the Most High God. He had to have been Priest to make Sacrifice, or God would have rejected the sacrifice as the offering. And He had to make true atonement through the sacrifice or God would reject both Priest and Altar!

Again your own prophetess from the same source, *"No obligation was laid upon Him to undertake the WORK OF ATONEMENT – it was a voluntary SACRIFICE that He made."* (Emphasis Calvinist)

So here's the *"sacrifice"* the very *"work of atonement"*; and it (together) was *"undertaken"* AND, *"made"* – that is, FINISHED! So White says atonement made through sacrifice made; but SDA says just sacrifice ended – not atonement made. You're at odds! If only Seventh Day Adventists sometimes would really listen to their prophetess!

SDA2

Mark 15:

"37 And Jesus cried with a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in twain from the top to the bottom."

Although the establishment of the new covenant put an end to the earthly temple services and sacrifices, as has already been discussed, it did not do away with the sacrificial system but fulfilled it. That which was typical and literal was replaced with that which was and is antitypical and spiritual. As has been the case with all that we have discussed in relation to the establishment of the new covenant, Christ fulfilled the things that the old covenant pointed to and established the new. That which was and is established by the new covenant, is always of a spiritual nature. The literal types and services of the old being fulfilled by the reality of the new, the Lord Jesus Christ and Him crucified, established the spiritual reality of the new covenant. As stated previously, that which is literal and of this world is that which is passing away. On the other hand, that which is spiritual, being established in Christ, is that which is real and eternal. So also it is with the

temple and its services. Although the literal temple no longer exists, the heavenly temple and its services have been established in Christ.

Calvinist

Can this be the same person who has so far been so sarcastic about Christ being the Temple 'in the heavens'? I smell a rat!

SDA

HEB 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

8:

1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

9:

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Christ is our High Priest. He is ministering for us in the temple in heaven. This temple is the one that the Lord pitched and not man. The temple

must be where the High Priest of the new covenant is, and that is in heaven. Is there a literal temple in heaven? I believe so, and apparently so did the writer of the book of Hebrews. However, to argue over whether or not the temple in heaven is literal, would be missing the point. The scriptures are very clear, Christ is our High Priest in heaven. He is performing the High Priestly ministry on our behalf before God the Father in heaven. That is to say, He ever lives to make intercession for us.

The temple of the new covenant is not bound to a single place or spot on earth or in heaven. The temple of the new covenant is on earth and in heaven. The scriptures are clear on this point. The spiritual nature of the temple and its services in the new covenant era make this necessary. The temple is in heaven where Christ is ministering for us, and yet the body of Christ, which is His people, is here on earth, and also considered His temple. There is no separating the two. Christ's ministry in the heavenly sanctuary has everything to do with the establishment of His temple here on earth, His people. We are the temple of God, both corporately and individually. The temple in heaven where Christ ministers, has everything to do with the establishment of His temple here on earth, which is us, in and through the Lord Jesus Christ. Christ told the woman at the well that He was about to establish this spiritual reality.

Calvinist

Unbelievable! "The spiritual nature of the temple and its services in the new covenant ..." The same man, SDA2? The same in fact! Now have I ever denied anything you, have here, said? SDA2, it seems to me you and your brother, SDA, don't see eye to eye, while I – supposed your adversary – in the above am more likely your brother in the faith, and more likely the true follower of Mrs White!

In the above paragraph I, have no argument with you. My argument with SDA is something furthest removed from this last

paragraph of yours. I never denied Jesus IS, NOW, High Priest; IS, NOW, doing 'intercession' for the saints! Never! Only point of difference is, you confuse 'intercession' with 'atonement'; I don't. At the very small section of the road where it forked, we parted ways, so that we end up poles apart!

I say 'atonement' is definable and interchangeable with 'reconciliation', 'justification', 'forgiveness', etc., but not with 'intercession', because 'intercession' is for the already saved, only! My argument with SDA is his denial, and my believing, Jesus WAS, High Priest, WAS, officiating High Priest, HAD BEEN, High Priest, "ordained", "made", "appointed", BEFORE, and when, and as, He "MADE SACRIFICE", "by the sacrifice of Himself"; and that Christ WAS, High Priest, WAS, officiating High Priest, HAD BEEN, High Priest, "declared", "perfected" and "ENTERED IN", "WHEN", and as, "God raised Him from the dead".

My point of difference with SDA is that here it is – in the raising and rising of Christ from the dead again – where and how and when God "EXALTED HIM"; and where and how and when God in Christ "ATONED FOR SIN"!

My point of difference with SDA is that here it is that God ANNOUNCED, "Today have I begotten Thee" and Christ was "DECLARED, the Son of God with Power according to the Spirit of Holiness ... by whom we have received grace ..." and eternal salvation; by whom atonement had been made and had been finished for evermore and 'final', and "once for all", salvation. This is what SDA and Seventh Day Adventism belittle, like you before – above – did to the point of blasphemy.

SDA2

John 4:

"19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit

and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth."

Christ is here telling the woman at the well about the soon coming change in the way that God's people will worship Him. Location will not be so important soon, but rather the manner in which one worships. The important thing will be that you are worshipping God in the spirit and in truth. This is clearly a reference to the establishment of the new covenant, which did away with the temple and its services. Christ was preparing the way for the establishment of the spiritual over the literal form of worship. A time when anyone, anywhere could worship God the Father through the Lord Jesus His son. A time when all could come boldly before the throne of God and pour out their hearts upon the altar. A time when there would be no need for another person to mediate between us and God, but all could have equal access to the throne of mercy and justice. This was all accomplished in and through the Lord Jesus Christ.

Heb 8:

"1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The place where God dwells is His temple. Christ is at the right hand of His Father, where he ever liveth to make intercession for us. The Father and the Son are in heaven, therefore the temple of God is in heaven. God the Holy Spirit is on earth, dwelling in the hearts and minds of those who are depending and leaning on the Lord Jesus Christ as their personal Savior. Since God is in

His people through the ministry of the Holy Spirit, then the temple of God is here on earth in His people. These are spiritual realities. The temple in heaven, and the temple on earth, are intricately connected. They can not be separated, seeing that they have everything to do with each other. The purpose of the temple was to provide a place where God could dwell among His people. The temple is where mediation takes place between man and God. It is where the sacrifice is offered that puts humanity back in a right standing with their God. This was its purpose during the old covenant, and even more so during this new covenant era. "EXO 25:8 And let them make me a sanctuary; that I may dwell among them." Again, all things come together and are fulfilled in Christ. When Christ became a man, then God Himself dwelt in human flesh. Thus establishing the temple of God within the hearts of His followers. By His death, He became the sacrifice that all of the old covenant sacrifices pointed to. He prepared the way for us to enter into this experience with Him, meeting the requirements of the law toward us as sinners. As we by faith, accept our death with Christ on the cross, the spiritual sacrifice of the new covenant is made in the new covenant temple, our bodies. Christ has entered into heaven as our High Priest, where He intercedes for us. Because of His intercession for us, we are enabled to receive the gift of the Holy Spirit. Having the Holy Spirit within us, we are enabled to perform the will of God. We are the temple of God here on earth. This is all part of our salvation and restoration.

All of these things were accomplished in and through the Lord Jesus Christ. They were all accomplished by the mystery of Godliness. God became a man. He accomplished through our flesh what could not be accomplished any other way. "1Tim. 3:16, And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the

world, received up into glory."

Through our own flesh Christ conquered sin, established righteousness, justified humanity, became our intercessor, and brought the temple of God to the human heart and mind, sanctification.

Rom 8: 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Heb 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly

unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Col 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Quotes ended.

All of these things were accomplished by God, by uniting Himself with humanity in and through His Son the Lord Jesus Christ. When Christ became a man and dwelt among us, the Spirit of God rested upon Him. When He was baptized the Spirit descended upon Him in the form of a dove. By uniting Himself with humanity, Christ made it possible for God to dwell within the hearts of all that accept Him as their personal Savior. We can become the temple of God, the place where He dwells. Christ Himself has told us that this was His purpose, and this is indeed our salvation and restoration.

John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Christ wants to be in us, as His Father was in Him when He was here on earth as one of us. In this new covenant era God wants us to be His temple here on earth. He wants to dwell within our hearts and minds, so that all who look upon us might see Him. This is not for our own glory,

but only for His. As individuals, and as a corporate body, that is the body of Christ (the church) we have no other purpose than to glorify God and magnify His name in the earth.

2Cor 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

1Cor 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

The scriptures are very clear concerning where the temple of the new covenant is located. The temple of God is where ever God dwells. God is in heaven, the temple that Moses made was patterned after the one in heaven. God is also in the earth through His people. Our bodies are the temple of the Holy Spirit. Christ is in the temple in heaven interceding before the Father for us here on earth who have accepted Him as our personal Savior. Christ is also in His temple here on earth drawing all humanity unto Himself. If we are lifting up Christ in our own lives then we will draw those around us to Him. This is our purpose as the temple of God here on earth. It is the Holy Spirit that convicts the heart of sin, and of righteousness, and of judgment. That is why we must have the Holy Spirit within us if we are to be effective witnesses for God. This is no small thing, stop and consider for a moment that God wants you to be His temple here on earth.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit."

Calvinist

"The scriptures are very clear concerning where the temple of the new covenant is located. The temple of God is where ever God dwells. ... Christ is in the temple in heaven ..." (Underlining, Calvinist) Christ not only is "in the temple in heaven" – He is, The Temple. Christ is, The Dwelling of God In Heaven – as He was on earth.

"The place where God dwells is His temple." God's temple is where He dwells – He dwelt in Jesus Christ on earth – became one with us mortals and as one of us, died and rose again – the Temple of the Living God who cannot be contained but by His own presence. Vaster than the universe is vaster than men, is God than the universe. Christ comprehends, contains and reveals God in his eternal Glory – "to us-ward". **He cannot be contained in a temple but that of His Own Being.**

Right: "The temple of God is where ever God dwells."
Wrong: "... God is in heaven, the temple that Moses made was patterned after the one in heaven." The temple that Moses made, was MADE, "*after the pattern shown on the mount*" – not "after the one in heaven" ... "God"!

SDA2, "The purpose of the temple was to provide a place where God could dwell among His people. The temple is where mediation takes place between man

and God. It is where the sacrifice is offered that puts humanity back in a right standing with their God. This was its purpose during the old covenant, and even more so during this new covenant era. "Ex. 25:8 And let them make me a sanctuary; that I may dwell among them." Again, all things come together and are fulfilled in Christ." You make a complete turn about, SDA2, and are to be commended for it; just a pity you do not confess your previous error, when you so pretentiously protested against me for holding the very standpoint you now suddenly adopted. Nevertheless, as I read through your animadversions, it became clear that at this point – quoted here – one should be wary of falling back into SDAs' mistakes. The purpose of the temple was to provide a place where God could dwell among His people – where mediation takes place between man and God. That, such dwelling and such mediatorial work, had been and ever since have been exclusively through and in Jesus Christ! Therefore, saying, "It is where the sacrifice is offered that puts humanity back in a right standing with their God", it should be reserved, Christ is meant as in fact, in reality and in truth, that 'Place' and 'Medium' WHERE, and IN WHOM, "a right standing with their God" is obtained, and WHERE, and IN WHOM, "humanity (is) put back" into that purposed relationship. "This", surely, was the "purpose", of "the sacrifice offered" during the old covenant, and even more so during this new covenant era. ... Again, all things come together and are fulfilled in Christ."

The ISSUE appears with the question as to "where the sacrifice is offered", and WHAT is meant by "offered"!

SDA asserts "AFTER the cross", "not on earth", and, "in heaven", "AFTER He ascended". SDA does not distinguish between the 'sacrifice offered' or 'presented', and, 'the sacrifice made' or 'slaughtered'. And then SDA does not in the event of the Sacrifice of Jesus, distinguish 'where', and 'when', the sacrifice was made or offered.

Two aspects (or phases in the "process", SDA) of "atonement made" ("*once for all*"), 'final' and "*for evermore*", MUST be distinguished properly in order to form a true perception of its wholeness. These are:

One: "*Sacrifice made*":

or slaughtered, "*by the sacrifice of Himself*" or "*lay(ing) down of (His) life*", "*on the Altar*" of His own body 'on the cross', a '*vicarious propitiation*' – the work of exclusively "*the High Priest of the Most High God*", Jesus Christ;

Two: "*Sacrifice offered*":

or presented, in being "*perfected*", "*when God raised Christ*", "*from the dead*", and "*exalted Him*", and "*set Him on the right hand of God in Heavenly Places*" of Position "*before the Mercy Seat*" – the work of exclusively "*the High Priest of the Most High God*".

These two aspects or facets, make up "*atonement for evermore*", 'full', and 'final', the 'fulfilment', of all 'types' and 'shadows' – the first work and the last, of "*the High Priest of the Most High God*" by "*the exceeding greatness of His Power*". On the ground and strength of this completed work of Christ relying the believer may safely die, his "life being hid in / with Christ in God". He who has "passed from death into everlasting life", "shall not come into judgment". It is the Mouth of God that has spoken!

BY VIRTUE OF THIS, "*having made atonement*" – the work of exclusively "*the High Priest of the Most High God*" – Jesus Christ "*was taken up into the heavens*" where He "*now*", AFTER having BECOME, "*Mediator of the Better Covenant*", "*intercedes on our behalf*". Christ does or did not, by virtue of what He now is doing in heaven for us – to intermedate – become High Priest. He now intercedes because He HAD BEEN, High Priest and HAD BEEN DECLARED, High Priest THROUGH RESURRECTION FROM THE DEAD, "*by the Spirit of Holiness*" and "*Power*", HAD, THROUGH RESURRECTION FROM THE DEAD, BEEN "*DECLARED*", both Son and High Priest of the Most High God.

SDA2, observe and think about it. Is this what you now are proposing, in direct opposition to and negation of what you at first have propagated so vindictively? The records are there and are as straight and as patient as the paper they are written on. Repentance only is what will set you free from 'the written document against you'.

SDA 3

Seventh Day Adventists are taught the basics of salvation very early on ... both from the Bible and in the Spirit of Prophecy ...

Calvinist

This shows how SDAs from very early on are taught error!

SDA 3

From the Seventh Day Adventist Book that just about every SDA has read, Christ's Object Lessons: "This Man Receiveth Sinners" ... Had not Micah revealed God's love to the sinner, saying, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy"? Micah 7:18.

Christ, the loved Commander in the heavenly courts, stooped from His high estate, laid aside the glory that He had with the Father, in order to save the one lost world. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth, to be "wounded for our transgressions" and "bruised for our iniquities." (Isa. 53:5.) God gave Himself in His Son that He might have the joy of receiving back the sheep that was lost. ... " Ellen G. White

Calvinist

SDA 3, Who was this Jesus in whom God gave Himself? Was He "*High Priest of the Most High God*" as, and when, and where, He thus "stooped from His high estate, laid aside the glory that He had with the Father, in order to save the one lost world"? That is the question we are here concerned with – ask SDA; he'll tell you, no! But I tell you, yes! "*High Priest of the Most High God*" He had been before having come to this earth in the form of a servant; and Servant of the People and of God in the form of High Priest He was, all the while, while on earth here, He served both God and men in that capacity and office. BUT ABOVE ALL, that "*High Priest of the Most High God*" He was "*DECLARED*" and anointed and sworn by oath of God, when from the dead He rose triumphant, "*HAVING OBTAINED*"; having

"MADE", "atonement" ... "an AFFIRMATION of the Lord", "for ever". Said SDA to the contrary, "I also pointed out that the NT is already CLEAR - that Christ does NOT start His High Priestly ministry until AFTER His ascension AFTER His resurrection. To try and contradict Heb 7 and 8 such that the High Priestly work of Christ starts BEFORE His resurrection "AS IF" He had ascended to the Father BEFORE His resurrection -- is to contradict BOTH the OT and NT. John 20 states at Christ's resurrection "I have NOT YET ascended to the Father" . That, SDA 3, confirms what your fellow-Seventh Day Adventists maintain. Have you never realised?

Now what are you talking about, where you claim, "Seventh Day Adventists are taught the basics of salvation very early on... both from the Bible and in the Spirit of Prophecy..."? With "Spirit of Prophecy" you obviously mean Mrs White. Thanks, but no thanks! I wonder if 'The Investigative Judgment' would ever have become a church doctrine of yours, were it not for her. No, never not even into old age are Seventh Day Adventists taught the basics of salvation. Not for as long as they hold to this and many other errors in doctrine and faith! However -- 'Heaven' - is it Up, or is it Down? Where is heaven? It is WHERE JESUS IS EXALTED AND SEATED KING OF THE KINGDOM, PRIEST OF THE PEOPLE, PROPHET OF TRUTH, JUDGE OF ALL!

And, SDA, I have never said Jesus began his office "AFTER" His resurrection, but, as right here once more, I say He FINISHED ATONEMENT - the exclusive work of High Priest of the Most High God - IN and with and at and through His resurrection immediately in and with and at and through His exaltation to and in and with and through Office of High Priest of the Most High God! All Eternity concentrated in and with and at and through the very moment of Jesus' being resurrected from the dead. Even creation STARTS here and ENDS: HERE!

Therefore it's no surprise the Scriptures first takes it for granted and anticipates it, and second, simply in so many words says and confirms the fact of it - the fact namely, that "INFULLNESS OF THE SABBATH DAY-light-being" - 'epiphohskousehi') (Mt.28:1), God raised Christ from the dead. Two facts of VITAL TRUTH the Seventh Day Adventists never so much as have noticed: Jesus' resurrection; and Jesus' resurrection on the Sabbath Day! Have

they noticed the resurrection, they never really took serious notice, and many volumes attest their negligence in this regard.

... "John 20 states at Christ's resurrection (He said) 'I have NOT YET ascended to the Father' ". Not true. Jesus didn't say it at his resurrection; He didn't say it then; He said it the morning after, and not less than fifteen hours later than his resurrection the afternoon of His resurrection. Yet it was the Trinity in its most Present Being Who raised Christ from the grave and death and the realms of hell and put Him on the Throne of God at His own Right Hand - most supreme position of Divinity - so where's 'heaven' once again? Where God is - not where or after where man's imagination stops!

Inevitably, SDA, you must get false and ridiculous, saying I say, quote: "ascended to the Father BEFORE His resurrection". The full and all-encompassing TRUTH of Jesus' resurrection, as Paul states in Romans, "*Declared the Son of God WITH POWER*", even with God's own-*exceeding great power* Eph.1:19) *according to the Spirit of Holiness*". This is Jesus' High Priestly Office. Take it or leave it for "*He afterward*", "*SHALL, not speak of another day*" - what speak of 1844 years "AFTER"! Jesus' atonement 'stopped' - i.e., was perfected - I said, "in resurrection from the dead. Ephesians 1:19f and Hebrews is ABSOLUTELY clear on this." I won't budge an inch in time!

Is "going to heaven" a "fact IN the text" of "Hebrews 7-8"? "Going to heaven" is not there at all! 7:26, "*For such an high priest (Jesus [22] He continueth ever [24]) became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens*", in, by, through, and with His earthly ministry of dying and rising The Atonement for sin. (But like the Roman Catholics you insist on more and better than God Himself could provide.) Literally, "IN the text", 'facts' are "contradictory", "*because this Man continueth ever*", but "*the heavens shall pass away*". (Mt.5:18, 2Pt.3:7); For, He is "*made HIGHER than the heavens*". (Contradictions to show true comparison.)

The 'heavens' are not He nor are the 'heavens' His equal, but, like the earth, the 'heavens' are "*made His footstool*", while He "*is set on the Right Hand of the Throne of the Majesty in the heavens* (cf. 12:2; active: "*sat down on the right hand of God*" 10:12) - a *Minister of the Sanctuary and of the True Tabernacle which the Lord pitched*. ... Now

hath He obtained a more excellent ministry, by how much also He is the Mediator of a Better Covenant." (8:6) "*BY SO MUCH was Jesus made The Surety of a better Testament.*" (7:22) Heaven has come down to earth, and earth has been elevated and made higher than heaven: In Christ and in the resurrection of Him from the dead.

"How", "now"? "*For if He were on earth, He should not be a priest, seeing ...*" priests "*on earth*", "*serve unto the example and shadow of heavenly things ... according to the pattern in the mount*" (8:4-5) while He, is, the True, 'Heavenly Thing'.

"*The example and shadow of heavenly things*" is identically "*the pattern in the mount*"! Jesus the Risen Christ does NOT "*serve*" it, else He would have had to be mortal, and would "*need daily to offer up sacrifice*" still, and would have "*remained on earth*" and "*could not have been Priest*". He would not have been "*separate from sinners*", but a sinner himself – He would have 'served' "*after the law of a carnal commandment*"! (7:16)

IN the text of Hebrews 7 and 8 it is DENIED that Christ only STARTED His High Priestly work AFTER having gone to heaven. Christ's finished High Priestly work of both the Laying Down and the Taking Up Again and Offering of His Life Before The Lord, was His exaltation to and ascension of the Throne of God – once again as Ephesians 1:21 states – "*Far ABOVE all principality*".

'Heaven' differs not from 'earth' as to its creatureliness. The inconceivability above the highest of heavens still is created 'worlds' – they are not God; not the Creator. (Karl Barth) They are finite even if infinite. "*The heavens*" is not "*The Sanctuary*" nor contains the True Sanctuary Jesus Christ through Whom God created the infinite and finite. They or their vastness is too finite to contain Him or His glory. They are beneath Him and on Him dependent who is self-contained and who is the only Self-contained, God the Father and the Son and the Holy Spirit. Christ entered into full fellowship within the Trinity (as I before have referred to Schilder). This is the "*Sanctuary*" or '*Temple*' we metaphorically refer to as were it 'in heaven'.

The "*Sanctuary*" of the Scriptures in dimension of time is the divine moment of Jesus' resurrection from the dead and the grave in the tilled earth of man's domain. This is what Hebrews teaches. Read it over again without your narrow, petty, preconceived ideas! See the

rich 'text of Hebrews' as it describes Jesus' resurrection, "*being made perfect*", "*become the Author of eternal salvation*", "*called of God an High Priest after the order of Melchisedec*", "*returning from the slaughter of the kings*", "*having obtained the promise*", "*obtained a more excellent ministry*", "*obtained eternal redemption*", "*made a Surety*", "*made perfect*" (cf. 11:40), "*made higher than the heavens*", "*set at the right hand of the Throne of the Majesty*", "*the true Tabernacle pitched*", "*made manifest*", "*time of reformation*", "*appeared to put away sin by the sacrifice of himself ... appeared the second time without sin unto salvation*", "*entered into the holiest by the blood*", "*consecrated the new and living way through the veil, through His flesh*", "*Jesus Christ the same yesterday and today, and for ever*", "*brought again from the dead our Lord Jesus*", "*had given them rest*", "*He that is entered into His rest*", "*Thou art my Son, today have I begotten thee!*" Definitely not, does "Hebrews 8 say that Christ WAS NOT functioning in High Priestly role while on earth", for 8:4 presupposes Christ as resurrected, exalted, seated at the right hand of God in and through and as being raised from the dead. Of Course then, He could not have been priest if He were on earth.

But you must always corrupt the Word! How do you distort the Word! It says, "*If He were on earth*", meaning had He not risen from the dead, "*He would not have been a priest ... BUT NOW ...*" – being raised from the dead in fact – "*having OBTAINED ... He is the Mediator*"! "*BUT NOW*" having been found "*without fault / faultless ... a new covenant*" had been made. (8:8). All presupposing Jesus' resurrection and everything being presupposed right IN and ON STRENGTH OF Jesus' resurrection – "*ACCOUNTING God was ABLE to raise Him up*"! (11:19) – "*of the things we have spoken, this is the sum ...*". (8:1)

But you jump right over it, disregarding Jesus' resurrection as of no consequence: "Hebrews 7-10 DOES point to Christ's work AFTER the Cross FOR US – JUST as the Lev 16 model given By God – predicts!!" "Predicts" only in 1844 after Jesus' birth, does God begin to take notice of his death, what of his resurrection! Blasphemous fancy!

SDA

I also pointed out that the NT is already CLEAR - that Christ does NOT start His High Priestly ministry until AFTER His ascension AFTER His resurrection. To try and contradict Heb 7 and 8 such that the High Priestly work of Christ starts BEFORE His resurrection "AS IF" He had ascended to the Father BEFORE His resurrection -- is to contradict BOTH the OT and NT.

John 20 states at Christ's resurrection "I have NOT YET ascended to the Father". (Now) Calvinist said - "Up, or Down? Where is heaven?" What does "the BIBLE SAY"? In Rev 2 we find that the tree of life is in heaven. In Rev 22 we see that the Throne of God is where the Tree of Life is. IT is all in the New Jerusalem that comes down OUT OF HEAVEN. End of story. When Christ GOES to the FATHER - He is going to HEAVEN. The fact that HE HAD NOT YET ascended to the Father was a point made about NOT WORSHIPPING Christ.

Calvinist

True child of EG White, quote, right there from the beginning, "Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. AA p 38/39". Comment superfluous. Jesus telling Mary - quoting your quote, John 20:17, "Stop clinging to Me ... but go to my brethren and say to them, I ascend ...", was in fact a point made about WORSHIPPING Christ! It was a command of

her Lord and God to obey mission - 'Go proclaim the Gospel!', Christ commanded. That is 'about worshipping Christ'. Not to stay, not to turn back, but to proceed straight on! ... literally the circumstance of this incident! But just like the Roman Catholics, the SDAs have all sorts of '*attachments*'.

SDA

You seem to be trying to "Word-game" John 20. The point is clear He was GOING to the Father and to do so he must ASCEND to the FATHER -

Calvinist

My "Word-game" is literally, did you know? Jesus could go to the Father only because He had obeyed and had fulfilled Office of High Priest of the Most High God. You think He could go to the Father not having been High Priest of the Most High God! He could not "ASCEND to the FATHER" unless He had been High Priest of the Most High God. He ascended to the Father on strength of the fact He finished atonement having been High Priest of the Most High

God! "*Were He on earth He could not be a priest!*"

SDA

John 20:

"16 Jesus said to her, Mary!' She turned and said to Him in Hebrew, Rabboni! (which means, Teacher). 17 Jesus said to her, Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, I ascend to My Father and your Father, and My God and your God."

I quote Calvinist, "I have never said Jesus began his office "AFTER" His resurrection, but, as right here once more, IN and with and at and through His resurrection". Good philosophizing - and sidestepping - But poor exegesis of "the point".

Calvinist

Sorry to interrupt! It is obvious you do not complete my statement, but quote it in part only, as if the whole. You are the one who, therefore, does not only do "sidestepping" and "poor exegesis", but who openly deals fraudulently - who unashamedly transgresses the Commandment on lying while defending SDAs' 'Investigative Judgment'! You surely need "continued pardon".

I did NOT say, quoting you quoting me – note the double inverted commas! – “ *I have never said Jesus began his office “AFTER” His resurrection, but, as right here once more, IN and with and at and through His resurrection”* ” (Note no full stop after the claimed ‘quote’.)

Let us go back to my full statement, page 74, “*And, SDA, I have never said Jesus began his office “AFTER” His resurrection, but, as right here once more, I say He FINISHED ATONEMENT – the exclusive work of High Priest of the Most High God – IN and with and at and through His resurrection immediately in and with and at and through His exaltation to and in and with and through Office! All Eternity concentrated in and with and at and through the very moment of Jesus’ being resurrected from the dead. Even creation STARTS here and ENDS: HERE!*”

The ‘part’ of Jesus’ High Priestly Office ‘BEFORE’ – that, had had its beginnings in eternity – but which He THEN (in resurrection) in deed had completed, He then (in resurrection), had in principle and virtually, completed in the “*sacrifice of Himself*” – that ‘part’ of His High Priestly Office ‘BEFORE’ which He “*finished*” by the shedding of His own blood and life in the actual laying down of it by Him in High Priestly Office “*according to the Law of an ‘Endless Life’*”. The ‘part’ of His High Priestly Office ‘BEFORE’ His resurrection, Jesus had finished before His resurrection – naturally. But even this ‘part’ were an impossibility but for Jesus’ resurrection! If Christ be not raised, no atonement would be obtained. We would still be in our sins.

One could say Past Time in reverse – for Jesus’ resurrection is the fountain of all life and creation. (The ‘Big Bang’ from the interned Energy Kernel of all origin (“...*from the dead...*”). “*In the beginning ... GOD!*” In Christ we are confronted with, and in Him we confront, THE BEGINNING – in Christ we are confronted with and in Him we do confront, the first creation in The New Creation. For the Christian Faith the creation is not something of the past, but of the present in God through Christ. That is the meaning of atonement and reconciliation, the prerequisite of it, being, Jesus Christ High Priest of the Most High God. In this sense one perhaps may say, “... Jesus began his office “AFTER” His resurrection”.

He had to qualify although He had been High Priest for ever. Creation although created, originates here. Had not Jesus been resurrected from the dead, nothing had been begun or finished; no works of God created or perfected; yea, had been all the works of God as were they annihilated and disannulled!

SDA

Let’s see what THE BIBLE SAYS about WHEN Christ began His UNIQUE work as High Priest -- In the book of Hebrews we have several key facts established beyond reasonable doubt. (It is key to observe these facts since arguments against the Bible view of the sanctuary and the heavenly ministry of Christ are often based on the practice of ignoring the details and denying the obvious.)

One. There was a sanctuary on earth that was modelled after the Sanctuary in Heaven.

Calvinist

Untrue. There was a sanctuary “built” on earth that was modelled after the Model shown Moses on the Mount. ‘It is key to observe the facts, since arguments against the Bible view of the sanctuary and the heavenly ministry of Christ are often based on the practice of ignoring the details and denying the obvious’, quoting SDA; it applies to you. Ignoring the Resurrection, there’s the big detail ignored; there’s ignoring ‘the facts’, namely! There was no “Sanctuary on earth that was modelled after the Sanctuary in Heaven” before that Model and Sanctuary was erected and tabernacled with men! How ‘obfuscated’ is the ‘sanctuary in heaven’ of Seventh Day Adventism!

There was only one ‘that was modelled after the ...’ “PATTERN / FIGURE / MODEL”, shown Moses “*on the mount*” – not, “in Heaven”! There was a sanctuary on earth that was modelled after the “*pattern shown on the mount*”. The sanctuary on earth was never modelled after the Sanctuary in Heaven – which you Seventh Day Adventists claim was again modelled after the sanctuary on earth.

God’s Heavenly and Most Holy Sanctuary was ‘modelled’ – in the sense of ‘built’ and ‘finished’ – through being “*raised from the dead*”, and is named: “*My Holy*”, “*The Risen One*” (Mk.16:9)

Straight ‘facts’, are: The “*pattern*” after which the sanctuary ON EARTH was “modelled”, “*shadowed (forth)*”, “*heavenly things*” – that ‘Holy Thing’ being Christ – Christ IN, His High Priestly Office of High Priest of the Most High God, laying down His life, and,

taking up again, His life. These acts of God through Christ, is what "finished" Christ's ATONING WORK OF HIGH PRIEST – what "finished" ALL THE WORKS OF GOD" – "finished", IN being "worked / energised", "finished", "by the exceeding greatness of His Power – WHEN He raised Christ from the dead".

SDA

Hebrews 8:

"4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, SEE, He says, THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.

9:23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us". The sanctuary is seen to have two rooms – each has a ministry – each is explicitly described.

Calvinist

9:23, "... the copies of the things in the heavens to be cleansed ...", or, "the examples" – 'deigmata'; from which word 'paradigm' – 'object lesson', derives.

The earthly sanctuary had to be cleansed with blood – verse 22, "almost all things are by law purged with blood" it being a "shadow" teaching us about 'things in the heavens' that are not cleansed with blood, "but the things in heavens" : 'ta epourania' ('epi' + 'ourania') are spiritually "cleansed with BETTER sacrifices than these (blood-sacrifices)" because they are spiritual things simply! Verse 24 confirms its spirituality, saying, literally,

"Christ entered not a holiest made with hands
(ou gar eis xeiropoiehta eisehlthen hagia Xristos),

but He entered The Antitype of Truth
(antitypa tohn alefithynohn alla) –

into heaven itself
(eis auton ton ouranon)

NOW TO APPEAR
(nyn emphanisthehnai)

IN THE PRESENCE OF GOD
(tohi prosophoi tou Theou)

on our behalf
(hyper hehmohn)

"Now", may refer to either the moment of Christ's initial 'appearance in the presence of God' "when He raised Him from the dead"; or it may refer to ever since Christ's initial 'appearance in the presence of God' "when He raised Him from the dead". In both instances did He appear "on our behalf"; but presently He appears on strength of, or, by virtue of, His Appearance through Resurrection when "God brought Him from the dead again".

"24 For Christ did NOT, enter a holy place made with hands." The writer uses "the heaven", figuratively of God's Presence, clearly! He entered into "heaven itself", where "now He appears in the Presence of God"!

Translators are misled by the word order of "but" ('alla'), taking it with "the heaven itself", "... but into heaven itself", causing much confusion unnecessarily.

"Now" is since the moment of Jesus' Resurrection. "Now", at that moment in time, is where 'heaven' had been – and that was, where He was, in act of being raised from the dead. That is where 'heaven', then, was.

Christ "from the dead" was raised to ascend; was raised in ascending; ascended in having been raised, first of all, to, and into, the Presence of God, the Source of Life. "Now", immediately, in and with and through and being raised – raised from the dead, from

death, and from the grave, to, and into, the Presence of God, the Source of Life! This Jesus Christ in resurrection from the dead, this 'In-The-Presence-Of-God-Himself', IS: - "The True Sanctuary", IS, "in heaven itself" - IS, "THE ANTI-TYPE OF TRUTH". ("Your life is hid with Christ in God.")

He, "The True Sanctuary in heaven itself", "now appears" "for us" - "for us" in Him to be, "in the presence of God". Even HE, is the "In-The-Presence-Of-God" - the "in-the-presence-of-God-FOR-US". It is "Jesus" - "Immanuel-God-With-Us"; Jesus, "God-FOR-us"; Jesus, "God-to-US-ward"; Jesus, "God-to-us-ward-WORKING"; Jesus, "Saviour of His People" : Jesus Christ, "raised from the dead". It is "God in Christ" - "Christ our Righteousness"; Christ "WHO IS OUR PEACE": - 'Final Atonement'.

This - even HE - IS, our Sacrifice and our Atonement and our Reconciliation and our Forgiveness of sins - "Christ all in all" our Salvation and our Redemption! This - even He - is Jesus, "Christ when God raised Him from the dead"! This - even HE - "to-us-ward" THUS-working, is God - God entering into His own Rest; God, making an end of reconciliation, God in His own Presence, God even in His own Being, God even in His own body, God making Final Atonement, "God-for-us" in the Jesus raised from the dead! This is 'heaven'; this is 'in' heaven, and this is Jesus, The True Sanctuary and Antitype-of-Truth-of-God-in-His-Own-Being. "Lo, I am with you, always!" "Behold, The-Tabernacle-of-God-With-Men", "and HE will dwell with them, and they shall be His People, and God with them - Himself shall be their God".

With reference to this last Scripture from the Revelation of Jesus Christ, let me draw the attention of the Adventists as of all Christianity to a certain co-incidence that seems not to have occurred to many.

Seventh Day Adventists have consistently - and correctly - perceived the Old Testament and Law-source of the 'first' angel of Revelation 14: 7b, "Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: And worship Him that made heaven, and earth, and the sea, and the fountains of waters". They have always - and correctly - observed this contains a direct quotation from the Fourth Commandment, the Sabbath Commandment!

But now see as well the Old Testament and Law-source of Revelation 21:3b, "And they shall be His People, and God Himself shall be with them - their God"!

Is not this Scripture the direct fulfilment in Jesus Christ, of Yahweh's Promise in the Law and Prophets, of Ez.20:12, 20, and Ex.31:13, 17? When "my People", "despised my judgments" (Ez.20:13), and "moreover have polluted my Sanctuary in the same day" (23:38); when "my People" have polluted even "my Name" (20:14) - "my Name wherewith I caused them to go forth out of the land of Egypt and brought them into the wilderness" ... "I WROUGHT FOR MY NAME'S SAKE", "I MADE MYSELF KNOWN TO THEM"! Now read Ez.44:24, 27. This Law-source of Revelation 21:3b - just like that of 14:7b - is a Sabbath-Scripture! The 'New Covenant' by its most famous, corner-stone Texts, is inimitably connected with God's Sabbath Day!

SDA

Three. There is a Holy vs. Most Holy contrast between the two rooms in the sanctuary.

Hebrews 9:

"1 Now even the first covenant had regulations of divine worship and the earthly sanctuary.

2 For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place.

3 Behind the second veil there was a tabernacle which is called the Holy of Holies."

Calvinist

Yes! The two rooms in the earthly sanctuary. Hebrews 9:

"1 Now even the first covenant had regulations of divine worship and the earthly sanctuary.

2 For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place.

3 Behind the second veil there was a tabernacle which is called the Holy of Holies."

SDA

Four. The sanctuary is seen to have two veils – One before the holy place and One between Holy and Most Holy. The book of Hebrews addresses both of them. It does not assume that there can be only “one”.

Calvinist

Who claimed there can be only one? The point is both “the two rooms” were “in the earthly sanctuary” – ONE ‘sanctuary’, not two like you insinuate, one on earth and another in heaven; the ‘holy’ one the earthly; the ‘holiest’, the second in heaven. You contradict yourself in so far as Jesus – according to yourself – became a Priest when He started work in the heavenly sanctuary of ‘The Holy’ or first ‘room’; and in 1844 became High Priest when He started atonement in the Most Holy!

SDA

Heb 9:3, “Behind the second veil there was a tabernacle which is called the Holy of Holies”.

Five. There is “Also” a Holy vs Most Holy contrast between the two sanctuaries. The earthly is said to be the Holy Place made with hands and the Heavenly is the most holy tabernacle or sanctuary – not made with hands but made by God Himself.

Calvinist

You have said it! “The earthly (sanctuary) is said to be the Holy Place”; “and the Heavenly is the most holy tabernacle”. Alright, have it your way and make your first ‘room’ the earthly sanctuary and your second or ‘holiest’ ‘room’ behind the ‘second veil’, the heavenly sanctuary – then answer this simple question from a Calvinist to an Adventist, In which ‘room’ did Christ start His heavenly ‘atoning work’ when He had gone to heaven? Did He begin in your second ‘room’, “the Heavenly ... the most holy tabernacle or sanctuary”? Then what happened in 1844 according to you people? Did He go from the Holiest into the Holiest? He had to, or, since having gone to heaven until 1844, has been operating in the earthly sanctuary – you hinting the first ‘room’-‘sanctuary’, (‘the holy’), was the earthly tabernacle! What babilonish confusion! What wasteful speculation! The initial misconception is your ‘real’

sanctuary ‘in heaven’ that supposedly instead of the “*pattern*”, or as, the “*pattern*”, was given Moses “*on the mountain*”. Instead of the “*pattern*”, you suppose the ‘real’ sanctuary ‘in heaven’, ‘served as model’ for and of the sanctuary that was built on the earth. The ball immediately left ‘off the side of the boot’ and swerving into the wrong direction. It cannot mid-air be guided back into the right direction. One cannot conclude separate ‘tabernacles’ from Hb.9:1-3 – one ‘in heaven’ and the other ‘on earth’. The concept is contradicted by even your own formulation, SDA: quote, “the two rooms in the (one and same) sanctuary”. You so subtle and barely noticeable confuse you nakedly and flagrantly obviate your flaws!

“*The Heavenly*”, is, “*the Most Holy Tabernacle or Sanctuary – not made with hands but made by God Himself*”. In fact, “*the Heavenly*”, is “*pitched*” – as Hebrews describes – “*pitched*” WHEN, and WHERE, and AS, “*The True Tabernacle*”, “*IS SET, on the right hand of the Throne of the Majesty in the heavens*” –8:2, 1.

“*Pitched*”, WHEN, and WHERE, and AS, “*This Man (Christ Jesus) of necessity Himself (should) have somewhat also to offer*”, which “*somewhat*” He “*also OBTAINED*” – “*Now hath He obtained a More Excellent Ministry*”, a Ministry or Application “*established*”, “*faultless*”, “*once for all*”, and “*for evermore*”. “*Now hath He obtained a More Excellent Ministry BY HOW MUCH ALSO, HE IS The Mediator of a Better Covenant*” - BY HOW MUCH ALSO, HE IS, “*high Priest of the Most High God*”.

That “*Mediator*” and “*Priest*” He has been ever since He started His ‘ministry’ or “*service*” or “*office*” of “*High Priest of the Most High God*” – a ministry and Mediatorship “*after the Law of an ENDLESS life*” both ways into the past and future. He, for example, officiated in this very worthiness of His, where before, He laid down His life, and prayed for the disciples in John 17 – what High-Priestly prayer!

But, “*Being made perfect*”, “*Being called of God an High Priest*”, “*In the Arising of Another*”, “*In His own Person*” being “*the Bringing in of a Better Hope*”, By His own blood being, the “*Disannulling (of) the going before commandment*” – this, is Jesus Christ in resurrection from the dead. So that, “*If He were on earth, He should not be a priest*”, which means, “*Remained He on earth, He would not have been a priest after all*”, but a deceiver.

If He were a deceiver, THEN, SDA, would He, like you say, NOT have been Priest or High Priest on earth! But seeing that He WAS High Priest of the Most High God while on earth, He is NOT a deceiver, but the Trustworthy Witness and Intercessor between God and man – where He now, is with God, *“an Anchor of the soul”*. He also now is and *“always”* will be with man (through His Holy Spirit) until the day arrives in which He shall return and in his own body for ever will be *“God”*, and *“Tabernacle of God, with men”*! The Moment of TRUTH, was the resurrection of Him from the dead in the finishing of all the works of God by the exceeding greatness of His Power which He worked in Christ so that in the end He might enter in into His own rest as God. Selah! Peace! *“HENCE a keeping of the Sabbath Day remains for the People of God”* on earth. Join the Festival!

SDA

Heb 8:1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, 2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

Calvinist

“... Who has taken His seat ...” THEN, ALREADY, and AS, *“such an High Priest”* – not in order yet to become one or to qualify for one; but fully qualified and earned and already *“made”* and *“sworn”* and *“ordained”* and *“anointed”*, *“High Priest of the Most High God:- ACCORDING TO THE LAW OF AN ENDLESS LIFE”*.

SDA

9:22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. 23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. 24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us.

Six. The priestly ministry of Christ only deals with His one True sacrifice and only begins after the Cross. It marks the end of the animal sacrifices and human priests – and the start of the ministry that deals exclusively with the One blood sacrifice of Christ and the ONE mediator between God and Man – our high priest – Jesus Christ – the Son of God.

Then, according to Lev. 16 we ALSO have the work of the High Priest in Atonement. This work of atonement we see Christ taking up in Heb 7-10 After the cross.

Calvinist

Blind to any contradiction of your own – “The priestly ministry of Christ only deals with His one True sacrifice and only begins after the Cross.” A “priestly ministry”, that “deals with sacrifice” – yet that “only begins after the cross” of sacrifice?!

“The priestly ministry of Christ ... marks the START of the ministry that deals exclusively with the One blood Sacrifice of Christ ...”, you, SDA, states. Yet, you, SDA, also states, “This work of atonement we see Christ taking up in Heb 7-10 AFTER the cross.”

But, *“according to the Law (of the earthly sanctuary) ... without shedding of blood there is no forgiveness of sins virtually”* – no Divine *‘purging’-‘katharidzesthai’*. *“Therefore, the copies (“examples / figures / metaphors / paradigms / shadows”) of the heavenly (things ‘on earth’) necessarily, (because earthly sacrifices have no virtue to really forgive or purge sin) must be ‘cleaned / purged’ with these (earthly things of the senses like blood; or water; or savour), but the Heavenly Things (insensible of faith and grace) themselves (that is, real, Divine forgiveness of sins, truly ‘purged’ and forever), necessarily must be made “with better (blood) sacrifice’-‘thusiais’ than ‘these-things’ (earthly).”*

The Heavenly Things can only be ‘cleaned’ – that is, Divine forgiveness of sins can only be truly accomplished – through the

"*better sacrifice*" of Christ's LIFE – which is one, and once, and forever, in that it – His LIFE – is "*again brought from the dead*". Were it not for His LIFE taken up again in His glorified body of flesh and blood, Jesus' sacrifice of Himself, would have been NO "*better sacrifice*", but the same as all those of the past – without "*virtue*" or "*worth*" to "*purge sin*"; would have been no "*improvement*" – with no "*need*" to "*replace*" and no glory to "*make redundant*" those earthly sacrifices of blood or whatever. And the whole, required, He should be: High Priest of the Most High God when on earth – where His commission was to do the work of High Priest of the Most High God.

SDA

Heb 8:

"3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. 4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law." This shows the end of all priestly roles "ON EARTH".

Calvinist

Where that of Christ, took their place.

SDA

The only one that continues is that of the great antitype – Christ's High Priestly ministry in the true tabernacle.

Calvinist

The only 'priestly role "ON EARTH"' that 'continued', was that of the Great "Antitype" – Christ's High Priestly ministry in the true tabernacle of His own flesh, in His Humiliation and Affliction, and in His Sacrifice – in the true tabernacle of His own flesh raised and glorified – on earth, indeed, in the true tabernacle of His own flesh exalted and glorified "WHEN GOD RAISED HIM from the dead"!

SDA

It shows that Christ did NOT carry on that work WHILE on earth – but BEGAN His work as High Priest when He "ascended to the Father", John 20:
"16 Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! which means, Teacher.

17 Jesus said to her, Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, I ascend to My Father and your Father, and My God and **your God**."

Calvinist

"Christ did NOT carry on that work WHILE on earth", sure! Because He "*finished*" it WHILE on earth! We are here talking of Jesus Christ, when He 'ascended' – that is, ascended Throne, Status and Office of High Priest of God – anointed, declared, instated, honoured and glorified – and thus and then, PRESENTING, OFFERING, GIVING as it were, the worthiness of His Sacrifice, thus and now in the moment of "*WHEN*", He "*brought*" and "*offered before the Lord*" His Sacrifice – which was : "*The Sacrifice of Himself*" and of His Life Divine.

Besides this all belonging to and with and in His act of rising from the dead – and that, in Divine manner, not bound to or by time – why would He, why would He WAIT to do so; forty days, 1800 plus years, one day, one minute for that matter? What could HINDER this Man thus exalted, to arise and to ascend to Rightful Office and Place? What could come between Him and the Father in the Power of His Holy Spirit especially in that very MOMENT of being raised from the dead by God? What? Sin? Sin vanquished? Sin abolished? Sin or instigator of sin or wages of sin demolished? Enmity removed? For "*He TRIUMPHED GLORIOUSLY*" (says Moses); "*having spoiled principalities and powers, He made a show of them openly, TRIUMPHING OVER THEM IN IT*" - "*IN IT*" – "*having been dead been* (but) *QUICKENED*", says Paul (Col.2: 15, 14).

"The only one (priesthood) that continues is that of the great antitype – Christ's High Priestly ministry in the true tabernacle", states SDA! It is not carried on anywhere – not 'in heaven' or 'on earth' – as High Priestly function to sacrifice or to purge sin, anymore! That He had done. Only now this High Priest continues and carries on 'in heaven' in Himself "*Mediator of a New Covenant*", based on "*better Promises*" now – no longer promises of "*the Sacrifice of Himself*" (9:26), but promises "*unto them that look for HIM (to) appear the second time unto salvation* (of glorification) – *without having to deal with sin (a second time)!*" (9:28b)

Jesus' **first coming** was to deal with sin **in dying** – to officiate High Priest to forgive sin and to purge it through the Sacrifice of Himself unto LIFE. In it *"we were **reconciled**"* ('Katehllangehmen' < 'kata-allasoh' – 'changed'. The etymology of the word refers to the Wheel of Laws in Athens that turned 'favourably'.) We have received atonement (Ro.5:10).

"Making peace" is the work of Christ (is the 'role of Christ', which SDA says no to), *"Himself" – "in His own Person"*, and *"of His own"* the Peace – *"Who is our Peace"* (Mt.27:24, Hb.10:5, 10) Jesus' being *"brought again from the dead"* is still His 'first coming', but now to officiate High Priest **in rising**, *"Live"* (Lv.16), *"the Living"* (Lk.24), *"The Risen One"* (Mk.16) – offering His blood, the Ransom for life and Saviour unto life, before the Mercy Seat. *"We shall be **saved** by His **Life**"*, *"Without controversy, great is the mystery of godliness (the mystery of the 'heavenly things'): God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory" ... in Jesus Christ in resurrection from the dead! (1Tim.3:16)*

*"And not **only** that"*, continues the Apostle about this same work of our High Priest in His exaltation through resurrection from the dead, *"but we **also** joy in God through our Lord Jesus Christ by whom we now, have, received the **atonement**"* ('katallagehn') ... fully and finally, *"once for all"* and *"for evermore"*. Ever Present Perfect, *"by whom we now, have, received"* – for every believer before 30 AD as for every believer since 30 AD!

Jesus' present *"Ministry"* of **"Intercession"** or **"Mediatorship"**, *"now to appear in the presence of God"* (Hb.9:24), is on behalf of the Elect His Church the Body of Believers – *"for us"*. It has to do with His High Priestly work of **sanctification** of the saints (through suffering and perseverance) – the Holy Spirit to the glory of Christ working in them. (10:14-17) *"NOT that He should offer Himself often (like year by year the high priests)"* – for that He had done *"once for all"* and *"for evermore"* at His 'first coming'. *"By the which ('en hohi') will we are sanctified, by reason of the (dia tehs) offering of the body of Jesus Christ once for all."*

Jesus' *"**appearance the second time**"* (Hb.9:28) will be to deal with the **resurrection** of the dead and the changing of us from corruptibility

into incorruptability. Christ then acts in full fellowship of the Trinity as in His first appearance 'from the dead'. It has to do with **glorification**. He appears *"WITHOUT having to do with sin again!"* (Hb.9:26-28) *"Where there is remission of sin and iniquities, there is no more dealing over sin."* (10:18) *"When Jesus would give them rest, He does not speak concerning another day (of probation for sin)."* (4:8) But for SDA, *"This shows the end of all priestly roles "ON EARTH" "*, in direct contradiction with his own assumption that there had been no 'priestly role' of Christ on earth!

These Scriptures referred to here, "Heb 7-10" – show the beginning and the actual officiating *"ON EARTH"*, of Christ in His High Priestly 'role' – His Priesthood in fact being, the *"disannulling"* of all priestly 'roles' of before *"ON EARTH"*. The contrast is between the 'roles', Plural, *"ON EARTH"* – between the earthly but 'heavenly' priestly 'role', singular, of Christ, *"ON EARTH"*, and the *"infirm"* and earthly 'role' of the 'earthly' priests there.

*"The only one that continues is that of the great antitype – Christ's High Priestly ministry in the true tabernacle" ... of his Own Person. Simply: Jesus never had not been High Priest; but the height of His being High Priest He exercised through death and resurrection. These Scriptures show that Christ carried out, finished, and perfected, WHILE on earth, what He on earth had BEGUN to do and was SENT TO DO and of His own will DESIRED TO COME AND DO (Hb.10:7, 9), namely His work of High Priest of the Most High God – even BEFORE He *"ascended to the Father"*, forty days after He had *"finished"* in resurrection! In fact, these Scriptures show Jesus IN RESURRECTION, ascending to the Father – an 'ascending' of *"entering"*, of *"come"* and *"become"*, of *"oath"*, *"declaration"* and a *"seating"* and *"anointment"* of *"perfecting"* – to, and at, the right hand of the Father and His Royal Throne – an accepting of Kingship, of rule, judgment and High Priesthood – all, in the *"appearing"* and *"manifestation"* of Him **as High Priest** in His **Divinity unseen** of Creator, King and Judge – all, in being raised from the dead.*

SDA

Christ went to heaven and there - after His sacrifice, "Appeared as a High Priest", Heb 9:8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, 9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, 10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation. 11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

Calvinist

"Christ went to heaven and there - after His sacrifice, "Appeared as a High Priest" - SDA. Yes, but that 'says nothing of' His appearance on earth and while on earth "*as a High Priest*" in making sacrifice and in rising from the dead, and in offering His life before the Mercy Seat a pleasant savour "*before the LORD*".

True: "*The Holy Spirit showing that having the first tabernacle still standing, the Way into the Holiest was not manifested yet.*" Jesus had first to overcome - as High Priest, to rise from sacrifice and grave, to "*open the way*" - the "*New Way*" - to be "*manifested*", Victor!

Where and how was this "*Way*", "*manifested*" but in Christ in resurrection from the dead? It is unimaginable anywhere else or without! Yet the SDAs consistently never as much as consider Christ in resurrection from the dead as thus having "*opened*" this "*New Way*"! (As being "*The Door*" to it and "*The Way*" of it.) For them, the SDAs, "*the Way into the Holiest*" is from "the cross" and "his blood", to 1844; from no priesthood 'on earth' to high priesthood 'in heaven'.

But receive the Gospel:

Christ came to earth, and here, on earth, - "*BY*" resurrection, "*appeared as High Priest*" - was, "*the Way into the Holiest*" ... and was "*manifested*" "*through the heavens*", "*higher than any name named*". Jesus Christ, "*when God raised Him from the dead*", "*appeared*" and "*was manifested*", "*High Priest according to the law of an endless life*"! (Where at first He was hidden High Priest "*in the form of a servant*".)

SDA

Hebrews 9:8 the Holy Spirit showing, that having the first tabernacle still standing, the Way into the Holiest was not manifested yet - 9 which first tabernacle is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, 10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation. 11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

After His sacrifice and ascension -- Christ is High Priest according to this text - and is officiating with "His OWN blood".

Calvinist

False: quote, "and is officiating with "His OWN blood"". True: quote, "*through His own blood, He entered the Holy once for all, having obtained eternal redemption ... through His own blood*". That is, "*by*" - "*by virtue of*", His own blood poured out before, through having been crucified. "*Through*" explains "*having obtained*"; and "*having entered*". Therefore, "*BY VIRTUE OF His own blood, He obtained ...*"; "*BY VIRTUE OF Him having obtained, He by His own blood entered the Holy*".

It presupposes and it requires a past investment on which interest is afterwards drawn. His blood had been shed in that He laid down his Life an 'investment'; He no longer sheds his blood. He shod his blood "once for all", and "through it" WITHOUT it literally, "entered the Holy". And as little as He "officiated" literally "with" His own blood – EXCEPT "on earth" BEING HIGH PRIEST ON EARTH and WHILE ON EARTH He shod his blood and gave his Life – as little 'officiated' He "with His OWN blood" literally "after His sacrifice and ascension". So, the word "with" is a very serious mistake and untruth! Just as little as He with "blood" "officiated" literally, as little "entered He" a literal 'holy place'. In fact it is the whole purpose of the whole passage to show Jesus did NOT enter a 'place' tangible like the earthly tabernacle used to be, or literally with blood. So the text says He "entered the HOLY", meaning the full "mystery of Godliness" and Grace, ... and is officiating 'His OWN blood' ... "through" it, not "with" it. Christ did TWO things "Through His own blood", and both "once for all" namely, one, "He entered the Holy" "through His own blood", and, two, "He obtained eternal redemption" "through His own blood".

Christ appeared AS High Priest – as "High Priest having OBTAINED eternal redemption"; as "High Priest having obtained ETERNAL redemption" that is unrepeatable and undividable. Christ's was no High Priesthood part of which was before, and part of which continued when after forty days He was "taken up".

What is this "officiating" (as SDA puts it but doesn't 'get')? It, 'according to this text', is His "enter(ing) the Holy once for all"; It is His "having obtained eternal redemption once for all"; It is "the Way into the Holiest Manifested"; It is "the Greater Tabernacle", "perfected"; It is the "symbol for the present time" realised in Great Anti-type; It is the 'Reformation of the Position'; It is "the good things to come"; It is "Tabernacle not made with hands" ... 'built'; It is "Christ appear(ing)... through His own blood", Christ, "made manifest"; It is Christ, "having obtained eternal redemption".

Christ's High Priesthood, or 'officiating' – any of the aspects of it with all the others: is His "enter(ing) the Holy – once for all"; is His "having obtained eternal redemption – once for all"; is "the Way into the Holiest Manifested – once for all"; is "the Greater Tabernacle – once for all", "perfected – once for all"; is the "symbol for the present time – once

for all" realised in Great Anti-type; is the 'Reformation of the Imposition' – once for all; is "the good things to come – once for all"; is the "Tabernacle not made / built with hands" – the Tabernacle perfected. It is "Christ appear(ing)... Christ through His own blood – once for all", Christ, "made manifest – once for all"; Christ's High Priesthood or 'officiating' is Christ, "having obtained eternal redemption – once for all".

Now it may be – and should be understood – as with "having obtained eternal redemption" being repeated complementing the meaning of any idea contained in the text, e.g., It is His "having obtained eternal redemption once for all"; His "enter(ing) the Holy once for all – having obtained eternal redemption"; It is "the Way – having obtained eternal redemption"; It is "the Way into the Holiest Manifested – having obtained eternal redemption"; It is "the Greater Tabernacle – having obtained eternal redemption",

"perfected – having obtained eternal redemption"; It is the "symbol for the present time – having obtained eternal redemption" realised in Great Anti-type – having obtained eternal redemption; It is the 'Reformation' or 'Replacement of Atonement – having obtained eternal redemption'; It is "the good things to come – having obtained eternal redemption"; It is "Tabernacle not made with hands – having obtained eternal redemption" ... 'built – having obtained eternal redemption'; It is "Christ – having obtained eternal redemption; appear(ing) – having obtained eternal redemption ... through His own blood – having obtained eternal redemption", Christ, "made manifest – having obtained eternal redemption".

Imperative always, is the basic and essential truth and perfection of fact behind and underneath every single thought, namely, the resurrection of Him from the dead – and when reading the passage – or any other passage like this one – it should be understood so fully because that is how the writer supposed it to be understood.

Now such an 'officiating' clearly is NOT what SDA has in mind. He asserts, "Christ went to heaven and there – after His sacrifice, "Appeared as a High Priest"", and again, "After His sacrifice and ascension -- Christ is High Priest according to this text – and is officiating with "His OWN blood"." "(A)ccording to

this text", Hebrews 9:8-12, twice.

Only after another near two thousand years – Christ "appeared as a High Priest", to 'make atonement', 'continually': quote, "continued pardon for sin".

I repeat, this "officiating" of Christ's, is His "*enter(ing) the Holy once for all*", and that "*entering once for all*" of Christ occurred in history, and on earth, and in time, in the year of our Lord and High Priest Prophet King, 30 AD, when Most High God raised High Priest by Endless Life, from the dead, into eternal triumph, on the Mount of Olives, in the Garden near the hill called Scull, by the tomb of one Joseph of Arimathea.

SDA

Hebrews 7 deals with the change in priesthoods – the MANY priests vs. the ONE High Priest Jesus Christ.

7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, YOU ARE A PRIEST FOREVER); 22 so much the more also Jesus has become the guarantee of a better covenant. 23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, 24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.

26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

Calvinist

Indeed, "Hebrews 7 deals with the change in priesthoods – the MANY priests vs. the ONE High Priest Jesus Christ." The two 'priesthoods' are opposed on earth though, in the history of this Man, Jesus, who was called and ordained after no priestly line on earth, but after an Endless Life Divine on earth.

One may speak of "THE" Endless Life, and leave behind "an" endless life, because the writer of this Letter used Melchisedec as an earthly type of the True 'heavenly' Priest of the Most High God who in Himself IS, that "*Endless Life*" – "THE Endless Life" according to "*the Law*" of which, "*He is High Priest forever*".

SDA

Hebrews 8 deals with the two sanctuaries and the New Covenant as the ONE Gospel for all mankind. The only one that "works".

Calvinist

As for the New Covenant, so for the New Sanctuary, so for the Gospel – they are opposed to the first sanctuary. "*The Way into the Holiest of all (Sanctuaries – 'the heavenlies' or 'Holiest') was NOT yet made manifest as the first tabernacle (of 'two rooms') was still standing – the 'first' (tabernacle) was a FIGURE for the time then present ... imposed until the time of reformation. BUT CHRIST, being come an High Priest of the (promised) good things to come, by a GREATER and MORE perfect tabernacle – NOT made with hands ... NOT by the blood of goats and calves (as in the earthly 'Day of Atonement'), BUT, by HIS OWN blood: - ENTERED IN ONCE into the HOLIEST (Tabernacle - 'eis ta hagia'), HAVING OBTAINED ETERNAL, redemption.*" (9:8-9, 11)

There is a great and unbridgeable divide between the earthly and the heavenly 'sanctuaries' or 'tabernacles'; but there is – just as wide as these differences are – the close connection between and oneness of Christ's going in and through the divide, and His going in into the Holy of Holies; between Christ in His dying and through His rising, "*entering in*", unto Atonement once for ever – this close connection "*wrought*" – brought about victoriously – by, through, and in, the Person of His Own Divine Being. Hebrews 8 deals with

This Sanctuary that in Himself had been both 'Heavenly earthly Sanctuary', and, Risen, the "in His flesh" 'earthly' Heavenly Sanctuary – the Sanctuary of Resurrection-Fulfillment. Jesus Christ: both the 'first' Sanctuary (with its three areas and two veils figured) and the New Covenant-Sanctuary – "the only one that "works"" – the ONE Gospel for all mankind.

SDA

Again Heb 8 focuses on the TRANSITION that takes place when Christ ascends to heaven and begins His Work as our High Priest.

Calvinist

The transition takes place in Christ in dying and rising incorruptible. Christ '*ascends to heaven*' being '*resurrected from the dead*'.

SDA

"But NOW He has OBTAINED" that more excellent ministry." 8:6 "But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. 7 For if that first covenant had been faultless, there would have been no occasion sought for a second.

CALVINIST said, "Jesus' atonement 'stopped' – i.e., was perfected – in resurrection from the dead. Ephesians 1:19 ..." Ephesians 1:19 would have been a good place to PUT A QUOTE in, saying "Atonement as ENDED"! No such quote can be found.

Calvinist

In fact, not! The whole of the Scripture makes up that 'quote'. Are you blind to your own contradictions? :- "CALVINIST said, "Jesus' atonement 'stopped' – i.e., was perfected – in resurrection from the dead. Ephesians 1:19 ...". Now comes SDA proposing, "Ephesians 1:19 would have been a good place to PUT A QUOTE in, saying "Atonement as ENDED"!"

If "atonement as ENDED", then atonement had to have BEGUN before, that is, before "*in resurrection from the dead*", and not as you allege, "only after the Cross" **meaning to exclude the Resurrection!**

Quote, "The priestly ministry of Christ only deals with His one True sacrifice and only begins after the Cross". ... Therefore, again, false!

Quote, "The priestly ministry of Christ only deals with His one True sacrifice and only begins after the Cross"; "Again Heb 8 focuses on the TRANSITION that takes place when Christ ascends to heaven and begins His Work as our High Priest." What unchristian, anti-Christ, scandalous, talk! So he was not our High Priest when he made sacrifice; so he made sacrifice by his own wilfulness and calling. So it was useless shedding of blood – murder, suicide. Damnation should result from such sacrifice, not salvation. As what, He rose from the dead, should have been a hoax then, of no effect or worth, were he not High Priest rising and appearing and manifested in resurrection! What you assert here, SDA, that "the transition that takes place" in priesthoods, came together, "when Christ ascend(ed) to heaven and beg(an) His Work as our High Priest", is the very opposite of, quote:

"But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. 7 For if that first covenant had been faultless, there would have been no occasion sought for a second."

"Now" since? "By as much as" what? "Enacted" how? "Look for a second covenant" why? Since "*Now He HAS OBTAINED*" in fact THE "*more excellent ministry*", "*by as much as*" such obtainment as He had 'enacted' – attained and obtained : The Resurrection from the dead! "*By as much as*" such "*enacting*" of the "*better promises*" in being raised from the dead! Looking no further for excellency, the "*more excellent*" being witnessed and attested in the Risen One exalted! That – even this One, in and by and through triumphing over death, OFFICIATING HIGH PRIEST, making atonement full and final and once for all – replaces the old and infirm and faulty, "*first covenant*" and earthly priesthood!

SDA

Here is Eph 1 for those with a fertile imagination to being eisegeting the point INTO the text!

Eph 1: "19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might." No mention here of the word "Atonement" much less "Atonement STOPPED".

Calvinist

Atonement if not atonement "*once for all*" and full and final; if not atonement "stopped", perfected, satisfied, fulfilled – is no atonement at all. Just like the priest who makes atonement typically, never reaches true atonement, and himself is a priest of "*infirmity*" if not the High Priest of the Most High God, but a priest who must 'continue' sacrificing day by day for to make 'pardon' that after all was not real pardon, but only a shadow of the heavenly Pardon that was to come.

But Jesus, "*MADE AN END of atonement*", truly. Insisting He makes "continued" 'atonement', blasphemes against Christ's Priesthood! Therefore one finds "no mention here of the word "atonement" – rather much more the principle of it! The principle of it, as in the "*righteousness that is of God, namely*" – Romans 3:22. "*The Spirit is life because of righteousness*" (8:10) not half or by degrees, but in "*peace*" and "*atonement*", "*wrought*" – the Peace, and the Atonement, through Jesus Christ, "*once for all*".

Not "pardon continued", but "*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith in His grace wherein we stand, and rejoice in hope of the glory of God*" (5:1). "*Wherein we STAND!*" Between where we now "*stand*" since Jesus' entrance into His own glory and we in Him, and the appearing of the Glory of God in the day of His second advent (and "*we, with Him*"), there is no 'continued pardon' because there is no shedding nor presenting of blood in between. "*FOR IF JESUS HAD GIVEN THEM REST, HE THEREFORE KEPT NOT ON SPEAKING (ouk an elalei) concerning another day (of atonement) after these things*" – "*these things*" which He had availed and did finish once for all when on earth.

Atonement is forgiveness, as justification is forgiveness and our righteousness which is the righteousness of God, is forgiveness – "*reckoned*" or "*accounted*" us, "*for righteousness*". Because once "*wrought*" in Jesus Christ through this "*Spirit of Life*" and "*of Holiness*" – even the Spirit of an "*Endless Life*" – it is "*wrought*", "*for evermore*", "*wrought!*" Forgiveness is believed, as Jesus "*is, believed!*"

SDA

Eph 1: 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places", No mention here of the word "Atonement" much less "Atonement STOPPED".

Calvinist

Again, no mention is here made of the words 'atonement' or 'atonement stopped', nevertheless the principle of it is absolutely implied. In fact, "*Which He brought about ...*". What is it "*He brought about*"? It is "*The Greatness of His Power ... to us-ward ... when He raised Him from the dead and seated Him at His right hand in the heavenly places*", this is what happened with us; what happened "*to us-ward*". "*For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.*" 1Thes.4:14

Because atoned with God, "*I am persuaded that neither death, nor life ... shall be able to separate us from the love of God which is in Christ Jesus our Lord.*" Ro.8:39 That is Atonement!

Is not this 'atonement' utterly? Is not this 'atonement' "*In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, (being) buried in Him in the baptism wherein also YE ARE RISEN WITH HIM through the faith of the operation of God who hath raised Him from the dead?*" Is not this the 'atonement' of God's "*energising*" or "*operation*" in Ephesians 1:19f?! The what is it if not? What exactly happened there, and then, and in and with and through that very moment and event? This!: "*And YOU being dead in your sins ... hath He QUICKENED TOGETHER WITH HIM HAVING FORGIVEN YOU ALL TRESPASSES, blotting out the written legal document against us that condemned us, taking it out of the way, nailing it to His cross, HAVING SPOILED principalities and powers ...*"

(having) *TRUMPHEd* over them *IN IT* – ‘*IN IT*’, His resurrection, “*WHEREIN ALSO YE ARE RISEN WITH HIM*”, vs. 12a! Colossians 2: 11-15. That, is Atonement Made!

(Then note the relevance of the Sabbath Days in the very next verses following, just like in Hb.4:8-9!) Read also Romans 6:3 to 11. If this is not ‘atonement’, and ‘atonement made’ that is ‘atonement perfected’ or ‘atonement stopped’, then I don’t want to know what atonement is.

“*For He that has died, is FREED FROM SIN. Now if WE, be dead WITH CHRIST, we believe that we shall also LIVE WITH HIM: knowing, THAT CHRIST BEING RAISED FROM THE DEAD dieth no more: death hath no more dominion over Him, for IN THAT HE DIED, He died unto SIN, ONCE! But, IN THAT HE LIVETH, He liveth UNTO GOD.*” (Cf. Hb.7:27) That, is Atonement Finished! Note, ‘No mention here of the word ‘atonement’ much less ‘atonement stopped’, yet the full principle of it.

“*Since you ask a PROOF of Christ*” in being raised is the only and full ‘atonement’ perfected, here is it, once more: “*For though He was crucified through weakness* (of having become a human being), *YET HE LIVES BY THE POWER OF (being) GOD. For WE, also are weak in Him, BUT WE SHALL LIVE WITH HIM BY THE POWER OF GOD toward you.*” That, is Atonement!

Now notice these words, “towards you”; don’t they reveal the very same principle expressed in Ephesians 1:19, “What is the exceeding greatness of His Power TO US-WARD who believe, according to the working of His mighty power WHICH HE WROUGHT IN CHRIST (TO US-WARD) WHEN HE RAISED HIM FROM THE DEAD”?

Can you still deny this is ‘atonement’ – ‘atonement stopped’ in that atonement “*once for all*” and perfect? “*For God hath not appointed us to WROTH, but to obtain SALVATION by our Lord Jesus Christ who died for us, that ... WE, should LIVE TOGETHER WITH HIM.*” 2Thess.5:9-10 And “*together with Him LIVE*” on strength of Atonement MADE. “*That they may obtain the salvation which is in Christ Jesus WITH ETERNAL GLORY: for if we be dead with Him, we shall also live with Him!*” 2Tim.2:10-11 This is atonement, and atonement made!

“*For the love of God constraineth us that if ONE died for all, then were all, dead. And He died for all, that they who live* (are ‘atoned’ and ‘saved’) *should not henceforth live unto themselves, but unto Him who died for them AND ROSE AGAIN* (for them, for their atonement and for their eternal salvation).” 2Cor.5:15 This was and still is, the Only Atonement. “*God commendeth His love TOWARD US, in that, while we were yet sinners, Christ DIED FOR US. MUCH MORE then, being now justified by His blood, shall we be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, MUCH MORE, being reconciled, we shall be saved by His LIFE. ... We also joy in God through our Lord Jesus Christ by whom we have now received the ATONEMENT.*” Ro.5:8-11

“Loved”, “justified”, “saved”, “reconciled”, “atoned” – all one and the same and one the other contributory, complementing and completing, and all, in and by Christ and with Him IN HIS, dying and rising, “for us” – all, being the ‘work’ of High Priest of the Most High God, done and finished in capacity and in office, of High Priest of the Most High God ... on earth! In ‘heavenly’ act and power! “*For in that He died, He died unto sin, once; but in that He liveth, He liveth unto God.*” Ro.6:10 – “loved”, “justified”, “saved”, “reconciled”, “atoned” – all one and the same and one the other contributory, complementing and completing THIS: “*in that He liveth, He liveth unto God!*”

Where do “we”, “see” this, O WHEN? Where “*seen by angels*”, and “*believed on in the world*”; where “*once for all*”, and “*WHEN*”, “*forever*”, “*GOD RAISED HIM FROM THE DEAD*”. ‘Atonement’ as well as ‘atonement stopped’, not, in ‘here’? Then where else, SDA, where else, and when? Then if, in ‘here’, then, ‘atonement made’, by whom, SDA, BY WHOM? By any other than a priest, by any other than “*The High Priest of the Most High God*”?

SDA

Eph 1: 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. No mention here of the word “Atonement” much less “Atonement STOPPED”.

Calvinist

Is that then your answer?

SDA

Eph 1

"22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, No mention here of the word "Atonement" much less "Atonement STOPPED".

Calvinist

So that is not atonement obtained and guaranteed by its actually having been performed in Christ and through Christ in resurrection and through resurrection and on strength of resurrection from the dead? What misconception must one entertain if not "*He put all things in subjection under His feet, and gave Him as head over all things to the church*" were not final and stopped Atonement by High Priest of Most High God! What misconception must one entertain if not "*He put all things in subjection under His feet, and gave Him as head over all things to the church*" were not final and stopped Atonement THEN, but only BEGUN two millennia after; or, for the principle of the matter, forty days after!

SDA

But in 1John 2:2 WE DO see that the "Atoning SACRIFICE" is completed at the cross (see NIV). How much better to see the words ACTUALLY IN the text rather than having to eisegete your own doctrine into it.

Calvinist

You put in there your, own doctrine, the doctrine that severs from the "*Atoning SACRIFICE*", its very usefulness, meaning, essence, purpose and end obscured through dark reason, "ACTUALLY IN, the text" and actually in the once for all and single EVENT of BOTH, atoning SACRIFICE (outside) and atoning OFFERING (inside); that severs "*Atoning Sacrifice*", from actually completed atonement, atonement once for all, perfectly and for evermore "*made*", triumphantly '*made*' – "*WROUGHT*", when He rose from the dead and through, the rising of Him from the dead!

SDA

Eph 1: 23 which is His body, the fullness of Him who fills all in all. No mention here of the word "Atonement" much less "Atonement STOPPED".

Calvinist

"... *the fullness of Him who fills all in all*...", though, – according to SDA, "much less, 'Atonement STOPPED'".

SDA

Christ's death IS the full and complete "Atoning Sacrifice" as the WORD points out -- In 1John 2:2 WE DO see that the "Atoning SACRIFICE" is completed at the cross (see NIV). Pushing the point BEYOND what the word says -- is never good doctrine – just good philosophy of men.

Calvinist

Why do you refuse to see the Priest where you recognise His work being done? Then why must you see, the word 'atonement' while looking at, atonement being made? Have the first generation Christians received the Full Gospel or had the world and God to wait until 1844 for it (or for forty days)?

The NIV says the "*SACRIFICE*", thereby not negating anything of its completion unto atonement in the resurrection of Jesus from the dead. I bet my boots its translators reserved nothing for anytime in future after its moment of fulfilment in the resurrection of Jesus. Go on! See what you will reap for the course you have chosen. And don't be surprised or disappointed if many and truth-loving a soul won't join your Church, but will shun it like the plague.

Scripture referred to by SDA,

"Rom 3:25, (NIV) God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished." Paul at this stage in his Letter is only beginning his lengthy argument on justification. Ro.3:25 is therefore not his full or final statement on the matter of atonement. The doctrine of justification for Paul finds its fullness in Christ being raised from the dead – not in "*Him as a sacrifice*", only! Paul actually finds the fullness of the doctrine of justification in Christ, in Him as raised from the dead and so, as "*presented*", 'live', a LIVING and

LIFE-GIVING 'atonement' as such, "*through faith in His blood*".

The next statement that more specifically bears on the matter of justification, one will only find in 4:24, from 21,

"What He (God) had promised, He was able also to perform." (How? Ephesians 1:19, "through the exceeding greatness of His power" – cf. Ro.1:4, Phil.3:10) "And therefore it (faith – Abraham "was strong in faith", verse 20) was imputed to him for righteousness. Now it is written, that faith was not reckoned to Abraham only for righteousness, but to us also, to whom it is accounted more closely – to those (namely) believing in Him who raised up Jesus our Lord from the dead – to those namely believing in Jesus, who was delivered for our offences and raised again for our justification."

SDA comments – holding up his sleeve the SDA-concept of an 'Investigative Judgment' not yet started at Jesus' resurrection, but only nearly two millennia later on in 1844, "This term (atonement-hilasmus) is used repeatedly in Lev 16:2, 14,15 ... etc with the definite article (THE) to reference THE Mercy Seat of the Most Holy Place. This idea in Hebrew context instead of the context of pagan Greek mythology, becomes "atoning sacrifice"."

Here SDA makes "THE Mercy Seat of the Most Holy Place", the "atoning sacrifice". Yet according to SDA atonement was not finished in Jesus in resurrection from the dead? For Paul, it was! Says SDA and all SDAs – the Scripture Eph 1:19, "*And what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might*" – "says nothing about the "High Priestly work" of Christ. Say they, Jesus' "High Priestly work ... is EXPLICITLY stated as STARTING after the resurrection." It is "EXPLICITLY stated", say they, in Leviticus 16 and in Hebrews chapters 7 to 10.

What therefore – according to the SDAs – was 'Finished' at the cross? Not 'atonement', say they, but, "Christ finished making a "Sacrifice for sin" at His death" – as if there could be a difference (and that a mutually exclusive difference) between Christ's work of 'atonement' and His work of making 'sacrifice for sin'!

According to SDAs "... we see in 1John 2:2 that the "Atoning Sacrifice" (NIV) is COMPLETE at the cross". But, "JUST as Lev 16 SHOWS – that atoning sacrifice IS the core and basis of the Atonement process. But this gives us NO excuse to ignore and deny the role of the High Priestly work of Christ IN ATONEMENT as DESCRIBED in Lev 16 and EXPLICITLY identified in Heb 7-10!" [It is better to ignore SDAs capital letters!] So ... "Atoning Sacrifice ... complete at the cross". ... "Atoning sacrifice ... basis of the Atonement process". 'Sacrifice', although 'completed at the cross', does not finish Atonement – it merely brings the "Atonement process" in motion – according to SDATism. Notice '*hilasmus*', says SDA, "a term used with reference to the Mercy Seat of the Most Holy Place, in Hebrew context becoming 'Atoning Sacrifice'", not realising he, contradicting himself, has brought the 'outside'-sacrifice for atonement, right into, the Most Holy Place and onto the Mercy Seat in there! Yet SDA insists it did not require a High Priest to bring or to make that sacrifice outside, nor, to do the offering of it inside, by bringing it into the Most Holy Place and onto the Mercy Seat! Not the work of the High Priest of the Most High God at all! In fact SDA makes no distinction between making 'sacrifice' and making 'offering' of sacrifice. That's why he is unable to accept an 'offering' or 'presentment' of the 'sacrifice' that actually satisfies God's justice.

"The bottom line is that "appeasement" was not Christ's role. (SDA) His role was in ATONEMENT and according to the Lev 16 model that process STARTS with the "Atoning Sacrifice" that John mentioned in 1John 2:2 as being completed at the cross." So they create two tasks for different locations and for different offices of Christ's! These offices or tasks obviously could not be Christ's, or He didn't do a complete work firstly in His death and again failed to complete work in resurrection only a third time to be unsuccessful 'in heaven', in the 'ordinary' work namely of 'ordinary' priest in the 'ordinary' 'Holy 'room' ' – at last to finish 'process' in the 'final' 'role' of High Priest in the 'Most Holy 'Room' '. But even then not for final, because it must all be re-checked in the judgment of the Second Coming; but o my, another thousand years are needed to prove God and the innocent, innocent, and the guilty, guilty, before final retribution at the Third Coming! **Seven judgments!** Yet God on the Seventh

Day could not finish!

SDA

Calvinist said, "Have the first Generation Christians received the Full Gospel or had the world and God to wait until 1844 for it?"

Is this a response to a quote from me?? The NIV says the "ATONING SACRIFICE" was made by Christ at the cross! In Lev 16 we SEE the ATONING Sacrifice MADE as the Lamb is SLAIN. Nothing can be MORE OBVIOUS. And in Lev 16 we ALSO SEE the unique work of the High Priest done ONLY on the day of Atonement. Nothing can be more obvious. In Heb 7-10 we SEE Christ starting HIS WORK as High Priest when He ascends to the Father and NOT while on earth for the TEXT SAYS "IF HE were on Earth HE WOULD NOT BE a PRIEST AT ALL".

These points can be presented over and over - and you can try to deny the obvious as many ways as you can creatively imagine -- but until you actually do something to undermine Lev 16 or Heb 7-10 or 1John 2:2 you are sorta stuck on this one Calvinist!

Calvinist

SDA sees a Sacrifice that 'obviously' in being slaughtered 'uniquely' **availed no atonement** but was nothing more than slain: "...In Lev 16 we SEE the ATONING Sacrifice MADE as the Lamb is SLAIN. Nothing can be MORE OBVIOUS. And in Lev 16 we ALSO SEE the unique work of the High Priest done ONLY on the day of Atonement. Nothing can be more obvious." "In Heb 7-10 we SEE Christ starting, HIS WORK as High Priest when, He ascends to the Father and NOT while on earth." This is SDA.

Then, SDA again, "His role was in ATONEMENT and according to the Lev 16 model that process STARTS with the "Atoning Sacrifice" that John mentioned in 1John 2:2 as being completed at the cross."

Conclusion inevitable: 'The cross' = 'sacrifice' = worth 0!

"Atoning Sacrifice"="No atonement made!" That is SDA! The word 'atoning' is bluff. Only a Priest - appointed Priest of God - can make atonement. SDA denies Christ was Priest when He made sacrifice; He also denies "Atoning Sacrifice" is Atonement made. Therefore my equation, 'the cross' = 'sacrifice' = worth 0!', is legitimate and called for.

Question: 'Atonement "starting" ', Is When? When, "*As He went up*" (Acts 2:10), or, when, "at the cross"?

Question: "(W)ork of the High Priest done" - 'Atonement completed', When? Anticipated answer from SDA: "ONLY after the Investigative Judgment."

"ONLY on the day of Atonement" - Is that on the Day of Sacrifice? Is that when 'Atoning Sacrifice' will become "Atoning Sacrifice" at last? As in "... as being completed"? 'Completed', When? "Completed at the cross"? Or, "NOT while on earth"? "ONLY on the day of Atonement" meaning only beginning, in 1844 'in heaven'? 'ONLY after the Investigative Judgment' 'completed'? Tenaciously you deny both Christ and His "work of the High Priest" of making atonement! Of having the "work of the High Priest" which is making atonement, "done"! Of Christ having made "Atoning Sacrifice" once for all! Tenaciously you deny Christ finished, completed, AS and While, and For Being, Priest, and High Priest, of the Most High God! Because you deny Christ in Himself finished in resurrection from the dead.

Then you just as tenaciously keep on denying Jesus while, and being, Priest and High Priest, "completed", this priestly work of His of making atonement, that He "made an end, of reconciliation"! You persistently resist this High Priestly "Atoning Sacrifice" justifies, reconciles, makes peace, and saves, absolutely and completely and once for all, in being 'offered' before the face of God, in the resurrection of Christ from the dead.

Being a Seventh Day Adventist, you thus, three times like Peter, but without repentance like Peter, deny Christ.

SDA

Quoting Calvinist quoting SDA, "I also pointed out that the NT is already CLEAR - that Christ does NOT start His High Priestly ministry until AFTER His ascension AFTER His resurrection."

To try and contradict Heb 7 and 8 such that the High Priestly work of Christ starts BEFORE His resurrection "AS IF" He had ascended to the Father BEFORE His resurrection -- is to contradict BOTH the OT and NT.

John 20 states at Christ's resurrection "I have NOT YET ascended to the Father".

Calvinist said - "Up, or Down? Where is heaven?" What does "the BIBLE SAY"? In Rev 2 we find that the tree of life is in heaven. In Rev 22 we see that the Throne of God is where the Tree of Life is. IT is all in the New Jerusalem that comes down OUT OF HEAVEN. End of story.

When Christ GOES to the FATHER - He is going to HEAVEN. The fact that HE HAD NOT YET ascended to the Father was a point made about NOT WORSHIPPING Christ. You seem to be trying to "Word-game"

John 20. The point is clear He was GOING to the Father and to do so he must ASCEND to the FATHER

John 20:16 Jesus said to her, Mary!' She turned and said to Him in Hebrew, Rabboni! (which means, Teacher). 17 Jesus said to her, Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, I ascend to My Father and your Father, and My God and your God."

Calvinist

I repeat, I never said Jesus began his office "AFTER" His resurrection, but, as right here once more, I say He IN and with and at and through His resurrection, finished making atonement - the subject of this whole discussion.

You repeat the same Scriptures merely, but present no arguments. So I won't waste space through placing my arguments again.

I have challenged you, to present one instance in Hebrews where Christ's "entering" is an 'entering' not through, with, in, and at his resurrection. I challenge you again.

"The point is clear He was GOING to the Father and to do so he must ASCEND to the FATHER -" your one and only 'point'. Could you but have used the same logical abilities to grasp the clear point He came to this earth to us in order to make atonement for our sins, and to do so He had to BE, High Priest of God on earth and while "*in the likeness of (us) men*" (Phil.2:7).

Who would deny "*this same Jesus (was) taken up from you into heaven*" - every one saw! But who is able to see when this same Jesus was glorified in ascending Throne? Too holy an event for even believers to behold and live, what unbelievers like the disciples! Then remarkable how much significance some like the Roman Catholics and Seventh Day Adventists attach to the Ascension of Ascension Day, not prepared to even share some of the honour and glory of the earthly Ascension with the Heavenly Ascension of Resurrection Day!

Now I'll give you an example (of what I requested of you), from one of YOUR Scriptures, SDA, "Because this He did once for all when He offered up Himself. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever."

"*When He offered up Himself*", can and never may be separated from the Son's being "*made perfect forever*". The one without the other is non-existent! Even the phrases, "*the word of the oath*" and "*appoints a Son*" are alluding to and presupposing Jesus' resurrection. It in the Scriptures is always "*resurrection from the dead*" of Christ - two things inseparable - that constitute one Divine Truth, the Living Lord Jesus the Christ of God. The same applies to each and every reference of yours to Revelation. Jesus is the "*Temple*" which John saw. He is the *Tree of Life*, etc., JUST AS, He is the Rider-Warrior in White. Revelation is "*The Revelation of Jesus Christ*" - not of things that had been, but of what was to come - and again it is Christ Who, John prays, should "*come soon*".

Christ is all in all in prophecy and in symbolism and metaphor.

SDA

I have answered this "exhaustively" in the presentations FROM HEBREWS SHOWING that Were Christ ON EARTH - while CHRIST was on earth HE DID NOT act in the role of priest. Please read and respond to that point IF you want to refute it. THERE IS NO WAY to take Heb 7 or 8 or 9 AS QUOTED above and have "JESUS ENTERING JESUS" claiming HE IS the temple that HE ENTERED!

The actual quote, "... and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might" (Eph 1:19), -
 One - This says nothing about ignoring God's instruction on Atonement in Lev 16.
 Two - It says nothing about the process of atonement of Lev 16 being "completed at the resurrection".

Three - It says nothing about the "High Priestly work" of Lev 16 being negated or completed PRIOR to Christ's High Priestly work EXPLICITLY identified in Heb 7-10 that is EXPLICITLY stated as STARTING after the resurrection."), made the following irrefutable -- undeniable points,
 One: Christ's High Priestly ministry is STATED in Heb 7 and 8 to have STARTED after the resurrection.

Two: The Lev 16 instruction that GOD GIVES on Atonement SHOWS the unique work of the High Priest to be KEY to the Atonement process.

Three: The "ATONING SACRIFICE" that John identified in 1John 2:2 was COMPLETED at the cross and is SPECIFIED in Lev 16 as the event that begins the atonement process which must INCLUDE the work of the HIGH Priest.

These undeniable facts being too clear to obfuscate -- the response to that present (from Calvinist) now goes on to "ignore them" and to

"re-invent them" in a kind of revisionist-history much needed to make Calvinist's case.

Calvinist

So what's new? SDA just goes on to 'ignore' my objections and to re-invent his own and self-same 'undeniable facts' in a kind of revisionist-history (whatever that may mean) much needed to make his case. The error REMAINS, atonement / salvation not finished in the resurrection of Jesus but STARTING after the resurrection!

SDA, "These undeniable facts being too clear to obfuscate". Now just look at, SDA, "The "ATONING SACRIFICE" ... was COMPLETED at the cross and is SPECIFIED in Lev 16 as the event that begins the atonement process which must INCLUDE the work of the HIGH Priest", and compare with, SDA, "I have answered this "exhaustively" in the presentations FROM HEBREWS SHOWING that Were Christ ON EARTH - while CHRIST was on earth HE DID NOT act in the role of priest."

According to SDA, it is not, "ATONING SACRIFICE", "which must INCLUDE the work of the HIGH Priest"; it is "the atonement process" "that begins", "which must INCLUDE the work of the HIGH Priest".
 According to SDA, "ATONING SACRIFICE", is not "ATONING", "COMPLETED"; it is only "SACRIFICE", "COMPLETED at the cross". So "ATONING SACRIFICE" is a contradiction in terms - a strong one - so that the one concept cancels out the other completely. But not for SDA. For him, only the "SACRIFICE" is cancelled out of "the atonement process", so that "SACRIFICE" won't "INCLUDE the work of the HIGH Priest".

Who did the "SACRIFICE"-part then? SDAs answer unambiguously: "while CHRIST was on earth HE DID NOT act in the role of priest."

So how can SDA still speak of an 'atoning sacrifice' - and with emphasis, an "ATONING SACRIFICE"? Then who talks of to "obfuscate" "These undeniable facts being too clear to obfuscate"?

Goes he on, SDA, talking the same nonsense and 'obfuscating' 'my' position, saying, "I also pointed out that the NT is already CLEAR – that Christ does NOT start His High Priestly ministry until AFTER His ascension AFTER His resurrection. To try and contradict Heb 7 and 8 such that the High Priestly work of Christ starts BEFORE His resurrection "AS IF" He had ascended to the Father BEFORE His resurrection -- is to contradict BOTH the OT and NT. John 20 states at Christ's resurrection "I have NOT YET ascended to the Father" Case closed."

A few 'obviously' intentional self-incriminating blunders of SDAs hallucinating, are: "AS IF" He had ascended to the Father BEFORE His resurrection." Yet, "... that the High Priestly work of Christ starts BEFORE His resurrection ..."

'The High Priestly work of Christ BEFORE His resurrection', is as true as that it continued after His resurrection. Christ's priestly office at any point in his earthly or heavenly history has been that of High Priest. Were He an 'ordinary' priest, He would have had to be an ordinary man like ordinary priests were.

"We have an High Priest" in Christ, says Hebrews. That is point number one.

Fact: The 'heavenly Sanctuary' is composed of a 'Most Holy' only. Never had a priest served in the 'heavenly Sanctuary' in a lesser 'Holy' than the Most Holy. For speaking of the 'heavenly Sanctuary' – again – we speak of non other or lesser than Christ the God-Man, Divine Priest, Jesus.

Your point Three,
Being High Priest, not only to Christ is an office and appointment – not only a task that in point in time had begun and in point in time had been finished and then no longer before or after. Being High Priest for Christ is as being God for Him. Being High Priest of the Most High is attributive of Christ as much as it is attributive 'of-God' – 'tou theou' – an eternal divine attribute and essence of His. Being High Priest of the Most High God for Christ is ... Not only 'with regard to God'-'pros ton theon' (5:1); ... Not only in the sense of 'by God'-'upo tou Theou' (5:10); ... Not only 'from God'-'apo tou theou'

(6:7c); ... Not only God 'willing'-'boulomenos ho theos' (6:17); ... Not only 'impossible not to for God'-'adunaton theon' (6:18) ... But, for Christ being High Priest of the Most High God is being "Priest-of-God's-Self"-'iereys tou Theou'! (7:1) Therefore at no 'stage' of His eternal existence was Christ not 'essentially', High Priest; at no 'stage' of His eternal existence was Christ 'only' Priest; at no 'stage' of His eternal existence was Christ 'not, priest-at-all'! (8:4). The SDAs are the only Christian organisation I know of that 'understand' a two-compartment 'heavenly' sanctuary, and a three-stage of Christ's Priesthood. (Not-at-all; Priest-only; High Priest)

Your point Four, I'll repeat my answer to your supposition of what my supposition is, seeing you haven't taken notice –

"John 20 states at Christ's resurrection "I have NOT YET ascended to the Father" (SDA) ...

The Father descended, the Holy Spirit descended, and with them and the Throne of God, all the heavenly inhabitants descended to inaugurate Jesus Chosen Acre (Jesus of Nazareth) Triumphant Victor King "WHEN HE RAISED HIM FROM THE DEAD". It was God's SABBATH-DEED OF THE SABBATH DAY ON THE SABBATH DAY, when "there suddenly was a great earthquake and an angel from heaven descended and rolled away the stone from the grave, and sat upon it" in act of creaturely counterpoint-rest to the God-act of *the exceeding greatness of His Power-Rest*.

"And God the Seventh Day rested", "God thus concerning the Seventh Day having spoken", "it was finished".

It echoes from the cross on Calvary's hill. When Jahweh Elohim comes down and touches the Olive-mount, it splits in two. It is fulfilled! All Prophecy; all Promise; all Law; all Psalm; all Wisdom. He has entered – entered into His own Rest as God. Sela, the Psalm is taken up again, the Prophecy sounds through sphere and stratosphere, and through every earthly and heavenly court: *He is risen!* The Promise lives on: "God-to-us-ward"; the Law confirms: To His Greatness Glory!

Atonement complete in Jesus Christ in resurrection from the dead, dear brother in Jesus Christ! Celebrate! Feast! Eat and drink through faith partaking of His body and blood and grace, let not anyone against you judge, for these things festive are a spectre only of the things a-coming, even the Body of Christ's Own, holding

to the Head from Whom all the Body through joints and bands being supplied with nourishment spiritual, grows with the abundance of God.

Wretched and poor and miserable and blind – the 'last' Church. Who says so? You do, SDA! All the while you think you are rich and increased with goods – especially with spiritual goods! Like here precisely in your conceptions of the Sanctuary and High-Priest-hood of Christ. What do you forfeit! My heart goes out to you! Look, Christ is knocking at the door! You hear Him? It is He! It is He! Our Sanctuary, our Most Holy High Priest in Himself. He wants to sanctuary with you, to tabernacle with you. I am the Door, He says; I am the Way; I am the Bread; I am the Water; I am the Judgment; I am your Sanctuary; I am your Feast Meal ... What can I say to persuade you away from your gravel-dry interpretation of the Law of God? I can but present to you the Living Law of God: Jesus Christ who now is in heaven Mediator between us and God in glorified human body. So do we keep Lord's Supper, believing this Man Jesus, God in Heaven, Everlasting Father, the Prince of PEACE! Comforter, Satisfaction of our direst need – the enmity removed between God and us. Ephesians 1:19, "GOD-TO-US-WARD" – '*The Desire of the Ages*'; Jesus Priest, Prophet, King ... "*when God raised Him from the dead*"! "*I am the door*", said He not? The 'Door' entering the Door, is He not? An example of your gravel-dry interpretation of the Law, SDA, ... you, denying: quote, "JESUS ENTERING JESUS" ... you, denying: quote, "claiming HE IS the temple that HE ENTERED!"

Is metaphor such an obstacle to you? If not, then why not grasp '*The Sanctuary Truth*' for metaphor of Jesus in Person?

Example of your inability to distinguish, SDA, quote, "Were Christ ON EARTH – while CHRIST was on earth HE DID NOT act in the role of priest" ... an inability that directly turned into presumptuous ability to corrupt, as is obvious. Just look at what gross contradiction! WERE Christ on earth, He COULD not act in the role of Priest because it is impossible He still could be ON EARTH. But, WHILE CHRIST was on earth, HE DID act in the role of priest – and in the role of High Priest in fact, and nowhere more so than in resurrection from the dead – in which act precisely He "*offered*", i.e., "*presented*", "*mediated*", His whole 'role' of priesthood as an atonement for sin and for making peace. This is the sum of the matter – get it and no more blindness; take hold of it, and no more death, but life and gladness and enjoyment! I'll be a good student and carefully will go through your arguments, SDA, one by one and overall – if God will – that's most important.

Life is – we don't know – but short! Time is a factor. So we'll hear again from each other. I'll try every day. I take this as a holy task. So I must do it in prayer – to bring honour to the Name of God. Or else it's worthless, and should the sooner the better, stop!

SDA

Calvinist said – "*The writer wants to show but one thing "IN the text" of "Heb 7 and 8", and that is not "that the High Priestly work of Christ starts", but is finished,*" Sometimes I have to wade through a lot of non-answer in your arguments to get to an actual point. In the case above – you show what you "wish" Heb 7,8,9 and 10 had said about the High Priesthood of Christ ENDING while on earth.

Calvinist

I deny ever having said or implied "the High Priesthood of Christ ENDING while on earth". How can you twist words! If not at the 'start', then at the 'ending', but twist and falsify, you twist and falsify! "The High Priesthood of Christ ENDING while on earth" ... There's a big difference between 'Priesthood' and "High Priestly work". I talk of 'High Priestly work' – not of 'Priesthood'. There is only the one 'Priesthood' of Christ; but His 'High Priestly work', can be more than one. There is His "*making Sacrifice of Himself*" – that 'work' He had 'finished' before He was taken up or even raised. There is His "*offering of Sacrifice*" – the 'presentation' of His Life, in Living Person of resurrected body, "*before the LORD*" that He had '*finished*' before He was taken up. And lastly and presently there is Christ's "*Mediatory Office*" as John Owen called His High Priestly work of Intercession – that He naturally will have started after that He had been taken up, because "*Mediatory Office*" implies separation between the two parties the Mediator 'officiates' between. But for SDA and co. only the last – 'making intercession' – may be reckoned as 'High Priestly Office', only not until 1844, until when it had been reckoned 'Priestly (ordinaire) Office'. Moreover for SDA and co. only the last – 'making intercession' – for Christ meant 'making atonement', which it in NO wise whatsoever means!

SDA

As already pointed out Heb 8:4 says that IF Christ WERE on earth He would NOT be a priest. And the text makes the point that after ascending to heaven HE ENTERED into the heavenly temple - MADE by GOD - MADE without hands INTO heaven ITSELF. You repeatedly twist this around to say that "CHRIST ENTERED HIMSELF" by making Him the sanctuary... what kind of nonsense is that?

Calvinist

"CHRIST ENTERED HIMSELF" - that is you quoting you, remember! But magnificent, I like it; I will gladly claim it mine! Christ, IN 'ascending' "*the Throne of the Majesty in the heavens*" THROUGH resurrection from the dead, THUS and THEREIN, was "*SET*", and "*SAT down, on the right hand of God*" (9:1) where He NOW, "*STANDS*" - "*stands as a Lamb SLAIN*". This 'ascension' of Christ, was "*SEEN*" and witnessed - "*by angels*" - not by men, man being represented by and substituted in, Christ. There were no one from among mortals who beheld as Christ rose from the dead or he would DIE for the GLORY and EXCEEDING GREATNESS OF HIS POWER "*WHEN GOD, RAISED, Christ, FROM, the DEAD*"! That was Jesus' inauguration, crowning, anointment, and swearing in, in every capacity of His eternal worthiness, of Creator, Saviour, God, Mediator, Lord, Protector, Friend and Brother of the People of God, once for all and for evermore.

So who does the 'repeated twisting around'? I, or you, who 'repeatedly twist this' ... "Heb 8:4 ... IF Christ WERE on earth He would NOT be a priest", "around", to, "while CHRIST was on earth HE DID NOT act in the role of priest"! Is it I, or is it you, SDA?! ("I have answered this "exhaustively" in the presentations FROM HEBREWS SHOWING that Were Christ ON EARTH - while CHRIST was on earth HE DID NOT act in the role of priest." --- 'repeated twisting around' / "exhaustively" SHOWING)

Therefore this Christ's being '*essentially*' High Priest at every 'stage' of His eternal existence, this Christ's taking in position of Saviour Priest of His People through, and in, resurrection from the dead, most naturally, cannot be AFTER Christ's being raised, exalted, and seated through, and in, resurrection from the dead, and only forty days later when "*He was taken up into heaven (in clouds)*" (which was

a totally 'earthly' event)! The Moment worthy, only; the Divine, 'heavenly' Moment alone, could answer the moment, could challenge the call, and meet the opportunity! That Moment was the Event of Jesus' being resurrected from the dead.

SDA

Then you "blend that error" with the idea that He ENDED his priestly work of Heb 7-10 BEFORE Hebrews says IT STARTED! With that kind of jumbled logic - how in the world are you going to "exegete something"? I just don't see that you have any place to go with this. I could present the texts in Hebrews that raise all the unanswered points addressed to you so far - "again" - but I am not sure you would answer them now any more than you did before. But still ... I will present it again - just to remind you of what you are not addressing.

Calvinist

Let me first see what it is you object to. You take it amiss that I "blend that error" with the idea that He ENDED his priestly work of Heb 7-10 "BEFORE Hebrews says IT STARTED!" Now what was 'that error' of mine supposed to be? I suppose that I "repeatedly twist around", "the point" "the text" - allegedly - "makes", namely, "that after ascending to heaven HE ENTERED into the heavenly temple - MADE by GOD - MADE without hands INTO heaven ITSELF". Now I am accused of 'twisting around' this 'point', to make it "say that "CHRIST ENTERED HIMSELF" by making Him the 'sanctuary' ". Well, I suppose that's the whole 'point' of the ongoing debate.

You say, "... the text makes the point that after ascending to heaven HE ENTERED into the heavenly temple - MADE by GOD - MADE without hands INTO heaven ITSELF", while I say, No! the text makes the point that in ascending through resurrection from the dead to heavenly Altar of Priestly Placing and Presentation of Offering, He "*ENTERED IN*" into the heavenly Holiest of Divine Intimacy, GOD, into the Full '*Fellowship of the Trinity*' (Schilder), The Sanctuary of Salvation "*made WITHOUT hands*"; into GLORY itself - 'the point' being, the event, and its point in time: Is it Christ Exalted in Resurrection from the dead; or is it Christ in being "*taken up into the sky*" forty days

after? Is it God on the Seventh Day finishing, all His works; or is it God – according to SDA – beginning, His work of atonement, reconciliation, forgiveness of sins and salvation, “after the cross”? (So what did God do after all in raising Christ from the dead? If one read SDA literature, scarcely anything!)

Is it Christ leaving His own on earth; or is it “*Christ ... faithful over His whole House*”, bringing in and together through and in Himself, every child of His Father’s? The writer wants to show but one thing “IN the text” of “Heb 7 and 8”, and that is not “that the High Priestly work of Christ starts”, but, **is finished**.

SDA

The **text** (emphasis C) makes the point that after ascending to heaven HE ENTERED into the heavenly temple – MADE by GOD – MADE without hands INTO heaven ITSELF.

Calvinist

“The text” – which “text”? The text that says “*HE ENTERED*”, 6:20, “*Whither the Forerunner is for us entered, even Jesus, made an High Priest after the order of Melchisedec*”?

This text ‘makes the point’ He, quote: “*entered ... an High Priest*” – “*made*” an High Priest already and before “*He entered an High Priest*”! That’s ‘the point’. – SDA says He did not enter a High Priest, but was made a High Priest, “only after”, quote: “The ATONING Sacrifice that John claims in 1John 2:2 ... only AFTER His resurrection”. (Emphasis SDAs!) So, removed is that “*Hope, which we have as an Anchor of the soul, both sure and steadfast, and which entered into that within the veil*”, because removed is that Atoning Sacrifice made BEFORE His resurrection – because removed the High Priesthood conditional for that Atoning Sacrifice to be made before His resurrection and before, “*He entered*”. So, the truth now, wherein “*entered He*”?

“*We might have a strong consolation, we who have fled for REFUGE to lay hold upon the HOPE set before us – which HOPE we have as an Anchor of the soul, both sure and steadfast, and WHICH ENTERED into that within the veil WHITHER THE FORERUNNER IS FOR US ENTERED, even Jesus, made an High Priest for ever.*” (6:20)

The text (6:18b-20) makes the point that JESUS, is both *Forerunner* and *REFUGE entered*; is both the *ANCHOR* and the *HOPE* the soul anchors to! The text makes the point Jesus being “*made an High Priest*” – and in capacity found as such – “*is our Forerunner for us entered*”.

It is the opposite of what SDA asserts, “after ascending to heaven HE ENTERED into the heavenly temple – MADE by GOD – MADE without hands INTO heaven ITSELF.” It is the truth making the lie of words that not one in itself is a lie, but which together and in context, are words that bring along and carry within them, many allusions and suppositions incorrect and untrue.

Plainly: SDA’s is an instance of the manhandling of figurative language for dogmatic idealism.

“The text”? Where can one read this, “... after ascending to heaven HE ENTERED into the heavenly temple – MADE by GOD – MADE without hands INTO heaven ITSELF”? Nowhere! The only ‘texts’ in Hebrews besides 6:18-20, and with a possibly relevant use of the words, “*He entered*”, are, 9:12, 24, and 10:19. 9:11f,

“*But Christ, BEING COME / HAVING APPEARED*

(paregenomenos Participle Aorist)

BY (dia – by means of / because of / through) *a greater and more perfect tabernacle, not made with hands – that is to say – not of this building* (or dispensation, e.g., Moses faithful over his house; Christ over His – 3:2f)

neither by (dia) *the blood of goats and calves,*

BUT BY (dia) *His own blood*

having Himself obtained (‘euramenos’, Middle Voice, Aorist)

eternal redemption,

ENTERED IN (eisehlthen, Aorist)

ONCE *into the Most Holy Place* (Plural).”

This says what 4:10 says, only in other words, “*For He that is entered into His rest, He also hath ceased from His own works, as God from His.*” Therefore, “*the Holies*” of 9:12 are figurative of God’s “*Rest*” – ‘ta hagia’ or ‘katapausis’. There is no possibility of “the heavenly temple”, no possibility of “heaven ITSELF” – not here in 9:11-12 ... unless, by ‘heaven itself’ – using it as a

metaphor for Christ Himself – is meant, 'the Living Heavenly Temple'!

But "*eternal redemption*" is the "*rest*"; and the "*rest*" is the "*greater and more perfect tabernacle*" – the 'Place of God's Holiness' is the 'Place of God's Rest'. It is Jesus Christ without hesitation!

"Christ entering Christ"? Silly? Not foolish enough for the world's wisdom to be God's wisdom, thank God!

I, Calvinist, do not maintain, SDA, Christ finished His work as Priest "while on earth" – I maintain Christ finished His work as Priest "while on earth" IN RESURRECTION FROM THE DEAD!

Now in Hebrews 5, I have underlined 6 places, in 6, 7 references, in 7, 29; in chapter 8, 9; in 9, 25; in 10, 13 places, all referring to the one thing, and I'll quote just 10:29 to show which thing, where Christ is supposed as "*thought worthy*", "*the Son of God*", and His blood *worthy* of "*the blood of the Covenant WHEREWITH HE WAS SANCTIFIED*"; as "*thought worthy*" '*AN HOLY THING*', and as "*having done satisfaction*", "*unto the Spirit of Grace*". That is tremendous! This is atonement FULLY, atonement Christ obtained fully, IN RESURRECTION FROM THE DEAD. What more do you expect of Christ to obtain AS, High Priest?

This is why Jesus could say – in fact assures the believer – that he who believes in Him "*SHALL NOT COME IN THE JUDGMENT*", because he is hidden in Him, and is represented by Him, and has been atoned for by Him and in Him. Such a believer had had passed through judgment – through Christ. Completely, once for ever.

But your concept, SDA, of how many more judgments await the saved, is not only ridiculous, but exactly answers 10:29, "*he, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant wherewith He (Christ) was sanctified, an unholy thing, and hath done respite unto the Spirit of grace*".

Ja, read it again! Your concept, SDA, of how many more judgments await the saved, is not only ridiculous, but exactly answers 10:29, "*he, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant wherewith He (Christ) was sanctified, an unholy thing, and hath done respite unto the Spirit of grace*". If Christ sacrificed His blood while He wasn't priest at all, then it were unholy blood that had done respite unto the Spirit of grace. I think that's

about in the language of the author of this Letter, the equivalent of the sin against the Holy Spirit in the language of the Evangelists.

But what you find ridiculous, SDA, is this, 9:11 and on, that "*Christ being COME an High Priest ... BY a ... perfect TABERNACLE ... by His own blood HE ENTERED IN ONCE INTO THE HOLY PLACE*" (we have referred to re 10:29, "*The Holy Thing*" the Son of God) *HAVING OBTAINED ETERNAL REDEMPTION*". This you find laughable, Christ entering Christ as it were! I maintain, this He obtained when and as He "*entered in*" – all a reference to Him in resurrection from the dead. No, no, you say, it did not "START" here. But elsewhere you contradict yourself, and say, it ended, "at the cross"! Sacrifice ended at the cross, but not atonement, you maintain! You maintain atonement and Priesthood only started after forty days; and 'final atonement' and High Priesthood, not before another one thousand four hundred and fourteen YEARS!

Past Tense for an historic and never to be repeated fact, is, Jesus' High Priestly Office and Work comprised, first,

His work outside the Temple, of making sacrifice by entering into death through the giving of His life-blood – 'the cross'; and, next, **His work inside** the Temple "*on the Altar*" – symbolically now! –, of presenting or offering sacrifice – His own Self – by '*rising*' and '*returning*' and '*appearing*', '*being brought again*', '*from the dead*' by virtue of the "*Power*" invested in Him "*to take up life again*" – His perfection, exaltation, glorification, enthronement, coronation, appointment, anointment – and every metaphor found in Hebrews for this event of "*the exceeding greatness of His power*" – in fact, this event of "*the WORKING, ENERGISING, EXERTING of the MIGHT of His STRENGTH*"! The uttermost, the ultimate the height and the perfection of the "*WORK, ENERGY, ACT of God WHEN He RAISED Christ from the dead*"!

If this is not God's Rest of His Holy Sabbath Day, then never "*RESTED God on the Seventh Day*"; never "*FINISHED God on the Seventh Day*"; never "*BLESSED God the Seventh Day*"; never "*SANCTIFIED God the Seventh Day*"; never "*REVIVED God on the Seventh Day*" – NEVER, "*REMAINED VALID FOR THE PEOPLE OF GOD KEEPING OF THE SABBATH DAY*"!

Then, upon this foundation of ATONEMENT MADE, laid, established, confirmed, and dedicated, Christ builds His Church (From there the Sabbath Day!), "*Lo, I am with you always*", being Mediator and Intercessor on its behalf for evermore. It is Jesus' High Priestly Work at present – by virtue of His Office bestowed upon Him for having been an Atonement and for having been perfected an Atonement for the People and a Reconciliation unto God. His intercession 'now', is not Christ's making an atonement for sin.

The sins of the saints are forgiven – God removed the wall of its enmity and cast it behind Him; hid it in the depths of hell through the giving of His dear Son. When He opened the grave for Christ in triumph, God opened the grave for those with Him and in Him in triumph – "*reconciled in one Body by the cross*".

"*God hath quickened us together with Christ, and hath raised us up / exalted us together, and made us sit together in heavenly realms in Christ Jesus.*" (Eph.2:5-6) See the Sabbath's essence and content! God in Christ "*finished all His works and rested the Sabbath Day*". And for being rested we the Sabbath Day observe and feast, together with Him in heavenly realms!

And as He opened the grave of Christ, God closed the lid on hell for ever – on all those the sons of perdition, for ever. Not to believe, is to insult the Father and despise the Gift of His love and Life. The Tabernacle of Strength of the faithful has been a finished Atonement, even The Risen Jesus, "*yesterday, and today, and forever the same!*" "*That I may know Him, and the power of His resurrection!*"

You, Seventh Day Adventists, pass the resurrection of Christ by, and practically ignore it; at best refer to it as a '*BARE fact of no consequence for the day of its occurrence*' – without exception your answer, when the Sundayarians claim the resurrection of Christ for why they, observe Sunday. (It reminds me of those illustrations of 'The Two Thousand Three Hundred Evenings and Mornings', with the crucifix so prominent in the horizontal middle but no indication of the resurrection in the vertical centre.)

The Christian Faith holds to an Atonement MADE – THE atonement – full and final, "*obtained*" and "*perfected*", even the Man, Jesus of Nazareth, the Man "*declared Son of God with Power*", "*Today have I begotten Thee!*", and sworn, "*High Priest of the Most High God*". Christian Faith is Resurrection-Faith or without reserve has nothing to do with Jesus Christ! (Barth and Moltmann synthesized.)

You say (above here), that it – 'atonement' – "started", after, "... his priestly work of Heb 7-10 ..." – which work was all the works of God through Jesus Christ finished: - in and through the resurrection of Him. That sums it up. SDAs therefore deny the Priestly work of Christ 'in Hebrews 7-10' was the Atonement which He wrought. And if not Atonement 'made' and 'attained' what was it then 'finished'? Fruitless endeavour because 'atonement' 'started', 'only after'?

SDA

By His own blood – with the sacrifice of His own blood – as High priest AFTER having made that sacrifice HE ENTERED into the TRUE sanctuary in heaven "itself" -- Christ did not "enter Christ" by His blood. Those kinds of nonsensical twistings of the chapter solve nothing and create more problems than they dodge.

Christ obtained eternal redemption for us AT The Cross – but He CONTINUES His gospel work as HE predicted in HIS chapter on Atonement in Lev 16 – - in HIS role of HIGH PRIEST FOR US -- who NOW serves as our HIGH Priest. Here are the details again ... 9:24 For Christ is NOT entered into the holy place of the figure of the temple made with hands, but into heaven ITSELF, NOW to appear IN THE PRESENCE OF GOD." See!

Calvinist

"Christ did not "enter Christ" by His blood" ... 'Christ entered Christ' by His Life – He took up His Life Again by His Power invested by the Father; Christ and the Life of Christ indistinguishable. "By His own blood – with the sacrifice of His own blood – as High priest AFTER having made that sacrifice HE ENTERED into the TRUE sanctuary in heaven "itself". Exactly – 'itself' – 'Himself', "the TRUE sanctuary in heaven"! What's your problem? By this you assert Jesus when He gave Himself a Sacrifice, was not Priest or High Priest yet; and because he was not Priest yet, He was unable to finish atonement – because atonement can only be made – or finished – by a priest. With this you say Jesus had to be taken up into the heavens before He could become a priest. But by His own blood – with the sacrifice of His own blood as High Priest – He, after having made sacrifice, and in rising, entered in into the True heaven-LY Sanctuary of the 'full

fellowship of the Trinity' – THUS HAVING MADE FULL AND FINAL ATONEMENT, simultaneously and identically, Christ's resurrection from the dead. See the difference? It's huge. It is this, quote, "Christ obtained eternal redemption for us AT The Cross" – your words! If He had not been High Priest of the Most High God, He could not have obtained eternal redemption for us at the Cross – or after it!

"Christ obtained eternal redemption for us AT The Cross – but He CONTINUES His gospel work" ... as He

"entered in", so "*had He made atonement*", full and final. Now He continues making intercession for the saved, 'in heaven'. Any here who deny? Perhaps SDA, because SDA reckons it is not 'intercession', 'mediatorship' Jesus 'continues' with, but with making atonement, which is sacrifice and offering made on earth, and not in heaven!

SDA

As He "entered in", so He BEGAN 'making atonement'.

Calvinist

He "*having made SACRIFICE*", WAS, High Priest – and in SACRIFICE, BEGAN "*making atonement*". He "*making an END of atonement*"; He being "*set at the right hand of God*" was, "*making an END of atonement*" – both being seated and making atonement the Reserve of Rest and Hold of Honour of the High Priest Saviour.

SDA

He having made sacrifice, had NOT been High Priest – and not YET, had begun "making atonement".

Calvinist

'Atonement' is nothing but Jesus Christ Himself who NOW "*is entered in*", "*into His own rest as God*" – at and through and in and from resurrection from the dead. You find it strange and unacceptable, SDA, that the writer could find it unnecessary to every time repeat, "... *in resurrection from the dead ...*", because it is his PRE-supposition – His fact upon which he builds each and every of his illustrations of how, Jesus made full and final atonement – atonement which is forgiveness of sin and reconciliation with God. The writer in fact does not use the word "*resurrected*" or "*raised*", once! (13:20 says, God "*BROUGHT Him*

AGAIN from the dead".) This phenomenon of the resurrection never so described 'literally' in Hebrews, effectively implies that Jesus' resurrection is *a priori* meant by every and all the many metaphorical references to the ATONEMENT which Christ had made in sacrifice and had finished in resurrection – had finished with sacrifice and perfected with and in resurrection!

No SDA, the nonsensical twistings are yours and are the cornerstone of your Most Holy "room" "in heaven" – only recently since 1844 occupied – for Jesus to finished an atonement He had not finished either when He died or when He rose from the dead ON EARTH. Earth, which at the moment of Resurrection was of all time, of all space and creation – of 'all heaven' – the centre and focal point, "*THE HIGHEST*" AND "*THE MOST HOLY*" and Throne of God Most High, This is the solving of every difficulty you think it creates. It 'dodges' none.

SDA

1. The Gospel presents us with Christ as "THE advocate between God and man"
1Tim 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus."

Calvinist

This is not atonement done, but what it says, "*Mediator*" – "*Mediator*" for and on behalf of those fully and forever atoned for and reconciled with God. This is "*Mediator*" of course our High Priest, just as once on earth He was our High Priest who had made atonement and finished atonement when from the dead He rose – having made peace; and now being our Peace and being our Atonement from the beginning.

SDA

Heb 5

8 Although He was a Son, He learned obedience from the things which He suffered.

9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, 10 being designated by God as a high priest according to the order of Melchizedek.

"We" are also there by faith – with Christ – receiving the benefits of His intercession – salvation, forgiveness of new sins.

Calvinist

"Although He was a Son, He learned obedience from the things which He suffered" – Jesus' life, suffering, dying and death.

"And having been made perfect ..." – by that which followed on that before it. What followed after that He suffered and died, was that He rose. *"Having been made perfect"* is Jesus' resurrection: *"from the dead"* to the Perfection of Life! Then in that in resurrection *"having been made perfect"*, *"He became (instantaneously) to all those who obey Him the source of eternal salvation"*. The *"source"* *"of eternal salvation"* being: That which He had done with, and that which thus far He was in the act of doing, namely, to make atonement. Atonement indeed, was *"the source"*, *"of eternal salvation"* – *"the source"* of *"the benefits ... we are also ... receiving"*.

Having received the full salvation of forgiveness of all our sins, we now enjoy His intercession moment for moment, He never letting go of any of those the Father had given Him.

His salvation, is the forgiveness of all the sins of His Elect. No 'new' sin can sever us from Him or from His faithfulness. His salvation is once for all and evermore, because His atonement made, was a making peace and one, once for all and evermore!

"He became to all those who obey Him the source of eternal salvation, being designated by God as a High Priest according to the order of Melchizedek." We may claim His promises in full confidence being based upon His finished work of High Priest of the Most High God.

SDA

1John 2:

"I My little children, I am writing these things to you so that you may not sin. And if anyone sins we have an Advocate with the Father, Jesus Christ the righteous".

John shows us that continued pardon for sin even AFTER being saved depends on Christ's role before God as our advocate – our representative – our high priest.

Calvinist

Grotesque misconception, "... continued pardon for sin even after being saved ...!" 'continued pardon' is the precise Roman Catholic heresy of a 'salvation' which is more than

the forgiveness of sin; of a justification other than the justification of and through forgiveness of sin; of a justification that is not salvation free and full; of a righteousness more than a reckoned or accounted righteousness; of a salvation that is not the atonement of a sinner with God and of God with Him through Christ, but is a further earned righteousness of works! (Purgatory!)

'Continued pardon' I have never heard of from the lips of ANY confessing Christian than Seventh Day Adventists! You, SDA, are the first. 'Pardon', 'forgiveness', reconciliation', 'atonement' does not spring from Christ's mediation, but from the Spring of Life, His Resurrection! Not until Christ rose from the dead obtained His blood worth or power to heal and cleanse from sin. And once His blood in Life obtained that worthiness and virtue, no moment further worthiness or virtue unto forgiveness is required, or it is required to the disgrace of the wrought and completed 'Pardon', 'forgiveness', reconciliation', 'atonement' of Christ's through death and resurrection. 'Continued pardon' is a most blasphemous concept.

A believer who prays the Lord's prayer, "Forgive us our sins" is expressing faith in God, who in Christ had made atonement for his sins, once for all and evermore, fully and finally. 'Continued pardon' disappoints that faith and dishonours that trust. A believer who prays the Lord's prayer, "*Forgive us our sins*", is he who believes, his sins forgiven. He prays not for the forgiveness of one sin that is not forgiven him by the Father in the Name of Jesus. His is a "*righteousness by FAITH!*"

To be saved means, and is, to have one's sins forgiven! (– the Protestant 'doctrine' the Roman Catholics hate most.) Sins forgiven are forgiven for evermore, never to be remembered by God again! God cannot – yes, even God cannot – forgive sins 'continually', else He must first nullify what He had done in Christ, and then must sacrifice Him afresh – Hebrews 6! So here we see, in the opinion of SDA, what, in the last analysis, makes of Christ, High Priest! "... continued pardon for sin even AFTER being saved depends on Christ's role before God as our advocate – our representative – our high priest." Despite Christ's the High Priesthood is above question not first 'in heaven AFTER being saved' but long before even from eternity 'in heaven'!

SDA's misconception: After at first not having been saved in the Atonement Christ made for sin, to be saved after it as had it not been made when made. SDA talks of "continued pardon for

sin even AFTER being saved", while he denies "being saved" during and through, in and by, 'Christ's role as our high priest' **'while on earth'**. SDA denies Christ was Atoning Priest Himself being Atoning Sacrifice. SDA denying Christ's role as our High Priest in making sacrifice and in offering before the Throne of Mercy His LIFE in resurrection from the dead, denies the Power of God in raising Christ from the dead, God's Forgiveness for sin. SDA claims 'continued' forgiveness but rejects the Beginning and End of Forgiveness Wrought. What mental exercise could be more blasphemous?

Denying this, SDA alleges Christ became High Priest only since 1844, when He entered into the 'room' for to make "continued pardon" a la carte-SDA. The Roman Catholics are a nice one; at least they earn in flames of hell their 'continued pardon' – Adventists get it by stretch of own imagination God's incapability.

SDA

Heb 6:

19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, 20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Calvinist

"*A hope both sure and steadfast*" because grounded in the sure mercies of God in Christ "*being found in the form of a man*". What a cheek therefore for you to use such Scriptures to bolster your errors! What a cheek of you to use such Scriptures as "*become a High Priest forever according to the order of Melchizedek*" to deny '*become High Priest*' since Christ had been God, and '*become High Priest*' since "declared" and "sworn" and "anointed" High Priest before, and since as High Priest being both sacrificed and raised from the dead?! What audacity!

SDA

Hebrews 4

13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Calvinist

"*We have a great high priest who has passed through the heavens, Jesus the Son of God*".

"*High Priest who has passed through*" / "*is passed*" / "*having gone through*";

'*Dielehlythota*' – Perfect Participle – '*having crossed / being transfixed*', even 'through' being "*brought again from the dead*"

"*We HAVE*" – from the moment Jesus rose from the grave – "*a High Priest*" at present still.

The implication of the Perfect being an event in the past the result of which is still going on in the present. Jesus HAD BEEN High Priest when He died, and when He rose again and was exalted, and as this High Priest unchangeable, ascended to His Father in the heavens High Priest. His High Priest Office He bore, exercised, consistently High Priest for evermore. His intercession on behalf of believers is the continuation of that eternal Priesthood of His. Atonement is one aspect of the work of this High Priest; it is His qualification – it is He in His station – "*in His rest ... as God*". Intercession is another work of this High Priest by virtue of the work He as this High Priest while on earth had perfected.

Our High Priest is able to forgive sins in that He, in REQUIRED capacity, qualification and ability of High Priest, could make – was able to make – atonement for sins. Jesus paid sin's toll through Sacrifice, AND, Offering. Had He not shown it, proven it, "*offered*" or "*presented*" this His Sacrifice Made, had He not been High Priest when He sacrificed. And had He not been High Priest when He sacrificed in laying down His life of His own, He would have been disallowed to offer it and even to take up again His life – would have been disqualified and would not have "*wrought*" His life, but would have forfeited His own and lost the life of everybody else and the existence of everything else by the energising of God Almighty! That's how serious the implications are had Christ not been High Priest while assuming the Office or Service or work of High Priest when he 'made sacrifice'. He could not have "*gone on*", '*dielehlythota*' – He could not have "*finished all the works of God*"

were He not High Priest.

The Gospel is though, "*We have a Great High Priest who has passed through the heavens, Jesus the Son of God*". This is Jesus who in resurrection from the dead, "*passed through the heavens*". Reference is not being made to when He in clouds "*was taken up into the skies of heaven*". It describes Jesus' "*EXALTATION*", and it describes Jesus "*bringing in before the Mercy Seat*" of the Throne of God, His Offer, which was His LIFE – raised from the dead and risen. This is Jesus who, "*in resurrection from the dead*", "*with Power, was declared the Son of God*"; this is Jesus, "*in resurrection from the dead*", "*with Power*", "*according to the Spirit of Holiness*", "*BECOME*", Christ, Anointed, "*High Priest of the Most High God*".

Christ in His suffering and dying at the commencement of His exaltation, High Priest of the Most High God. Rather, as Schilder has said, Christ in His suffering and dying – "*in His humiliation*" "*in His dying hour*" – is Christ "*in ascendancy*" already!

Jesus in descent through death already ascending unto exaltation, is Christ High Priest of the Most High God – is the same as Christ in exaltation of ascent through the heavens – is the same as Christ in resurrection from the dead. Three Times Holy High Priest of the Most High God according to the Law of an Endless Life!

This is Jesus, "*WHEN, God raised Him from the dead*". This is Jesus when He finished; Atonement Made! This is Jesus, reconciliation reached and announced. This is Jesus, Prince of Peace, Covenant Closed, Kingdom Established upon the earth and through the heavens. "*On earth peace, good will toward men*" – "*WHEN, God raised Him from the dead*"! "*Today have I begotten Thee!*" This was the Gospel become a historic fact, "*witnessed by angels, believed*" by humans. Or sometimes denied, rejected, ridiculed and vilified by humans unbelievers and believers irrespective.

SDA

Heb 7

25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

Calvinist

"... *separated from sinners and exalted*..." Classed with sinners in death, He is separated from sinners in exaltation – the exaltation in resurrection from the dead. Or no! Christ in death being classed with sinners, sinners in the resurrection of Him, "in Him" are exalted.

SDA

Central to the time when Christ is IN the Most Holy Place doing His High Priestly work – we find multitudes are in there as well and court is "in session".

Calvinist

Central to the time when Christ is IN the Most Holy Place and IS the True Tabernacle in His own Person doing His High Priestly work, is the fact He is Mediator and Intercessor for the SAVED, who "*SHALL NOT enter into judgment*" – who won't "*SEE*" the inside of a 'court' of 'judgment' in eternity – who won't experience the hell of one 'session' 'in there', because that they had gone through judgment, in Christ, and through Him.

"*He is the Head of the Body, the Church, He who is the beginning, the First-born FROM THE DEAD*" ("*Today have I begotten Thee*") *that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fullness dwell. And, HAVING MADE PEACE* ("*atonement*") *through the blood of His cross* (in fullness of High Priesthood), *to by Him* ("*who is our Peace*") *reconcile all things unto Himself. By Him ... hath He now reconciled you in the body of His flesh THROUGH DEATH* (which is in resurrection FROM death!), *to PRESENT you holy and un-blameable and un-reproveable IN HIS SIGHT*" - which is "*before the Throne of God*", or, "*before the Mercy Seat*". (Col.1:18-22) That is "*ALL IN HIS BODY*" – in the RISEN and glorified body of His.

"*God hath highly exalted Him and hath given Him a Name which is above every name*" – even above every Name that is His only – and

that Name is, "*I am The Resurrection and Life*"! (Jn.11:25)
 Show me just one text where it is said Christ is doing His High Priestly work of Mediator and Intercessor for the lost or ungodly 'as well'!

SDA

Daniel 7:

"9 I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire.

10 A river of fire was flowing and coming out from before Him; Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; The court sat, and the books were opened."

The "reason" court is "in session" is because the unfallen beings have a great issue to resolve based on exactly HOW God administers the plan of Salvation - the Gospel must be both "just" and "merciful" - rather than "arbitrary". - A free will "system" relies upon God "persuading by compelling evidence" rather than "compelling by arbitrary force".

Notice that "WE HAVE a High Priest" -- NOW -- it is right there - impossible to "keep dodging".

Calvinist

I don't try to 'dodge', "WE HAVE a High Priest". You are the one who 'keep dodging' we had a High Priest who while on earth through death and resurrection made atonement for our sins once for all!

"... (the) great issue to resolve, based on exactly HOW God administers the plan of Salvation...". The words you quoted from Scripture vividly depict the moment of Jesus' appearing "*from the dead*", "*before the Throne*". They show 'exactly HOW God administered the plan of Salvation'. Are you found in the Son of man, it means your peace and citizenship of the Kingdom of God - you have passed through the judgment in Him; Is your name not written in The

Book of Life here "*opened*", be sure to pass through judgment in the last day in your own capacity.

Although it is impossible to treat on the subject of the atonement properly and fully without consideration of unmerited, free, and sovereign, saving grace, I would not now enter into a discussion of its relevancy. We have other basics first to establish - very simple questions, like whether Jesus was Priest and High Priest while He on earth made sacrifice, so as to through resurrection present the merits of Himself before the throne of mercy on behalf of His Elect.

SDA

Calvinist said, "*I find all the "details" comprehended by and in the one act of God "by the exceeding greatness of His power". So does He today live to make intercession before the throne of God "TO-US-WARD" - as "God with us". This is the Gospel, simple, magnificent, awe-inspiring, adorable, EMBRACEABLE, because reachable and understandable. "He who believes in ME, shall not go into judgment" - because He bore God's judgments for us and is, Divine Judgment in Person. "HE IS NOT FAR, BUT NEAR" - God "drew near" in Jesus, and united with humanity in Jesus for ever when He rose from the dead. It is "redemption" "completed", and it differs no iota from "atonement MADE".*"

So when does the "IN MHP" part of the Day of Atonement scenario end? Certainly it is obvious that at the second coming Christ has already ceased to function as our High Priest seeking forgiveness for newly committed sins. (Heb 9:28). But is it possible that His ministry in that heavenly sanctuary ends even BEFORE He actually appears in the sky? Might this be JUST like the days of Noah - where the door closes seven DAYS before the rain actually falls? Before you see the storm in the sky - it is already too late?

Rev 15 tells us that in fact the ministry has already stopped BEFORE the 2nd coming - in fact it stopped at the start of the plagues. The actual wording in the Rev 15 text - is only found

(in parallel) in two unique instances in the OT.

Notice below – that in all three of these cases the point is made “explicitly” that ministry has stopped – no one is in the sanctuary. This indicates a “change” from the clear distinctives regarding the “multitudes” – “our own presence by faith” and “The man Jesus Christ” 1Tim 2:5 as emphasized in scripture regarding “The high priestly work of Christ”.

Calvinist

“... the “IN MHP” part of the Day of Atonement scenario...” No! This – where you quoted ‘the “IN MHP” part’ – is the whole ‘of the Day of Atonement scenario’. You confuse ‘intercession’ for ‘atonement’, or, rather, ‘atonement’, for ‘intercession’. The ‘Intercession’ of Christ is for ‘the atoned’ (or ‘saved’) only. No one is ‘saved’ by, Jesus’ making intercession on his or her behalf. ‘Saved’ yes, from calamities and temptations and probations – but not ‘saved’ in the sense of being atoned for; for that Christ had done when He – on earth – died and rose again “to us-ward”; rose, “our High Priest”; when “*the eternal God was thy Refuge, and underneath the everlasting arms. He shall thrust out the enemy (death and sin) from before thee; and shall say, Destroy them! Israel then shall dwell in safety alone; the Fountain of Jacob shall be upon a land of corn and wine; His heavens shall drop with dew. Happy art thou, o Israel: happy is he who is like unto thee, o People Saved by the LORD, the Shield of thy Help, and Who is the Sword of thy Excellency!*”

This is ‘intercession’. ‘Intercession’ is when the heavens of this earth are called “*His heavens*”; ‘atonement’ is when all ‘the heavens’ cannot contain Him.

SDA

Revelation 15

“1 Then I saw another sign in heaven, great and marvellous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished.

5 After these things I looked, and the temple of

the tabernacle of testimony in heaven was opened, 6 and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes.

7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

8 And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.”

Just as in Rev 13 we see the explanation for the multi-part beast of a lion, bear and leopard explained in Daniel 7, so the explanation of Rev 15 having the smoke fill the temple is explained in the OT – as the priestly ministry “ceasing” during that time.

Calvinist

You may understand these things any which way you like – what will matter is one’s status in Christ, ‘in those days’ as well as ‘in that day’. And that will depend on what HE, Christ, “when” He rose from the dead, HAD done and HAD attained: When He conquered the enemy, sin and death. So I have peace with what you’re so worried about.

SDA

1Kings 8:10-11

“10 It happened that when the priests came from the holy place, the cloud filled the house of the LORD, 11 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.”

Exodus 40:34-35

“32 When they entered the tent of meeting, and when they approached the altar, they washed, just as the LORD had commanded Moses. 33 He erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work.

34 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

35 Moses was not able to enter the tent of

meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle."

I am thinking that it is impossible to miss the fact that the same wording, the same sequence is in use. But in the Rev 15 case it gives even MORE detail in showing us that NOT until the PLAGUES are finished - may anyone enter. This further shows the connection between intercession - ministry and the separation of the wrath of God from coming upon mankind while we have an intercessor.

Unlike the case in Rev 13, Rev 15 does not leave us to guess as to the meaning from the clear OT examples. Instead it tells us exactly what has stopped and for how long - no one was able to enter the temple until the seven plagues of the seven angels were finished. And of course we know that only ONE person was working/ministering in the Heavenly temple with regard to a priesthood - sins - a sacrifice - mercy - forgiveness, 1Tim 2:5, "For there is one God, and one mediator also between God and men, the man Christ Jesus."

And of course - the fact that the time has come for the "wrath of God to be poured out" has every indication of intercession that has stopped. Adding that no one is ministering in the temple during this time - in Rev 15 makes the point explicitly.

Calvinist

As I have said, for the time I shall have peace with all this. Prophecy interests me as far as it shows forth Jesus Christ. Prophecy that attempts to interpret time or future purely, in so far as time or future is concerned is as sterile as where it pretends to concern salvation. One should actually write such 'prophecy' in commas, because it isn't the Prophecy of God's Word.

SDA

Revelation 16:1 "Then I heard a loud voice from the temple, saying to the seven angels, Go and pour out on the earth the seven bowls of the

wrath of God." Without the benefits of the work of Christ in the heavenly sanctuary - it is clear that the conditions of Rev 22 have been reached -

Rev 22: 10 And he said to me, Do not seal up the words of the prophecy of this book, for the time is near. 11 Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy.' Notice that "WE HAVE a High Priest" -- NOW - it is right there - impossible to "keep dodging".

Calvinist

You erect your own windmills to storm, Don SDA! Who kept 'dodging' the truth, "*we HAVE a High Priest*", NOW? You 'keep dodging' the truth we have HAD a High Priest in Christ Jesus "*for evermore*" - even when upon earth, and even when He "*made atonement once for all*" in dying and rising!

SDA

1. The Gospel presents us with Christ as "THE advocate between God and man"

Calvinist

Yes; timeless; or rather, even now as then; and even acting and speaking now, more 'explicitly' through the power and validity of deed of saving and atoning - His deed of dying and rising - of THEN! Now, 'OF deed'; not now, 'IN deed'! Jesus is not NOW, killed; is not every time a sinner prays for forgiveness, raised from the dead again. Of course not, you will affirm! So as what then did He make sacrifice and did He rise? AS, The Atonement for our sins; AS The Forgiveness of our iniquities; AS The Reconciliation of our enmity! Of course so, you will affirm or be imbecilic. Then as Whom then did He make sacrifice and did He rise and finished He, "*all the works of God*" on earth and in all the heavens? Not as "*our High Priest*" ("*we have a High Priest*"); not as "*High Priest of the Most Holy God*"? You simply cannot, not admit; you simply cannot, not affirm. Then, SDA, where is this whole act of atonement acted out? Where is this High Priest "*faithful over His whole House*"? On earth, so that our earth is God's Sanctuary in the Person of the "*Author and Finisher of our Faith*" - so that even us, His Church of the Elect, becomes His Sanctuary and Tabernacle and Most Holy Place of

Priestly work made.

When Christ enters into the tabernacle not built with hands, it is not into a tabernacle nevertheless built, were it with God's hands – as if touchable and visible for human hand and eye were it 'by faith' – for this is not what 'by faith' is about! The 'Sanctuary in heaven', is God in His own Person; but not "Jesus entering Jesus" as you make it off; but Jesus entering into fellowship of the Trinity as the Calvinist Schilder has beautifully expressed the concept.

SDA

1Tim 2:5

"5 For there is one God, and one mediator also between God and men, the man Christ Jesus."

Heb 5

"8 Although He was a Son, He learned obedience from the things which He suffered.

9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, 10 being designated by God as a high priest according to the order of Melchizedek."

Calvinist

"... *having been made perfect, He became to all those who obey Him the source of eternal salvation*" – IN, and THROUGH, and WHEN, and WHERE, dying and rising – namely: "*from the dead*";

There, and then, "*presenting*", "*offering*", "*before the mercy seat*" of the "*Ancient One*", "*the books were opened*" and "*the Book of Life*", in the glorified body and Person of His own Self. LXX, Is.57:14-15, "*The Holiest of the Holies IS HIS NAME*".

SDA

Hebrews 4

"13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

Calvinist

You repeat quote after quote of Scripture and so think to make a case for your viewpoint. But you in no instance get to the bottom of the meaning of any. This you consistently deny we "*have a Great High Priest who has passed through the heavens, Jesus the Son of God*". You insist He did NOT do the work of Great High Priest when and as and where He passed through the heavens in the actual deed of His being raised from the dead and in the actual deed of Him presenting Himself an Acceptable Offer for sins before the Father.

See Jesus! Look at His whole work. See God Triumphant! He has done a great work – a finished work – a work, one work, "*the works of my Father*". Jesus finished it – He lived out God's love towards us men; saving us. So we may rest and have assurance as good and sure as His obtainment of it – which obtainment is the saving of our souls. We need Jesus. We constantly for life need Him today in this capacity of King, High Priest and God for ever. The Kingdom of God is the Kingdom of 'heaven'. Jesus ESTABLISHED it – He laid the foundation. He builds His Church upon it. But the very beginning and establishment is the completion and perfection of it once for all in Christ and through Christ in resurrection and through resurrection from the dead. Jesus intercedes for us today in capacity of THIS Accomplisher – "*Author and Finisher of our faith*", "*having triumphed in it ... having forgiven you all trespasses ... (being) QUICKENED TOGETHER WITH HIM*". He is our Atonement. He is our Atonement in the dying and rising of Him from the dead. Is all I can say. He at no moment in time since He "*availed*" and "*obtained*" in resurrection from the dead, acted or existed in lesser or greater capacity. That is what He, Himself our Judgment, ever since His resurrection from the dead has been – "*High Priest of our confession*"! In fact, that is what He Himself before His resurrection from the dead, ever has been: Himself both our Judge and Judgment, and "*High Priest of our confession*"!

SDA

So why not just give up ideas that are debunked by the Word of God, Calvinist? The same God that put those texts IN the Bible also loves you and will show you that THE TRUTH is not really as bad as you have imagined it to be.

The Gospel will create a LOVE of TRUTH – instead of the need to avoid it.

Calvinist

Your preaching and version of “THE TRUTH”, are neither really as bad as any could have imagined – it surpasses all imagination.

I have cited and extracted time and again to substantiate (if not prove) my stance. Now my idea in this case is: *“How much more (whereby the writer means, how much more FULLY) shall the blood of Christ who through the eternal Spirit offered Himself without spot to God, purge your conscience”* – that is, make you free, that is, save you, that is, atone you FULLY? Where and when does this happen in actual fact? AS Christ *“offered Himself without spot to God”*. When and where was that in actual fact? When and where the Father *“glorified”* Him, and where and when God *“declared”* by ‘Oath’ of ‘Covenant’: *“Thou art my Son, Today have I begotten Thee!”* Where and when was that in actual fact? *“Concerning His Son Jesus Christ our Lord, who was ... declared the Son of God with power, according to the Spirit of Holiness (God the Spirit) by the resurrection from the dead!”*

When and where did WE, receive this atonement, FULLY? *“By Whom we have received grace”*. *“Man shall live by every word of God”* carefully analysed and applied – properly taken in and assimilated. So that it makes perfect sense and portrays perfect truth of Christ entering into fellowship of the Trinity while being raised from the dead High Priest making atonement fully in Divine Moment!

SDA

Apparently the NT shows the heavenly sanctuary to be REAL – to be a PATTERN SEEN after which the literal earthly sanctuary was modelled. So it is REAL. Built by God without hands. AND it has functional areas just as God says.

Calvinist

No, “a PATTERN SEEN”, is NOT ‘real’ – it is unreal! Only in one’s imagination could one ‘see’ or be ‘shown’ “the heavenly sanctuary”. “The real ‘*pattern*’ – was “*SEEN*” – God ‘modelled’ or ‘designed’ the ‘*pattern*’, ‘after which the literal

earthly sanctuary’ was built with HANDS – with hands of humans. The ‘real’ “PATTERN SEEN” was not, “Built by God without hands” – it was the replica of the real one Moses built. The ‘real’ ‘pattern shown’ had no “functional areas” because a ‘pattern’ is not ‘functional’ – it’s only ‘function’ is to serve as ‘pattern’ or ‘model’.

SDA

Hebrews 8:

“4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, SEE, He says, THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.”

Calvinist

Moses *“was shown the pattern”* – he was not shown *“the heavenly things”* of which the ‘pattern’ was a pattern or shadow or type. Moses saw *“the pattern”*, *“on the mountain”* – he was not shown any ‘pattern’, in heaven! Moses was shown a copy and shadow *“of the heavenly things”*; he was shown it on the mountain. *“According to the Law”*, that ‘copy and shadow’, *“serve(d) (as) a copy and shadow”* of *“the tabernacle he was warned by God to erect”*, which again, would serve as a pattern or shadow of that Christ who was to come the True Tabernacle of God with men.

But SDA notwithstanding declare, “Apparently the NT shows the heavenly sanctuary to be ... a PATTERN SEEN after which the literal earthly sanctuary was modelled”. SDAs say ‘the heavenly sanctuary’, is “a PATTERN”; SDAs say ‘the heavenly sanctuary’, is “SEEN”. But, it was not the heavenly sanctuary that was shown Moses, but a pattern or model for or of the earthly tabernacle – a pattern for and of the tabernacle Moses was to build. It was the ‘pattern’ or ‘model’ FOR what Moses was ordered TO build – not a ‘model’ or ‘pattern’ of a ‘heavenly sanctuary’ or something that already existed. The literal earthly sanctuary was BUILT – not ‘modelled’ – after the model, and it was built, not after what was not ‘shown’ or seen – something ‘in heaven’ – it was ‘built’ after what was in fact ‘shown’ and seen, “on the mount”, on earth. So, to say “... it (the “PATTERN SEEN” and “the heavenly sanctuary”) is REAL”, “(b)uilt by

God without hands", is simply just the opposite of the truth, because God just did not build it; Moses did! And that the "PATTERN SEEN ... has functional areas" claiming "just as God says", is all verbosity, functionality not a function of a 'pattern' or 'model' !

The heavenly Sanctuary since Christ's resurrection – as before it – is impossible and prohibited to be made an image of, because it is Christ in full fellowship of the Trinity – because it is God in His Majesty.

SDA 2

I think Seventh Day Adventists have a pretty good handle on what the Gospel is all about. The Law points the sinner to Jesus and Jesus points the forgiven sinner back to the Law. Because the point of salvation and redemption is to "redeem from sin" and not to leave one wallowing in his past life of sin. The EVERLASTING GOSPEL message is that now is the time of JUDGMENT and you will not be able to stand in the Judgment if you have no respect for your Creator and His Government which involves His Law, His commandments. The main commandment is the Sabbath which reminds us to "worship the true God who created the heavens and the earth".

Calvinist

The Law points the sinner to Jesus. But Jesus does not point the forgiven sinner back to the Law again, but always back to Himself again! Because the point of salvation and redemption is to "redeem from sin" and not to leave one wallowing in his past life of sin. "Jesus the answer!", someone wrote on rocks along the roads across South Africa!

SDA 2

Revelation Chapter 14:6 And I saw another angel fly in the midst of heaven, *having the everlasting gospel to preach* unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7: Saying with a loud voice, Fear God, and give glory to him; for *the hour of his judgment is come*: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 8: And there followed

another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. 9: And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10: The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12: Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Apparently the NT shows the heavenly sanctuary to be REAL - to be a PATTERN SEEN after which the literal earthly sanctuary was modelled. So it is REAL. Built by God without hands. AND it has functional areas just as God says.

Nice of you, Calvinist, to admit that it is not simply "Christ entering Christ" -- finally!

Calvinist

I 'admitted' nothing of the sort! You quote yourself! What are you talking of, "So it is REAL"? Are you talking of, "a PATTERN SEEN", "built by God without hands"? Well, naturally I would not have been able to see that! Are you talking of, "the literal earthly sanctuary", "built by God without hands"? Well, naturally I would not have been able to see that either! Are you talking of, "the heavenly sanctuary", "to be a PATTERN SEEN"? Well then 'the heavenly sanctuary' cannot – as you say – be "REAL", because then the heavenly sanctuary must be ... "a PATTERN", not so?

SDA 2

Seventh Day Adventists agree with what John Wesley taught. I am hoping that all of you view Wesley as a "real" Christian who understood the Gospel message....

Wesley said:

"I am not come to destroy, but to fulfill.' Without question, His meaning in this place is (consistently with all that goes before and follows after),--I am come to establish it in its fullness, in spite of all the glosses of men: I am come to place in a full and clear view whatsoever was dark or obscure therein: I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent, of every commandment contained therein, and the height and depth, the inconceivable purity and spirituality of it in all its branches."

John Wesley declared that there was a perfect harmony between the law and the gospel "There is, therefore, the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that 'with man this is impossible;' but we see a promise of God to give us that love, and to make us humble, meek, and holy; we lay hold of this gospel, of these glad tidings; it is done to us according to our faith; and the righteousness of the law is fulfilled in us, 'through faith which is in Christ Jesus."

"In the highest rank of the enemies of the gospel of Christ," said John Wesley, "are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break (to dissolve, to loose, to untie the obligation of) not one only, whether of the least or of the

greatest, but all the commandments at a stroke." "The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, 'Hail, Master, and kissed him.' And he may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss?' It is no other than betraying him with a kiss, to talk of his blood, and take away his crown; to set light by any part of his law, under pretence of advancing his gospel. Nor indeed can anyone escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God."

While some Christians taught that "the preaching of the gospel answers all the ends of the law," Wesley replied: "This we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell." The apostle Paul declares that "by the law is the knowledge of sin;" "and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ. . . . 'They that be whole,' as our Lord himself observes, 'need not a physician, but they that are sick.' It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken."--Wesley, sermon 25.

I think that too many Christians do not believe that Seventh Day Adventists understand the Gospel because they themselves don't understand the

purpose of the Gospel. When Jesus died for us on the cross and the Bible says that Christ is "the end of the law" they misunderstand totally, thinking that this means we no longer have to keep the law, because of Christ's death. They don't understand what something being "the end of" something really means, in biblical terms. The End of the Law? Has the Law ended because of Christ dying on the cross? Some do not understand Biblical language. To the believer what does Christ become? "For Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4.

In what sense is the word end (Greek, telos) sometimes used in the Scriptures? Object, intention, or design? "Ye have heard of the patience of Job, and have seen the end of the Lord." James 5:11.

What was the object of the law? "And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10.

What is charity, or love? "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10 (1 John 5:3).

Why did God send His Son to the world? "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Rom. 8:3, 4.

Then what is one enabled to do through Christ? "That the requirement of the law might be fulfilled in us." Rom. 8:4

What further is the end, or object, of the law? "Now the end of the commandment is charity out of a pure heart." 1 Tim. 1:5. ...the "end of" or the object of the Gospel, the object of Christ's death for us, was so that we would have our past sins erased and be given the opportunity and the power to be overcomers.

Calvinist

"Wesley said: "I am not come to destroy, but to fulfill.'" ?? Anyhow ... I don't accept or care what Wesley 'declared'. Besides, we are currently discussing the 'heavenly' Sanctuary and 'the Investigative Judgment'. So I don't get your point actually.

About Wesley – God is His Judge, and that, as far as I am concerned – is his best comfort. But Wesley is no man without question marks after his name. His doctrine of justification and redemption to me is totally unacceptable. His quest after something better and greater than what the Holy Spirit gives in giving faith, is a chase after vainglory. And as a result Wesley's insistence on 'spiritual gifts' – the beginnings of 'charismatics' ('charismaticism', pentecostalism whatever!) in my opinion is telling God in his face His grace is not enough. Nevertheless, have you presented these articles to make a point in connection with the IJ-issue? Do I miss something? Whatever your 'point', fact is, Wesley, here and as far as you have quoted him – shows a much better insight than the Seventh Day Adventists, into what 'atonement' is.

"The apostle Paul declares that "by the law is the knowledge of sin"; and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ." "The atoning blood", says Wesley; no, say the SDAs, Christ's atoning intercession! And "atoning blood" implies an Atoning Priest – what Wesley certainly accepted, but Adventists in principle reject.

Answering SDA then, who claimed, "... on earth ... there are those who offer ... who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, SEE, He says, THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN" – Here THOSE who SERVE are the PRIESTS on EARTH who SERVE in the temple built as directed by Moses, that TEMPLE in which THEY serve is merely a COPY of the one IN HEAVEN. As it turns out that was GOD saying that -- not me."

The "Copy and shadow of the heavenly things", "JUST AS", "Moses was to erect the tabernacle". It does not say the 'copy and shadow of the heavenly SANCTUARY'. It says, "copy and shadow of" what was to be erected by Moses – "JUST AS", "the tabernacle", "on

earth". So "the tabernacle", "on earth" became a "copy / shadow" or type of "heavenly things" that were still to come, even the priesthood of Christ. It did not exist then as Christ had not yet been incarnated or raised. Thus, "there ("on earth" were) those (priests) who offer(ed)... who serve(d) a copy and shadow of the heavenly things" that foreshadowed Christ.

Here those who serve as priests are those on earth who serve in a temple built by Moses, but not 'directed by Moses', because it was built according to the 'directions' or 'copy' or 'pattern' shown Moses "on the mountain". God, in other words, was the Director of the tabernacle that Moses had to erect – that temple in which earthly priests served according to the 'copy' or model or "pattern" or 'directions' God had shown or given Moses "on the mountain", and which itself, was "a copy and shadow of the heavenly things" not yet realised that typified Christ. But hear SDAs blasphemy – the blasphemy of Seventh Day Adventism –: "... that TEMPLE in which THEY serve is merely a COPY of the one IN HEAVEN. As it turns out that was GOD saying that -- not me."

As it turns out, you, SDA, are lying, twisting God's words. It was not God saying that – it was SDA saying it. That temple in which the earthly priests served was merely modelled on the pattern shown Moses on the mountain – the service and priesthood of which "showed forth / copied / patterned / typified", "heavenly things" – the service and priesthood of which therefore showed forth future things to be realised in Christ Jesus, things therefore being called "heavenly things".

SDA

Calvinist – did you refute these scriptures yet? Did you refute each one of THESE scriptures pointing to the CURRENT High Priestly work of Christ yet? Lets get you back to scripture and deal specifically with these points raised.
Heb 4:

"4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;
5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, SEE, He

says, THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.

Here THOSE who SERVE are the PRIESTS on EARTH who SERVE in the temple built as directed by Moses, that TEMPLE in which THEY serve is merely a COPY of the one IN HEAVEN. As it turns out that was GOD saying that -- not me. "IF HE WERE ON EARTH HE WOULD NOT BE A PRIEST" Time to address the point. The links above SHOW Him in heaven AS our high priest now – the text above SHOWS that this is NOT the case while He was on earth. No way around it.

Note the unanswered points (the many points in that case) unanswered here – "WE HAVE such a High Priest who HAS ENTERED" into heaven.

Calvinist said, "... Moses was shown a copy and shadow". That was CALVINIST – NOT GOD! The text does NOT say that MOSES WAS SHOWN the copy – the SHADOW -- rather it says that Moses MADE the copy – the SHADOW of heavenly things. See how all the problems vanish when one accurately separates what CALVINIST SAID from what GOD said??

Calvinist

Have I 'refuted' these Scriptures yet? Have I 'refuted' ("Calvinist – did you refute these scriptures yet?") any of THESE Scriptures pointing to the CURRENT High Priestly work of Christ? I pray not! Who denied "the CURRENT High Priestly work of Christ"? I pray not!! Who refutes and denies Christ's EARTHLY High Priestly work of atonement made and finished? Who, currently, refutes and denies this work was Priestly and more, High Priestly work? Who says when Jesus did that work – His one work of and for being High Priest, of both Sacrificing Sacrifice and Presenting Sacrifice – who says when Jesus did that High Priestly work He was not even Priest? **That was you, SDA!**

What blindness is this, "Calvinist said, "... Moses was shown a copy and shadow". That was CALVINIST – NOT GOD!?" Anyone can see I meant 'pattern' with saying 'shadow'! Moses was shown a 'copy' or 'pattern' or 'shadow'. After all I 'extracted' this statement of mine from your warbled thinking!

So leave out the word 'shadow'! It can only result in a better understanding of my statement, whereby I will stand, that Moses built the real thing after the pattern he was shown on the mountain. Moses was not shown the heavenly sanctuary – which after all doesn't exist as a literal building somewhere up in space, because that 'temple', is God in Himself, the Sanctuary of the true believers throughout time. Now certainly Moses was not shown God for the copy – God, for the 'shadow'! And most certainly, 'the text does NOT say' ... quoting SDA, that "it rather says that Moses MADE the copy – the SHADOW of heavenly things." What rubbish! And with such rubbish you want to advise me, "See how all the problems vanish when one accurately separates what CALVINIST SAID from what GOD said??" How pitiable!

SDA

Actually QUOTING GOD would be "REMEMBER THE Sabbath day to keep it holy... FOR IN SIX DAYS THE LORD MADE... THEREFORE THE LORD BLESSED the Sabbath day AND made IT HOLY" Ex 20:8-11. If you believe that my statement above is NOT an accurate representation of GOD'S OWN STATEMENT in Exodus 20 – please point to something "substantive" to make your case that "it is just SDA that thinks that way".

Calvinist

Hear my case, that it is just SDA that thinks that way! "Remember the Sabbath day to keep it holy... for in six days the Lord made... therefore the Lord blessed the Sabbath day AND made it holy", _IS NOT_, "Actually QUOTING GOD", or, Ex 20:8-11! It is MIS-quoting God and MIS-quoting Ex. 20:8-11. You, SDA, know full well why it is the falsification of the Word of God. (So you try to cover up with dots.) You have done this before, SDA, many times; and you have simply not paid attention to my pointing it out to you.

But this is not what we are now discussing; you only try to lead us off track. We are discussing the (no, your,) 'Investigative Judgment'. So I'll not go into the subject of the Law further. But this Law does have bearing on the subject of God Who Rested – in Jesus Christ as always. That, was and is the atonement God fully realised through and in the resurrection of Jesus Christ from the dead. "God *RESTED* – *therefore!*" He only could, because "*ALL the works of God*", had been "*finished*", by FINAL "*ATONEMENT*",

"*WROUGHT*" – accomplished through final victory over the '*principalities* of adversity and "*ENMITY*"! You say, No, God did halve a job; He has not been fully successful; He better improve!

SDA

Here we see ME quoting GOD as HE says "FOR in SIX DAYS GOD MADE... THEREFORE God BLESSED". What is the THEREFORE – there for? Obviously it is to connect the CREATOR'S explicit statement on CREATION to the Creator's ACT in making creation's MEMORIAL day. Just stating the obvious so far ... CALVINIST said, "Remember the Sabbath day to keep it holy... for in six days the Lord made... therefore the Lord blessed the Sabbath day AND made it holy", _IS NOT_ Actually QUOTING GOD."

Calvinist

Wait! Again you cheat! This was not "CALVINIST said" – this was Calvinist letter for letter and dots and all quoting SDA! And now let me ask you, SDA, 'What is the THEREFORE – there for?' And let me once again point it out to you (despite I said this is not now our subject) your explanation omits what is of real importance, because you fear it with a deadly fear. Your explanation, "Obviously it is to connect the CREATOR'S explicit statement on CREATION to the Creator's ACT in making creation's MEMORIAL day", for why the 'Therefore' is there for, **cuts out**, the immediate and actual 'reason why' 'Therefore' is there for, namely, "*Because God the Seventh Day RESTED!* **So your 'stating the obvious' is conspicuously the covering up of the obvious.**

SDA

CALVINIST said, "Remember the Sabbath day to keep it holy... for in six days the Lord made... therefore the Lord blessed the Sabbath day AND made it holy", _IS NOT_ Actually QUOTING GOD." IS that because you don't agree with Peter that GOD is the one that is speaking in Exodus 20 or you do not agree with Moses that GOD is the one speaking in Exodus 20? I am sorry you will have to point out that God DID NOT SAY that in Exodus 20! You will have to SHOW that HIS connection

with the "THEREFORE" is NOT in the text AS SHOWN. You claim that ONLY I, would dare to accept the text as it reads – and so only SDA would have that view and then to back it up you ... what??

Calvinist

Like always, I could just as well have said nothing as far as you are concerned. SDA behaves as if I'm not even here. Dowe kwartel! If you 'quote' "God", quote Him – don't fabricate your own 'text'. I (before, in other conversations) pointed out you left out "*God rested, therefore ...*" – not the first time. You ignore it flat as though it exists not 'in the text', so that you can make it "*made ... therefore*". Truth is not the truth if not all the truth and nothing but the truth – if not, it's a lie. But enough of this now!

"John 20 states at Christ's resurrection "I have NOT YET ascended to the Father." ... No one tries to deny – at first and quick glance of your statement. But at closer look, again, your cunning becomes apparent. Again, you lie without blinking! John 20 does NOT state that, quote, "at", Christ's resurrection, He declared, "*I have NOT YET ascended to the Father.*" Christ said that, at least fifteen hours after He had risen from the dead "*in the Sabbath's fullness it being the very light of day towards the First Day of the week*". 'At' that moment in time and space of Christ's rising – 'at' that hour of day and on that Day of the hour, in the unfolding of the plan of God's atonement for and with lost sinners – "*The High Priest of our Confession*" Jesus Christ ascended His Throne of Majesty – Equal of and in Unity with the Heavenly God Almighty. Then, and there, in resurrection from the dead, He Acted, High Priest, and had made, finished and perfect atonement and reconciliation and Peace and had become in Victory what He had had been in Eternal Council, "*King of Salem*" – "*Prince of Peace*" – "*Mediator*" and "*Intercessor*", crowned with glory in eternal Victory the Priest-King!

What Jesus talked about according to John 20:17, He did not say "at" this moment or on this day of His rising and exaltation, and what Jesus talked about would not happen before forty days after that He would be taken up in the clouds, "*out of their sight*" (but into their hearts by faith). And so one could take your allegations one by one and portion by portion and show the fallacy of every bit of it – just on the single principle of God's having "*finished all His works on the Seventh Day*": "*For thus God concerning the Seventh Day*

did speak" by Word of Act of, in, and through Jesus Christ in resurrection from the dead. But you legalists can never find peace for you cannot accept the Peace God had accomplished in the Son. Atonement through Christ is not enough for you because it can do without human effort and emaciation.

SDA

First you admit that John 20:17 IS after the resurrection -- then you condemn me as a liar for pointing out that it is AFTER the resurrection that Christ said "I HAVE NOT YET ascended to the Father". How can you say those things with a straight face?

SDA 2

I can't understand why people seem to make up this idea about the Sabbath that it somehow means God rested from His work and thus the Sabbath means we should not worry about doing works. It would be silly if it were the correct interpretation because why wouldn't it have applied in Old Testament times then? Most the same people claim the old testament was legalism but the new testament is all "Jesus and light and love and grace". So why in old testament times would God make the Sabbath as a symbol of us "resting from doing good works" ? It doesn't make any sense... God gives ten COMMANDMENTS... laws to follow, rules and then in the middle of it all He puts the Sabbath and says "oh don't worry about doing works, just rest". Well that would be silly. ...besides that if you really study the new testament you will find that the term not doing your own works also applies to the idea of not continuing to do your own wicked works that you did in the past. Those are "your own works". It's a shame, so many Christians don't even know what a legalist is, they don't even know what a Pharisee is. They need to go read what Jesus actually said to the Pharisees.

Jesus said your righteousness needs to EXCEED that of the Pharisees, because the Pharisees were

merely OUTWARDLY holy but inwardly full of corruption and "dead men's bones". The problem was, they didn't really keep the law of God but were always trying to find a way around it while adding their own rules to it. Jesus said, you have heard thou shalt not kill but I'm telling you, don't even be angry with your brother in your heart... and you have heard don't commit adultery but I'm telling you don't even lust after a woman in your heart. THAT is what a legalist is, someone who claims to keep the law but inwardly really isn't holy at all, because they have no love, no motive of love, obeying from the heart.

Unfortunately, today so many Christians have this entirely twisted around to claim that if you even try to keep God's commandments then you are being a legalist. its ridiculous. It's like claiming the New Testament says all over the place to keep the commandments, but that God really doesn't mean it when He tells us to do that. Its stupid.

Calvinist

Ag please daddy take me to the drive-in!

Hb.9:11-12,

"But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption." In this passage most obviously the "perfect Tabernacle" is identified with "His own blood" and "while Christ appeared" with "eternal redemption". The whole of "eternal redemption" is summed up in the words "He entered", which undeniably is the act of Christ of rising from the dead.

Now SDA said, "After His sacrifice and ascension -- Christ is High Priest according to this text - and is officiating with "His OWN blood". Hebrews 7 deals with the change in priesthoods - the MANY priests vs. the priesthoods - the MANY priests vs. the ONE High Priest Jesus Christ."

"After His sacrifice and ascension ..." With these words SDA means "after" Jesus had been "*taken up (into heaven) and a cloud received Him out of their sight*", Acts 1: 9, 11. But he read but understood nothing of what he read, Hebrews saying, "*when Christ appeared ... He entered ... through His own blood, He entered the holy place once for all, having obtained eternal redemption*" - which is all summed up in one word of act of God Tri-Una: "*When God raised Christ from the dead*"! This is no event "after" Jesus had been "*taken up (into heaven) and a cloud received Him out of their sight*", yea, according to SDA and the SDAs, 1814 years "after"!

No! This is the immediate, instantaneous, simultaneous, contained "appearance" of Christ, "*when ... He entered*". It is, His 'entrance' most glorious and triumphant, into "*the holy place once for all, having obtained eternal redemption*", having executed this High Priestly duty of "*atonement made*", it is Christ in the event of His rising from death and grave - being "*brought again from the dead*", Hb.13:20 - who "*through the blood of the everlasting covenant*" made "*offering*" of it - **made 'Presentation' of Himself The Risen before the Throne at the right hand of God.** Christ's High Priestly work was, His work of having made atonement, firstly, and most importantly. His High Priestly work after - His "*Mediatory Office*" (John Owen), is possible only on strength of what has gone before.

What monstrous obfuscating is that doctrine which makes of no effect this clear Word of God, but divides Christ's priesthood into a lesser and an improved - that makes Him begin office a minor, unauthorised to serve in the Most Holy, but only in 'the Holy' for nearly two thousand years, before He could 'appear' in the 'Most Holy' to at last begin - not finish yet - 'final atonement', and for that office, for the first time gain High Priestly rank (by what means or for whatever reason no one knows)! For nothing - empty promises of God - that Jesus "*as a high priest ... through the greater and more perfect tabernacle ... through the blood of the everlasting covenant ... appeared ... (and) entered the Holy once for all*" ... never having obtained eternal redemption, not even having started to make 'final atonement' yet! Notice how this vain dogma neatly sidesteps Christ's resurrection and so makes it of no effect or consequence in the whole "process of atonement" or redemption. It does not only make no mention of Jesus' resurrection; it carefully works its way around it, with full consciousness of ignoring it, as if it played no part in God's work of salvation.

I before have made a collection of the many ways the writer of Hebrews describes Jesus' resurrection and wherein the most pertinent descriptions are Christ's "*entering*" and "*appearing*". Suppose these terms do not apply to the resurrection of Jesus, and completely destroyed is the writer's whole argument, and the very foundation of it. Then he talks in the air, just air. So either the SDA error of an 'Investigative Judgment' is no more than thin (and smelling) air; or Luther perhaps was right this Book belongs not in the New Testament. No, therefore; it is this stinking doctrine that should be discarded!

The Letter to the Hebrew Christians was meant to make this clear to them – and nothing else – **that they believed in an atonement finished and perfected because they believed in Jesus who had risen from the dead.** The point of it has nothing in common with, nor supports in the least the SDA-horror of an 'Investigative Judgment'.

God investigated my sins and the sins of every redeemed, in Christ, and had found us guilty, and had paid for our sins fully, in Jesus, and through Him; and in Him had forgiven us because He now – after we in Him had been resurrected – had found us guiltless in the Son; and had raised us with Him into eternal life –through Him, and for His sake, because God so loved the Son, and us, through and in Him.

God secured in Christ every one He came for to save, whom He had given Himself for, to save them. For Christ conquered and acquired for them; has "*wrought*" for them their eternal salvation finally, in that He rose from the dead by the exceeding greatness of God's power.

We are free who can or are allowed to believe this Good News; we may rejoice now in a work done and done well – God's perfect work; His Act of Rest in the Son. We may now enter into the Rest of God – He had provided fullness of assurance. We may feast Sabbaths now because He had entered in! We are back to where we have started: The SDA Church won't believe Jesus rose from the dead "*IN SABBATH'S-TIME*" because they won't believe God in raising Christ from the dead, entered in into His "*Own Rest*" – "*Own Rest*" because His Rest in His only begotten Son.

Said SDA, "First you admit that John 20:17 IS after the resurrection -- then you condemn me as a liar for pointing out that it is AFTER the resurrection that Christ said "I HAVE NOT YET ascended to the Father". How can you say those

things with a straight face?" SDA, you, can say your, 'things with a straight face' because you have no idea yourself of what you are saying! You even object to my accusation with some more lies! Have I 'condemned' you "as a liar for pointing out that it is AFTER the resurrection that Christ said "I HAVE NOT YET ascended to the Father"? If not a straight faced lie of yours, this must be one of your most impecunious impercipient illogicalities at an attempt to look innocent: 'What am I accused of here?' ... suiker sal nie in sy bek smelt nie!

Why should I admit that John 20:17 is after the resurrection it's most obvious it is? Jesus went up and away into heaven's skies, after His resurrection – so what? His ascending is a dependent, resultant, and consequence of and benefit from Christ's resurrection from the dead – an inevitability! What mattered is that Christ had finished all the works of God and had been seated King and had been inaugurated High Priest and had done eternal atonement "once for all" already through dying and rising again, and that He THEREFORE – and thereupon – "ascended to the Father". After He HAD DONE! ... after He "*as God had entered into His own rest*", and after "*He had given them rest*". Jesus' 'ascension' to glory and honour, to position and eminency, was before He was taken up in heaven; it was after He had ascended "*to the right hand of God*"; it was after He had 'finished', after He had 'perfected', after He had 'conquered', after he had 'triumphed' – in and through resurrection from the dead. Christ's ascension was an act of Christ's having been seated King and Judge at the right hand of God in heavenly Majesty and Glory, being raised from the dead "*in the glory of the Father*".

Jesus' ascension to the Father, came after His in resurrection bodily ascending "*at, the right hand of the Father*" – which, both in time and in significance, was the more important, and first and conditional event. His 'ascension' forty days after His 'exaltation' was not Jesus' exaltation **with and at resurrection** from the grave. Jesus went **up, to**, the Father and His presence; Jesus rose from the dead, "*IN, the glory OF the Father*" and His Presence. Therefore Jesus' ascension was an event that still 'belonged' under '**earthly**' conditions. But Jesus' being "*set at the right hand of God*" was "*far above*" 'earthly' conditions or what the eye or mind can, or may, behold or contemplate, because the moment and place and event of Jesus' resurrection from the dead was and is and for ever shall be the Throne of the Majesty at the Right Hand of God in '**heavenly**', Dignity.

This 'ascending' of Jesus through and in resurrection from the dead was His '*sitting down*' on Divine Throne in threefold office of Prophet, Priest and King – old, Protestant, Faith! Jesus' 'standing up from' the dead, was His 'sitting down in' heavenly elevation with the Living and as the Living God. Read Ephesians 1:19f '*When He RAISED Christ He SET Him*' – not after! This is what also Hebrews says, every time it speaks of Jesus or God or the High Priest "*entering*" – a completed salvation; an atonement once for all and reconciliation finished unconditionally eternally!

SDA

CALVINIST – your dancing combined with bending and twisting the text has not served you --- yet. You argue that you think Christ began his ministry AFTER being resurrected and then deny the Atoning work of Christ as High Priest AS Defined in that unique Role God describes in Lev 16!!! quote: CALVINIST said, "After His sacrifice and ascension ..." With these words SDA means "after" Jesus had been "taken up (into heaven)".

Calvinist

No, SDA, it is you, who 'deny the Atoning work of Christ as High Priest' in dying and rising again, by arguing that Christ only forty days after, 'began his ministry' of Atoning Priest --- only to begin to finish it after 1844 --- and eventually only to finish it no one knows how long after! But the Word says, "*When Christ appeared ... He entered ... through His own blood, He entered the holy place once for all, having obtained eternal redemption*" – which is all summed up in one word of act of God Tri-One: "*When God raised Christ from the dead!*" This is no event 'after' Jesus had been "*taken up (into heaven) and a cloud received Him out of their sight*". But Christ through 'appointment', 'calling' and 'imposition' of God, received High Priesthood, status and office, before, and for, His work (or 'ministry') of making atonement for sin. In capacity of and while this High Priest of the Most High God, Christ obtained and received 'entrance' most glorious and triumphant, into "*the holy place once for all*", and "*having obtained eternal redemption*" was seated in Royal splendour at the right hand of God. Thus having executed and finished His High Priestly duty of "*atonement made*", Christ in the event of His being "*brought again from the dead*", Hb.13:20, "*through the blood of the everlasting covenant*", "*obtained eternal redemption*".

SDA

Having failed to make your case about THE CROSS as NOT being "The ATONING Sacrifice" that John claims in 1John 2:2 NIV -- you now admit that only AFTER His resurrection -- (Indeed AFTER John 20 "I have NOT YET ASCENDED to the Father" – only sometime AFTER that – could He have BEGUN His Role as High Priest -- EVEN in your own erroneous views you retain that truth. Nice going.

Calvinist

You state what you believe and pretend I am believing it. You completely lack understanding if you think that! I never tried to 'make a case' "about THE CROSS as NOT being "The ATONING Sacrifice" that John claims in 1John 2:2". Jesus' suffering and death by crucifixion WAS, the Atoning Sacrifice that John claims in 1John 2:2! But 'Sacrifice' through the shedding of His blood, was not 'atonement made' in the sense of atonement finished, yet. For Christ finished atonement and making atonement, through the 'Offering' of, His Sacrifice and blood In Life – in appearing before the throne of God in Victory, through Triumph: in, with, by and through Resurrection ... "from, the dead"! Here I say is what the Bible says is where Atonement and Atonement Made, took place, was finished, and stopped, because here is where atonement and atonement made was finished and perfected, once and forever. Here is where you deny, No, no atonement made yet! Here is where you deny, No, no priesthood of Christ, yet! Don't act so foolish as to try tell me *having failed to make my case I now admitted that only AFTER His resurrection could Christ have BEGUN His Role as High Priest*. You are talking absolute rubbish! And that rubbish is precisely your own theory. You are the one who writes: "The ATONING Sacrifice" while you actually mean: "SACRIFICE (only)" – thus implying Jesus not when He died – not while making 'sacrifice', acted as High Priest, or made atonement! You – not I! Because – according to you – He only "STARTED" acting as High Priest "AFTER" He had ascended into the heavens only then to have "STARTED" making atonement :- 'atonement' as such, according to you, and 'atonement' as such as if 'atoning sacrifice' was not 'atonement' as such. Unbelievable, but so muddled is the SDA-conception of the Scriptures' atonement.

"*Atonement wrought*", "*WHEN, God raised Christ from the dead*" is what Seventh Day Adventism negates; and what we 'Reformed', believe! Here is, word for word '-- EVEN in your own' words, your Seventh Day Adventist 'erroneous view', wherein no iota

of 'that truth', is 'retained', but mutilated and aborted :-
 "... only sometime AFTER that ... only AFTER His resurrection ... indeed AFTER John 20 "I have NOT YET ASCENDED to the Father" ... could He have BEGUN His Role as High Priest". Never in my life have I "admitted" such a thing!

SDA

"... In Rev 22 we see that the Throne of God is where the Tree of Life is. IT is all in the New Jerusalem that comes down OUT OF HEAVEN. ... When Christ GOES to the FATHER - He is going to HEAVEN."

Calvinist

The Tree of Life is where the Throne of God is. The New Jerusalem that comes down out of heaven comes from where God is. And the River of Life that flows from the Throne of God, is Christ Jesus. Heaven is where God is - not God is where heaven is. God is everywhere; so this earth is in heaven as much as any other place. This earth particularly is where the throne of God is, seeing this planet is the centre of all His power and rule, love and out-going grace through Jesus Christ "to us-ward" in Atonement made and obtained ... on earth.

God descended to planet earth, onto the Mount of Olives in the land of Judea, where Joseph's grave was, and raised up Christ from the grave of the dead; and "exalted" Him "and set / seated / enthroned (crowned / anointed) Him at His own right hand in the heavenly realms, far above all principality and power and might and dominion and every name that is named not only in this world / creation / universe / age, but also in that which is to come; and hath put all (past present and future) under His feet, and gave Him, the Head over all, to the Church ... and gave Him the fullness that filleth all in all :- when He raised Christ from the dead." In the language of the writer of Hebrews, it actualised when "The God of Peace brought Him again from the dead"; when "He entered in into His own rest as God". (13:20; 4:10) "So that we may boldly say, The Lord is my Helper. ... (For) ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem ... to the general Assembly and Church of the Firstborn ... and to God the Judge of all ... to Jesus the Mediator of the New Covenant ... (ye are come unto) Him from heaven ... Let us go forth therefore unto Him ... (for) we

have an Alter ... The High Priest for sin ... Jesus Christ the same yesterday and today and forever." - Hebrews 13:20, 6; 12:22-25; 13:13, 10. He declared: "I am with you always!" (Mt.28) So, once more: Where is 'heaven'? It is where God is, and us, through the faith of His Christ. For God 'came down' mightily, and raised Christ from the grave in the garden of Golgotha. Heaven was where God is - upon the earth in that place where they crucified and buried Him, and where God raised Him up again to Highest Divine Glory. Here God "wrought", and fulfilled His Isaiah 58:13 Promise - and Jesus entered upon and "into His Own Rest" of High Priestly Standing, to bring atonement to an end - "to make an end of reconciliation". Who is 'ignoring the details and denying the obvious'? SDA!

SDA

Repeat, Having failed to make your case about THE CROSS as NOT being "The ATONING Sacrifice" that John claims in 1John 2:2 NIV -- you now admit that only AFTER His resurrection -- Indeed AFTER John 20 "I have NOT YET ASCENDED to the Father" ... could He have BEGUN His Role as High Priest (" - only some time AFTER that -").

Calvinist

"... your case about THE CROSS as NOT being "The ATONING Sacrifice"..."! I don't say 'the Cross' is not "the atoning sacrifice"; I say the 'atoning sacrifice is not the end of atonement made. And so do you, hypocrite! Because you maintain the atonement is only finished through Jesus' Intercession made since his ascension and ultimately through the 'Investigative Judgment'. While I place the making an end of the Atonement once for all in the resurrection of Christ from the dead. Dying and death - that specific of Jesus Christ IN HIGH PRIESTLY execution of office - is atonement being "wrought". "Atoning sacrifice" being made is atonement finished - not afterwards 'in heaven' and after 1844 as you - not I - say! You contradict yourself. But my point nevertheless is, 'Atonement "wrought"', is "atoning sacrifice" as the Resurrected Life of Christ being made an "offering of Atonement" of, an 'offering of peace', to close victory. Life through victory over indeed 'the Cross', is Atonement and Reconciliation wrought - "Finished!". ("The death of death in the death of Christ", John Owen.) Even though the dying and death of Jesus Christ, it is 'the Cross' when overcome and vanquished through Life, that has become redemption and atonement finished and

perfected. (Romish error sees the cross the victorious Final. But in Protestant Faith Christ triumphs through death and the Cross in Resurrection; then only does God 'rest'. Life triumphs over the death which Christ has made His own. In Protestant Faith the resurrection is victorious – the resurrection even destroys death and the cross. Protestantism have another image of Christ than the cross or crucifix – it has the Faith of Christ the Risen its Token. Protestantism still believes the Law, Thou shalt not make an image.

SDA

If you had taken the time ... you would SEE that YOUR REMARK makes Christ the Sanctuary so that WHEN the text says Christ ENTERED THE SANCTUARY your OWN spin of that – turns it into "CHRIST ENTERING Christ".

Calvinist

Perfect inference! You are correctly expressing the consequence of 'my' view: It "makes Christ the Sanctuary, so that when the TEXT says, "Christ entered the Sanctuary", the TEXT means 'Christ entering Christ the Sanctuary of God'. 'Christ entering Christ' is not my expression though – it is yours. We are speaking of unspeakable things here – of the Mystery of Godliness; of things believed – things of faith. Things not seen or understood for that matter. You see the heavenly sanctuary as some physical building; I see it as the Essence of God. As Schilder put it, as Christ who in resurrection entered into full fellowship of the Trinity. That to me is ATONEMENT FINISHED – not promised for two thousand years later, but fact of truth, "*yesterday, and today and tomorrow the same – Jesus Christ*" whereby we NOW, HAVE, salvation FULLY!

'Final Atonement'; here follows a short chronology of its events:
 14 Nisan: Sacrifice made (The Preparation of the Passover)
 15 Nisan: Returned to earth and sealed fate of death. (Good Friday)
 16 Nisan: Final Atonement perfected; Christ in resurrection from the dead ascending the Throne; Christ being exalted High Priest forever to the order of Melchisedec being crowned Eternal King of Peace.
 40 days after: Jesus "*taken up into heaven*"
 10 days later: Holy Spirit poured out – God's presence in Jesus Christ with his Body on earth: "I am with you always".

SDA

Is it your confession now that the FULL Day of Atonement process DID NOT END with the slaying of the "Lord's Goat" at the start of the chapter?

Calvinist

What silly question! The 'full day' of 'the Day of Atonement' ended not with "the slaying of the "Lord's Goat"" – it began with it! But the Scriptures says that the priest "*on that day shall make atonement*" (30). He had to "*make an end of atonement*"; he didn't just begin some 'process of atonement' then, that then again had to be re-started at some later stage "AFTER His resurrection", only to be ended shortly before the Second Advent. No, Christ completed everything, "*an atonement for all the congregation of Israel*" (17) "*on that day*", 'once in the year', 30 AD. "*He shall come not at all times into the holy within the veil before the mercy seat (the 'Most Holy')*." (2) Jesus, made atonement, "*that day*", "ONCE FOR ALL" – perfect, finished, atonement!

The priests were only mortals, while Jesus conquered death because He had had the power to conquer death. So therefore – as the text describes it – when and as the earthly priests "*came out*" of, and appeared from, the temple, they in appearing, before the People, completed the day's work of atonement. (17-18) The temple therefore resembles death and grave, for as Jesus was "*brought again from the dead*" (Hb.13:20), so the temple's Holiest had to be "cleansed". Christ so, made a finishing of His work of atonement for eternity, "*appearing*" Victor in resurrection – "from the dead".

"*When he hath made an end of reconciling the Holy, and the Tabernacle of the Congregation (the Church of the Elect) and the altar (the preaching of the Word), he shall BRING THE LIVE goat*".

The two goats are both symbols of Christ. Only Christ had the power to both lay down his life and to take it up again. The animals had power for neither. The sacrificed goat showed forth Christ as Sacrifice; and the live goat showed forth Christ in resurrection of life carrying away into oblivion "*their iniquities*" He had made atoning sacrifice for in dying and death. Then, after he had made atonement in every respect, the High Priest had to enter the tabernacle to "*put off his garments*" of High Priestly Office, and he had to put on again the clothes of an ordinary priest – straight away, only because he

was a mortal sinner. But Christ having risen '*incorruptible*', put on royal robe, and was crowned King unconquerable and holy "*for ever and ever*". (Ex.15:18) Refer also 2Kings 12; 2Chron23:4,6,8,11; Esther 9:22.

As with mortal things "*the life of the flesh is in the blood*", with the Immortal the Life of life is in the Life of Him who rose from the dead. "*I have given it to you on the altar to make an atonement for your souls ...*", says God. With God, it is the Life of God "*that maketh an atonement for the soul.*" God gave His Life – His only begotten Son – and thus in raising Him from the dead, God gave His Life in the One made a Reconciliation and Atonement for all our iniquities!

"Heb 4 says Christ is NOW working for us as High priest." No objection! Verse 14, "*Seeing then that we have a High Priest (who is High Priest to the order of Melchisedec ... (who) like unto the Son of God abideth forever (High) Priest for ever*", 7:3 The writer declares, "*(High Priest) that is passed into the heavens*". Past Perfect – for ever Jesus the same yesterday and today and for ever. 7:16: "*Who was made (High Priest) not after the law of a carnal (mortal) commandment, but after (the Law) of the Power of an endless life.*"

Christ rose from the dead and was exalted to this position and office eternally – not for only presently – because He had "*worked*" that High Priestly work of His according to Divine Perfection in being "*MADE*" High Priest forever IN RESURRECTION FROM THE DEAD. It is the total Christian Faith. Jesus had completed atonement for our sins IN "*the bringing in of a better hope*", IN "*having drawn nigh unto God*" – all descriptions of Jesus' resurrection from the dead.

These things never occur to SDA, who never mentions them, who never thinks of it; who fears it; loathes it.

Ja, it seems Adventists hate these things for NO reason but that they prove them wrong in their doctrine of an 'investigative judgment'.

I have had one word so far to tell you, SDA, and have told you this word a hundred times. You have not heard it or noticed it – not once! That word is the resurrection of Jesus Christ in which and through which and with which and by which Christ "*finished all the works of God*", and FINISHED the Divine work of High Priest; and FINISHED the DIVINE work of King; and FINISHED the Divine work

of Prophet and FINISHED the Divine work of God and of Saviour and of Mediator and of Intercessor – "*ALL the works of GOD*"; all the works of the *High Priest of the Most High God!*

In this one word is He, whom Christians believe in and whom they worship. If you believe with your heart ... you shall be saved! "*He who believes in the Son shall not enter into the judgment!*" for that one has already gone right through all Divine judgment through faith "*IN HIM!*"

SDA

If the argument is that AT His resurrection He Went to heaven as our High priest – then you STILL have a problem. Because the text in John 20 is AFTER His resurrection and it SHOWS that He had NOT "YET ascended to the Father".
Point – Game – Match

Calvinist

I will bear with you! There is no better answer to error than a positive statement of faith. So here's Calvin to say it for both of us,

Harmony on Luke 22

"*Since Christ has died and been received into heaven, we ought to be led from the contemplation of the cross to heaven, that death and the restoration of life may be found to agree.*"

Mt. 27:57 / Mk. 16:1,

"*Now as the resurrection of Christ, by its quickening vigour, penetrated every sepulchre, so as to breathe life into the dead, so it abolished those outward ceremonies.*"

Commentary on Isaiah

"... *although that ceremony has been abolished, nevertheless the truth remains; because Christ died and rose again, so that we have a continual sabbath; that is, we are released from our works, that the Spirit of God may work mightily in us.*"

Harmony on Mt. 27

"*Much more will Christ, who has now vanquished death, stretch out his hand to us from his throne, to admit us to be partakers of life. For since Christ has "nailed to his cross the handwriting which was opposed to us", (Colossians 2:14,) and has destroyed death and Satan, and in his resurrection has triumphed over the prince of the world ...*

For Christ is called the first-born from the dead, (Colossians 1:18,) and the first-fruits of those who rise, (1 Corinthians 15:20,) because by his death he commenced, and by his resurrection he completed, a new life ..."

Harmony Lk.24: 47

"Till his resurrection, therefore, Christ was not acknowledged to be any thing more than the Redeemer of the chosen people alone; and then, for the first time, was the wall of partition (Ephesians 2:14) thrown down, that they who had been strangers, (Ephesians 2:19,) and who had formerly been scattered, might be gathered into the fold of the Lord."

Harmony Mt. 28: 18,

"He expressly calls himself the Lord and King of heaven and earth, because, by constraining men to obey him in the preaching of the gospel, he establishes his throne on the earth; and, by regenerating his people to a new life, and inviting them to the hope of salvation, he opens heaven to admit to a blessed immortality with angels those who formerly had not only crawled on the world, but had been plunged in the abyss of death. Yet let us remember that what Christ possessed in his own right was given to him by the Father in our flesh, or--to express it more clearly--in the person of the Mediator; for he does not lay claim to the eternal power with which he was endued before the creation of the world, but to that which he has now received, by being appointed to be Judge of the world. Nay, more, it ought to be remarked, that this authority was not fully known until he rose from the dead; for then only did he come forth adorned with the emblems of supreme King. To this also relate those words of Paul: "He emptied himself, therefore God hath exalted him, and given to him a name which is above every other name, (Philippians 2:7, 9.) And though, in other passages the sitting at the right hand of God is placed after the ascension to heaven, as later in the order of time; yet as the resurrection and the ascension to heaven are closely connected with each other, with good reason does Christ now speak of his power in such magnificent terms."

SDA

If the argument is that AT His resurrection He Went to heaven as our High priest - then you STILL have a problem. Because the text in John 20 is AFTER His resurrection and it SHOWS that He had NOT "YET ascended to the Father".

Point - Game - Match

Calvinist

The argument is that **at** His resurrection heaven came down to the sepulchre where God then was working by the exceeding greatness of His power raising Christ from the dead, setting Him at His right hand, crowning Him King, making Him Lord and High Priest. **Christ went to heaven AS our High Priest: ordained and appointed and anointed and perfected in and by and through resurrection from the dead.** So arrived He 'in heaven'. He was not 'up there somewhere' only, first initiated, then became Priest.

I have NO problem left! "Because the text in John 20 is AFTER His resurrection and it SHOWS that He had NOT "YET ascended to the Father"" - which ascension of His was something yet to be done ON STRENGTH of what already had been accomplished, fully, perfectly and finally - to provide for everything Jesus would ever do in future - like to have gone to heaven and to come again to earth!

SDA

One. That makes a mockery of Christ's argument in John 20 "I have NOT YET ascended TO THE FATHER" by turning it into some kind of lawyereeze "but My Father DID come to me so please continue to honor and worship me" -- missing from the text. Two. Further your argument of "Christ the High Priest ON EARTH" is denied by Heb 8:4 "IF he were on earth HE WOULD NOT BE A PRIEST AT ALL" and by the fact that Heb 4, 7, 8, 9, 10 ALL present Him as our High Priest IN HEAVEN in the UNIQUE role to be fulfilled in the TRUE Tabernacle IN HEAVEN that God pitched and not man. Why do you simply ignore the text and believe to the contrary?

Calvinist

"...That makes a mockery of Christ's argument in John 20 "I have NOT YET ascended TO THE FATHER ..."
Christ's resurrection has nothing to do with Jn20: 17, nor Jn20: 17

with His resurrection! I stand by these principles. You should only discover the actual and divine meaning of Jesus' resurrection in, and for, the whole matter. What HAPPENED and was FINISHED "when God raised Him from the dead"? In the very event of Jesus being "raised from the dead" by God, He was "exalted far above every name" in heaven, and "was set at (God's) own right hand in the heavenly realms of most intimate Divine Glory". That, was the will of God, "done on earth as it is in heaven"! "Heb 4, 7, 8, 9, 10 ALL" present Christ as our High Priest on earth, in the unique role to be fulfilled in the True Tabernacle that God pitched – the True Tabernacle of Jesus' Priesthood – in making Reconciliation for sin – that earthly evil. You have zero insight into this, the vital issue, dear friend SDA. Christ fulfilled all figures in and through His earthly ministry – "ALL Heb 4, 7, 8, 9, 10"! Heaven is where God is (not God is where heaven is). 'Heaven' in that moment was where and when "the God of PEACE brought again from the dead our Lord Jesus that great Shepherd of the sheep through the blood of the EVERLASTING Covenant." So did Jesus make atonement once for all; and there; and then!

That was and is and ever will be 'Final' Atonement RECEIVED, "once for all"! "For if when we were enemies we were reconciled to God by the death of His Son, MUCH MORE, being reconciled (by His LIFE) shall we be SAVED by His LIFE, not only so, but we ALSO boast and joy in God through our Lord Jesus Christ in whom we HAVE RECEIVED atonement / reconciliation." "THEREFORE – (because) we believe on Him that RAISED up Christ from the dead: who was delivered for our offences, and was raised again for our justification – being justified by faith we HAVE PEACE WITH GOD through our Lord Jesus Christ." (Ro. 4: 24-25-5: 1,11)

"NOT AS BYONE THAT SINNED", 5: 16 explains! The very same thing Hebrews teaches, that "if He were on earth He should not be a priest". It not so much is the PLACE, but "He finds fault with THEM" (8) – they all being sinners and mortals who are 'on earth' and therefore never "once for all" could make 'final atonement'. They could not even make atonement momentarily, seeing they were sinners and mortals themselves, but Christ could, because He is "Priest according to the POWER of indestructible LIFE" (7: 17) which Life was a sinless Life! That LIFE, obtained, manifested, attested and guaranteed in resurrection from the dead "by the exceeding greatness of His power which He WORKED when he raised Christ" and

so "entered into His own Rest as God." God "worked" everything – He finally "rested"; He is Victor having gained Peace and Rest "At-one-ment" – "on the Seventh Day God rested, therefore God blessed the Seventh Day and sanctified it". This most basic and loftiest of reasons for the People's keeping holy of the Sabbath Day, Seventh Day Adventism rejects, and in its place insists on its own fancy of an 'Investigative Judgment' for God to finish atonement in. Yes, in fact, you, SDA, and the SDAs, make of the issue of 'on earth' a matter of locality, merely. But Jesus while on earth for NO moment was not High Priest and, King and, Prophet and, God! Or He should have had a beginning and an end and in between should have claimed priesthood "unto himself". "But no man taketh this honour unto himself, but he that is called of God, as was ..." even Christ as the First and the Last, "King of Peace, Priest of the Most High God ... without descent, having neither beginning of days nor end of life, but Son of God abiding Priest continually ... Consider how great THIS MAN was who received priesthood, without contradiction ..." the GREATER who blesses the lesser with justification and atonement and everlasting and full reconciliation to "perfection" (11) and 'unchangeable' (12). "It is FAR MORE EVIDENT" who this High Priest was. It is Christ High Priest "while on earth", but anointed High Priest in being raised from the dead by the Holy Spirit, confirming His great claim and calling and appointment by God for ever!

Faith is faith believing this atonement made; faith is faith believing in this High Priest having made full atonement and reconciliation in resurrection from the dead once for all – or is unbelief. Or even worse – is blasphemy!

"Of the things we have spoken THIS IS THE SUM: We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens, a Minister of the Sanctuary, and of the True Tabernacle, WHICH THE LORD PITCHED ... for if He were (left) on earth (and not raised from the dead ...) He would not have been able or alive to "SERVE" as this "High Priest forever". "But now He HAS OBTAINED A MORE EXCELLENT MINISTRY BY HOW MUCH MORE EXCELLENT MINISTRY HE IS THE MEDIATOR OF A BETTER COVENANT WHICH WAS ESTABLISHED UPON A BETTER PROMISE." Hebrews 8, the "better Promise" of His coming from the dead.

The writer here makes comparison, not between that which is

earthly and that which is 'heavenly', but between two things, both 'established' on the 'obtainment' "*He has obtained*". It is comparison being made between Christ in suffering and death, and Christ in resurrection from the dead! For here we find the supreme metaphor for the resurrection of Jesus from death and grave, "*the Majesty in the heavens, a Minister of the Sanctuary, and of the True Tabernacle, WHICH THE LORD PITCHED*". "*Christ, all in all*". Here is Christ the WHOLE meaning of atonement made, peace established between God and man; forgiveness of sins earned and reckoned, justification and reconciliation made and insured unto and untill glorification.

Read Hebrews 8 verse 1; then read Ephesians 1:20, "*Which He wrought in Christ WHEN HE RAISED HIM FROM THE DEAD AND SET HIM ...*" Read Hebrews 8 verse 1; then read Philippians 2:6-11, where Jesus in resurrection from the dead is said to have been "*highly exalted*"! "*And be found in Him ... having the righteousness that is through the faith of Christ ... that I may know Him and the power of His resurrection and the fellowship of His suffering, and being made conformable to His death if by any means* I might attain unto the resurrection of the dead ... for our conversation is in heaven from whence also we look for the Saviour the Lord Jesus Christ ... according to THE WORKING WHEREBY HE IS ABLE ...*", which is, "*THE WORKING OF HIS MIGHTY POWER WHICH HE WROUGHT IN Christ WHEN HE RAISED HIM FROM THE DEAD*" – returning to this key text. (*The only is God's wisdom and grace.) God who in pitching the Tabernacle of His glorified body, brought back LIFE from the dead again, that True Tabernacle and Final Atonement, thus having been "*wrought*".

But let us return to your statement, SDA,

"One. That (the argument *that AT His resurrection heaven came down to the sepulchre where God then was working by the exceeding greatness of His power raising Christ from the dead, setting Him at His right hand, crowning Him King, making Him Lord and High Priest ...*) ... that makes a mockery of Christ's argument in John 20 "I have NOT YET ascended TO THE FATHER" by turning it into some kind of lawyereeze "but My Father DID come to me so please continue to honor and worship me" -- missing from the text."

We have seen 'heaven is where God is'; not 'God is where heaven is'. 'Heaven' was (and is) where in that moment Jesus rose from the dead. This was (and is) the 'heaven' to which Jesus "*ascended*" and was "*exalted*" to, and was "*seated*" in, in being raised from the dead. That is, this was (and is) the 'heaven' where and when and as and in that, Christ was enthroned and anointed King and High Priest forever. This was (and is) Christ's High Priestly Office being fulfilled and finished and perfected and glorified. This was (and is) Judgment Day. This was (and is) "*on the Seventh Day God rested from all His works*". This was (and is) the Sabbath Day of the LORD your God, blessed and sanctified and "*made*" (Mk.2:27), "*for man*" – it now having received honour and significance not before attached to it so. Judgment, Atonement and Sabbath Day – who dare sever what God appointed inseparable – all His works finished upon it? How is it possible one could believe God's Sabbath-Rest yet not God's atonement accomplished once for all through and in Christ through and in and with resurrection from the dead? God in Christ 'resting', is Christ in God 'seated'.

Jesus makes no "argument in John 20" for a future, not realised yet atonement! He makes a commandment for the immediate spreading of the Gospel. Yours is an out of context and arrogant assumption! Yours, is an application of Jesus' words that 'makes a mockery' of His 'argument' or intentions. Jesus said to Mary, "*Don't cling to me*" – as were He saying, '*I am still here!*' "*GO ... TELL my brethren ...!*" It makes a difference, does it not, not to omit what Jesus actually said? '*Don't turn back, just go straight on! Go now, tell the disciples, I am risen!*' can be deduced from the literal meaning of the words and doings of Mary and Jesus on that Sunday morning. '*Until I have gone to the Father and the Holy Spirit will be Witness unto Me, I send you, Mary, to be witness of my resurrection from the dead – my resurrection yet not seen, believed on! Don't delay now!*'

Jesus does not say, '*Because I am still on earth I am not Priest, what to say High Priest!*' That is making a mockery of Christ's argument in John 20! No, Jesus doesn't say that! Because He already had appeared before God having had done full reconciliation in having risen from the dead. Jesus has already finished High Priestly work and has already been inaugurated and anointed High Priest from eternity to eternity in the moment and event of His rising from the dead in His Power, by the working of the Holy Spirit, in the Glory of the Father. Within the very moment of Christ's victory and glory, from that accumulation and confinement of Divine Energy all Divine Power and Judgment

exploding and dispersed into all past, present and future, within the exceeding greatness of the strength and might of God being 'exercised' and 'energised' in the ultimate of the Working of God in Raising Christ from the dead, Jesus acted and finished High Priestly Office and High Priestly Work, and on the Sabbath Day, wrought Atonement, and Rested – **God and Saviour, Creator!**

Faith in Jesus Christ is faith unto salvation eternally finished and secured by the resurrection of Jesus Christ from the dead. It is the Gospel, simply. In being raised from the dead Jesus Christ ascends highest Divine Majesty and Glory. His word from the cross, "*It is finished*", heralds his exaltation – heralds this, His resurrection from the dead!

So the Father did descend into lowest of death's hell where and when and in order that He might bring "*Him again from the dead*". "*Yet hast THOU brought up my life from corruption. When My soul fainted in Me I rememberd the LORD: and my prayer came in unto Thee, into thine holy Temple.*" Judgment day for all Elect! Judged in the One for the many! Day of release "*for man*" – day of freedom and extolling the Name of the One Saviour Priest Almighty God – it is Sabbath, Day of Rest of the LORD your God!

Christian Faith is Resurrection Faith or has nothing whatsoever to do with Jesus Christ. So truly yes, 'My Father did come to me to honour and exalt me.' It is not missing from the text, but is there for the eye of faith to behold.

SDA

"... Two. Further your argument of "Christ the High Priest ON EARTH" is denied by Heb 8:4 "IF he were on earth HE WOULD NOT BE A PRIEST AT ALL" and by the fact that Heb 4, 7, 8, 9, 10 ALL present Him as our High Priest IN HEAVEN!"

Calvinist

'My', 'argument of "Christ the High Priest ON EARTH"', is not 'denied by Heb 8:4 "IF he were on earth HE WOULD NOT BE A PRIEST AT ALL"', but would have been denied, were Christ on earth, or became He, Priest and High Priest only 'in heaven'! And I will not accept you are too stupid to see it.

Therefore, consider:

"... by the fact that Heb 4, 7, 8, 9, 10 ALL present Him as our High Priest IN HEAVEN!"

Hb.4:14, "*Seeing then that we have an High Priest that is past into the heavens ...*". Who is He? He is the Man, "*Jesus the Son of God ... (who) in all points ... was like us, yet without sin*". "*Let us therefore come boldly unto the Throne of Grace.*"

What is "*the Throne of Grace*" other than the Person and "*High Priest of our confession*", "*Jesus the Son of God*" – the resurrected Lord of our faith? He "*is past into the heavens*" THIS "*High Priest*"; He did not go to heaven to be made High Priest! He created heaven where He was and where He was to be heaven!

His inauguration and anointment and exaltation to Office of High Priest Divine, happened simultaneously with execution of Office of High Priest Divine – it happened in and as and WHERE He was raised from the dead to accomplish and finish atonement for sin: This was 'heaven'; this, the New Heaven! Now His being taken up into the heavens is the honour bestowed upon Him for Peace Made and Victory Obtained in capacity of High Priest and King of Peace.

An earthly conqueror would be escorted to the throne to be crowned in point of time only after his victory. Not so with Christ who was enthroned and crowned in the very act of victory and BY the very victory of His feat. In fact, His victory in and of resurrection from the dead is the Throne of Jesus, is, the Seat of His Rule, is, the Crown of His Glory, is, the enemy made His footstool! "*Let thy Kingdom come*" – Jesus' prayer, answered!

His Kingdom is on earth, and He is King of the People of God on earth, Protector of its army, Announcer of their entrance, Master of the Feast. When did He become King? When through battle He penetrated and overcame hell, and through hell, entered in into Eternal Life through resurrection from the dead!

What makes Jesus' Priesthood any different from His Kingship? Was not Moses who was no Levite, priest as well? "*The LORD and His servant Moses*" ... serve not God, those who are priests? Jesus who was "*Great High Priest*" – was not Moses also called, "*great*"? High Priests "*served before the LORD*"; did not Moses "*meet the LORD*"? Do not priests cry to the LORD? So "*Moses cried to the LORD*". Who build altars but priests? Has Moses built an altar? Do not priests return the words of God to the People? So did Moses! Were not the

high priests only to come near the LORD Yahweh? *"Moses alone shall come near."* *"Moses besought the LORD"; "The LORD talked with Moses."* *"Moses went up."* *Moses went down."* *"Moses was faithful"*, as faithful as a priest of the Most High God, Yahweh, *"in all his house"*. As the priesthood of Moses was no different from his rule, so the Rule and Kingship of Christ is no different from His Priesthood, which is High Priest of the Most High God after the Law of an Endless Life. In this capacity, dignity and eminency Christ served as Priest of Yahweh *"over all His House"*, through all His life and as from eternity to eternity. But lo! A difference arose, as this Priest descended into the heart of the earth to return and ascend above the heavens in eminency and dignity and virtue!

May the Adventists know: Christ Crucified appears on earth in capacity, office, dignity and eminency of Priest and Priesthood of the Most High God after the order of an Endless Life, having made atonement for sin through the Sacrifice of Himself, in *"the Power of His Resurrection"*. What makes Jesus' Priesthood any different from His Kingship? Absolutely nothing! He today IS High Priest having BECOME High Priest by the anointing of the Holy Spirit with life eternal for Himself and also for the People as Hebrews elaborately describes. In fact, Jesus' High Priesthood of the Most High God is **prerequisite** of His being King and Lord of the People of God!

Again, it is simple Christian Faith in an accomplished salvation through Christ by resurrection from the dead! Jesus' Intercession and Position of Mediator 'in heaven' would serve no purpose 'on earth' were it not for His fulfilled task – on earth! – of having made perfect atonement for sins eternally on earth!

SDA

Said Calvinist, *"The argument is that AT His resurrection heaven came down to the sepulchre where God then was working by the exceeding greatness of His power raising Christ from the dead"* – Christ said that HE had "life IN HIMSELF" as the Father also does. He said HE has power to lay down His life AND HE had power to take it up again. Christ in fact – raises Himself from the dead! Christ says AFTER His resurrection that "He has NOT YET ASCENDED to the Father". John 20. When He leaves He tells them "I GO to My Father and to your Father – to My God and to your God". And Paul makes it clear in Heb 8 "IF He were ON EARTH He would not BE A PRIEST AT ALL" Heb 8:4.

-- Your point simply does not stand the test of scripture.

Calvinist

Christ said that HE had 'life in Himself' as the Father also has 'life in Himself'. Christ said HE had power to lay down His life and, that HE, had power to take up His life again. Christ in fact – "raises Himself from the dead"! Or one should negate the Power of His to take up His Life again! You said it, SDA! But do you believe it? This now is another one! Do you really want to tell me Jesus' resurrection was all His and His only, doing? That not God the Father raised Him from the dead, but where Paul says, *"God raised Christ"* in Ephesians 1:19f, he actually meant, "Christ in fact – raises Himself from the dead" – by Himself and on His own, the Father and the Holy Spirit absent and not taking part? It inescapably is the meaning of your words that the Father had no part in raising Christ from the dead. The thrust of your words together and one by one certainly serve your purpose: to deny the Father 'came down' to earth and went straight to the sepulchre, where to raise Christ *"in the Glory of the Father"* --- so that 'heaven' won't be 'on earth' – where 'heaven' would have been, had the Father 'come down' to, and had He been *'on, earth as in heaven'* – *"energising"*, *"working"*, the resurrection of Christ from the dead. If this statement of yours is intentional – which it clearly is – know it is, first, cowardly hypocritical falsehood; two, impenitent, daring, blasphemy.

Christ went to heaven AS our High Priest ordained and appointed and anointed in and by and through resurrection from the dead, BY, the Father – the Father, who, *"by the resurrection from the dead, declared ... concerning His Son, Jesus Christ our Lord, Behold! The Son of God with Power according to the Spirit of Holiness!"* Ro. 1:3-4 *"If Christ BE not raised"* – Passive Voice – by none other than the Trinity in full fellowship of God the Father, the Son and the Holy Spirit. Where does the audacity of Seventh Day Adventism end? Yea, they in arrogance and haughtiness surpass *"the exceeding greatness of His power ... which HE, wrought, IN, Christ, when HE, raised HIM, from the dead!"*

SDA

Exactly the point that fails given the text pointed out above. In Hebrews the point is made that NOW He appears IN HEAVEN for us – as our High Priest. It NEVER argues that PRIOR to ascending to Heaven He was IN HEAVEN as our High Priest. You simply have to “make that up”. Why do it? You argue that BEFORE He ascended TO HIS FATHER He was “was set at own right hand in the heavenlies”. There is no such indication in all of scripture.

Calvinist

“It NEVER argues that PRIOR to ascending to Heaven He was IN HEAVEN as our High Priest”, but was on earth and from the grave, in exaltation through resurrection from the dead to the Right Hand of the Power of God, was acting, working, fulfilling duty and destiny, of being our High Priest according to the Law of Indestructable Life, on earth! “In Hebrews the point is made that NOW He appears IN HEAVEN for us – as our High Priest” verily because of having had made atonement once for all while having been High Priest of the Most High God while having had made sacrifice and while afterwards in resurrection from the dead having had made offering in the Temple of His Own Self in Resurrected Body and Life.

... It NEVER argues that PRIOR to ascending to Heaven He was IN HEAVEN as our High Priest, so could not in the least in heaven have made atonement. If not you were so typically Seventh Day Adventist, I would not now have wanted to stop the conversation, but long ago! SDA, you do not only distort the Scriptures – you even find it necessary to distort my words, so weak is your position! Like in this Quote: “In Hebrews the point is made that NOW He appears IN HEAVEN for us – as our High Priest. It NEVER argues that PRIOR to ascending to Heaven He was IN HEAVEN as our High Priest. You simply have to “make that up”. Why do it?” No! Why have you, made that up? I already told you why, because your position cannot withstand the simplest of facts, namely that, Jesus, 1, always had been High Priest; 2, made atonement while High Priest, and on strength only of being High Priest, High Priest of the Most High God, in dying and in rising once for all “from the dead”. 3, That There, He made atonement and applied atonement – authenticated, authorised and validated atonement in energising atonement through being brought from the

dead again, so that, now, after, He is able to, can, and is allowed to, may, ascend to Heaven to appear there for us – as our High Priest, making intercession for us – ‘us’, those who believe. It NEVER argues that PRIOR to ‘now’, He was NOT our High Priest or had not made atonement.

SDA

The point made in Eph 1 is clearly a reference to events AFTER the resurrection – in fact AFTER He ascends to “My Father and your Father – to My God and your God”. Christ GOES to the Father at His ascension. “IN My Fathers House are many mansions... I GO to prepare a place for you and IF I GO I WILL COME AGAIN and receive you unto Myself.” John 14

Calvinist

‘The point made in Eph 1 is clearly a reference to events’, not, “AFTER the resurrection”, but ‘in fact’ in resurrection and through and by resurrection: “*WHEN He raised Christ!*” Not, “AFTER He ascends”; not with ‘Christ going to the Father’, but with the Father descending to the Son; not ‘at Christ’s ascension’, but “*at the right hand of the power of God in heavenly spheres*” of Divine Triumph at Christ’s exaltation, seating, coronation and inauguration, “*King of Peace*”.

SDA

Heb 4:14, Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Paul argues his third case for “perseverance” holding fast our confession “firm until the end” by pointing the reader to Christ’s salvific role as our High Priest in heaven today. He argues that Christ is our example and high priest – who was tempted in ALL things as WE are – yet is

without sin. This is not to say that he was tempted to steal or to worship idols - but it is to say that in the basic areas of human temptation, appetite, selfishness, pride etc (though manifest in ways that would not apply to us - such as seen in Matt 4) he was tempted as we are and overcame in this sinful realm as we must.

He is held up as one who understands our struggle and as High Priest desires to give us "Mercy and grace to help in time of need"!

Calvinist

"Christ's salvific role as our High Priest in heaven today" for no second contradicts Christ's finished work, as High Priest, of Atonement Made, through and in and at dying and rising Sacrifice and Offering, "before the Lord" in His Glory on His Throne.

"The point made in Eph 1 is clearly a reference to events AFTER the resurrection - in fact AFTER He ascends to "My Father and your Father - to My God and your God". It is not. The point made in Ephesians 1 is clearly a reference to events of, through, in, by, and with, the resurrection of Christ, "*WHEN, He (God) raised Christ from the dead AND (at the same time, in the same event, through the same Power, by the same Token) exalted Him and seated Him at His Right Hand of heavenly Majesty* - in fact before, and conditional to, Jesus' ascension to His Father. Not a moment later or after! Not a fragment left unfinished for the future. The true point made in Ephesians 1 is clearly a reference to the resurrection in action, 'live' - in fact the Father-God "*energising*", "*busy*", "*when*", that is, "*while*", "*WHEN, He raised Christ from the dead*".

Do you want to say Paul, in Eph.1:19-23, recalls in his words, what John, in his words, recorded for the event when Jesus "*answered Mary*", and said, "*I go to My Father and your Father - to My God and your God*"? Do you want to say Paul, in Eph.1:19-23, recalls in his words, what Luke, in his words, recorded for the event "*as He went up ... while they beheld*"? Do you want to say Paul, in Eph.1:19-23, recalls in his words - what neither Luke nor John ever recorded but which is alleged by SDA - that Jesus 'in heaven' for the first time assumed Priesthood; not even High Priesthood at this 'point' in

time?! Astonishing! Incredible! Because that's what you not only hint at but insist on, SDA! Do you want to say Christ and Paul are liars to have given the Church the guarantee through the event of Jesus' resurrection, "*of Him that filleth all in all*"? Well now, wherewith would He ever have obtained that fullness if not through and in and because of His Resurrection? Please tell! Through empty promises? Yea, to Seventh Day Adventist teaching through promises lying useless for four and forty and eighteen hundred years locked behind a closed veil in heaven, forbidden even the High Priest of the Most High God to enter into!

But through that veil Christ entered "*when God - the Father - raised Him from the dead*" "*according to the Spirit of Holiness*" - "*through the veil, that is to say, His flesh*" - He being raised in body, "*This Man*" - incorruptible and glorified through victory over sin and death and grave ... IN THAT MOMENT AND THERE - which was on earth, not, 'in heaven' - where God at and "*in the twinkling of an eye*" in fullest of Fullness and Glory, was! Where earth in His Presence, was 'heaven', and 'heaven' in His Presence "*Where in that day His feet (stood) ('rested') upon the Mount of Olives which is before Jerusalem ... one day that shall be known to the Lord ... it shall be in that day living waters shall go forth out of Jerusalem ... at noon after, shall be Light!*" - "*in Sabbath's fullness ('opse sabbatohr)*" "*being in mid daylight ('tehi epiphoskousehi)*", "*in the Lord's Day*" ("*tehi kuriakehi hehmerai*"). Earth, made heaven on earth, so that we could be where He is, with Him and in Him, seated and reigning at the right hand of the Power of God, "*living and reigning with Christ*". On "*the Sabbath Day ... made for Man ... the Son of Man ... Lord of the Sabbath Day*", by the very event of His resurrection, "*made Atonement*", "*finished reconciliation*", and "*brought together*", "*all the works of God - our "Tabernacle in heaven"*" Christ on earth in resurrection from the dead.

"*I go to prepare a Place for you. And if /= when I went and prepared place for you, I will come again / return (" God who brought Him from the dead again") and receive you unto Myself (and unto My Father - it is " My Father's House", verse 2); that where I am (exalted in resurrection from the dead) you may also be!*" John 14:3 (This is a Prophecy twice fulfilled, in Christ in resurrection from the dead, and in Christ in Coming Again.)

Because the writer of the Letter to the Hebrew Believers doesn't write to morons, he knows he needs not to every time say, "resurrection", when in fact he speaks of nothing else! He wrote to

convince believers, after all, of, and to confirm them in, the faith of Jesus' resurrection as being the all in all of Christian Faith. So here again, and the same, Jesus' resurrection is the total sense of every line of thought of the writer, "God, willing more abundantly to show unto the heirs of promise the IMMUTABILITY OF HIS COUNCIL, CONFIRMED IT WITH AN OATH, that by two things in which it was impossible for God to lie, we might have a strong consolation, who have fled for a refuge to lay hold upon THE HOPE SET BEFORE US – WHICH HOPE (of the resurrection) we have as an anchor of the soul both sure and steadfast (– the fact Jesus rose from the dead –) and WHICH ENTERETH into that within the veil whither the Forerunner (Jesus the already Risen) IS, FOR-US-ENTERED, even Jesus (THE RISEN), made an High Priest for ever after the order of Melchisedec" – which is the "order after an Endless Life", even the Life of "the Risen One" the "Forerunner" and "Anchor of the soul": "ENTERED IN"!

All fundamentals of Christian faith and hope are the finished works of God through Christ through and in resurrection from the dead. "And they truly were many priests, because they were not allowed to live for ever by reason of death: But this Man, because He lives forever (being raised from the dead incorruptible) has an U-N-C-H-A-N-G-E-A-B-L-E Priesthood." How could His Priesthood be unchangeable, changed He to Priest first when after, He to heaven had gone? How could His Priesthood be unchangeable, changed his priesthood to High Priesthood again in 1844? Are we joking with God?

"Jesus Christ, yesterday and today, and for evermore the same" this very same writer declares! "Unchangeable Priesthood" of an "unchangeable", "High Priest for evermore" is Christ's – "after the Law of an Endless Life"!

The only 'change' in the Priesthood of "our High Priest", was in the glory of His Priesthood – which 'change' "from glory to glory" occurred, and could occur, only, in the resurrection of Him from the dead. "This Man wherefore – because of His unchangeable Priesthood – IS ABLE ("ABLE" by resurrection from the dead), : TO SAVE; to save them TO THE UTTERMOST (– which is being "ABLE" to raise "them" from the dead –) them, that come unto God by Him :- SEEING, He EVERLIVES (because being raised from the dead He had made atonement for sin) (being Triumphator through resurrection from the to make intercession for them. For such an High Priest for us is worthy an High Priest Holy, (who has gone through death)

UNHARMABLE, and undefiled, being (through resurrection from the dead) separated from (mortal) sinners, and was made (through resurrection from the dead) HIGHER THAN THE HEAVENS". He could not find a place to lay down His head nor to rest His feet in all the universe, but the earth, so great was He, in resurrection from the dead; and so great made He earth, through the taking up His of His Life "from the dead", again.

"Such an High Priest is He, who needs not daily to offer up sacrifice as those earthly high priests, first for own sins, then for the people's (like Lv.16 demands) : because this He did, but once only, when He offered up Himself. For the Law makes men high priests who are weak, sinful and mortal, but the Word of Oath (of God, "when He raised Christ from the dead"), which annulled the Law and took its place, MAKES THE SON HIGH PRIEST, HIGH PRIEST FOREVER CONSECRATED (through resurrection from the dead)! Fall prostrate o worlds, before Him – "God exalted Him above all principality ... when He raised Him from the dead"!

SDA

Hebrews 7 – CONTRASTING the TWO priesthood systems – "21 for they indeed became priests without an oath, but He with an oath through the One who said to Him, " THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, "YOU ARE A PRIEST FOREVER''; 22 so much the more also Jesus has become the guarantee of a better covenant. 23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, 24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. 26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; 27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever."

The contrast here is based in the qualifications for the Melchizedek priesthood of Christ. Humans die - but Christ does not.

Calvinist

Christ conquered death – in being raised from it. Where Christ's sufficiency and perfection, and Priesthood, are for ever, not only mortality but the insufficiency and imperfection of the earthly priests required they succeed each other endlessly.

SDA

Humans do not continue to serve the people as priests after their death so there must be MANY-- in greater numbers because they were prevented by death from continuing.

Calvinist

Christ continues forever because He vanquished death.

SDA

C. Chosen NOT on the basis of Biblical law - but on the basis of "an indestructible Life" Vs 16.

Calvinist

"Having obtained / found eternal redemption-lytrohsin" – being Himself "chosen" from everlasting to everlasting. "God hath chosen thee that thou shouldest see that Just One and shouldest hear the Voice of His mouth ... arise ... wash away thy sins!" (Acts 22:14, 16) "Christ, the Chosen of God ... He saved-esohsen others", Lk.23:35. Christ 'saves' by His LIFE.

SDA

D. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

E. Christ is prepared to TAKE that Melchizedek priesthood only AFTER death - AFTER making his sacrifice.

Calvinist

Which is the blatant denial and despising of that Chosen Life that was sent to save, that Himself came to save, and was prepared for that Chosen Priesthood of the Most High God through which Priesthood He was to make reconciliation. Had He not obtained

through death and resurrection in this Priesthood, by it and through it, he miserably failed to accomplish mission, failed to make atonement.

SDA

Heb 7

"27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself."

"8:1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law."

The immortal requirement for the Melchizedek priesthood is met by Christ - alone, so the humans were "greater in number" in their priesthood system.

Calvinist

Why don't you mention it precisely?: That the immortal requirement for the Melchizedek priesthood is met by Christ alone, and met by Him face to face, while making sacrifice and offering, to atone, that sins might be forgiven? Why don't you say it? Then of what concern were they who remained in earthly priestly service afterwards? Of no concern!

SDA

Heb 7:25 "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them."

Here we see the FUNCTION of this new priesthood - so unique to Christ. HE SAVES those who DRAW NEAR

to God THROUGH HIM; He ALWAYS LIVES to make INTERCESSION for them (vs 25) He is the GUARANTEE of A BETTER COVENANT. (vs 22)

Calvinist

Empty words and hollow praises were every one of them not true in Christ in giving and in taking up again His Life while 'functioning' by High Priestly Appointment of the Most High God, "working" the works of God, "finishing" them, "perfecting" them, High Priest of the Most High God!

SDA

Heb 7:26 "For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;" Again - His qualifications as CONTRASTED to the human qualifications under a human - earthly Aaronic system - Holy, Innocent, Undefiled, separated from SINNERS, EXALTED above the heavens.

Calvinist

Ah! Again - Where? When? In what capacity, "EXALTED above the heavens"? Functioning as Who and as What? Which is the first, and fundamental, of Christ's 'qualifications' that at the very heart, 'separates Him from sinners' and an earthly priesthood, that 'exalts Him above the heavens', 'holy, innocent, and undefiled'? Does that - 'Holy, Innocent, Undefiled' - qualify Christ 'as CONTRASTED to the human qualifications under a human - earthly ... system'? Not at all! The true 'contrast' between the Priesthoods consists not in 'earthly' virtues, for all priests were 'on earth' officiating with all that that could mean in terms of 'holiness, innocence, undefiledness' "*on earth as it is in heaven*". No, the true 'contrast' between the Priesthoods exists not even in these lofty 'qualifications', but in Calling, Appointment and Victory! A 'heavenly' Priesthood "... *By the Law of unconquerable, indestructible, Life!*" If earthlings could say, winning isn't everything, it's the only thing, how much more '*This Man?*' He would not be 'contrasted' or even compared with, or "*separated from, sinners*", but would fail every 'qualification', would drop out with the losers, were He not High Priest Appointed and Anointed of God through sacrifice and offering - through death

and resurrection. "*What is the exceeding greatness of His Power to us-ward who believe according to the working of His mighty Power which He worked, yeah, wrought* (that is, availed and perfected), *in Christ when He raised Him from the dead and exalted Him at His Right Hand in heavenly Majesty*" - "*High Priest of the Most High God!*" '*High Priest of the Most High*' - Jesus' 'qualification' and contrasting distinction -- nowhere but in this, '*I have Power!*' - "*I have power to lay down My Life as I have power to take up My Life again*" ... therein, is Christ, High Priest. Firstly, fundamentally and conditionally, Christ had been High Priest "*For if He were on earth, He should not be a priest*". But, "*God raised Him!*" "*For if He were on earth, He should not be a priest because there are priests on earth according to the Law, that offer gifts.*" Christ is High Priest in, Victory as he is High Priest by, Victory! He at laying down His Life and entering into death is High Priest as where He is resurrected from the dead, High Priest. In dying as in rising, Christ was "*High Priesthood by the Law of Indestructable Life*".

Only Christ's, is, "*The Resurrection from the dead*". The resurrection of the dead is "*the resurrection, of, Life*" - they are, the dead from among whom Christ rose and so was distinguished from them! Everyone else's isn't the resurrection from, the dead, but the resurrection of, the dead.) ONLY because God raised Christ from the dead was He High Priest of the Most High; and ONLY because Christ was High Priest of the Most High, raised God Him, "from", the dead - from those who have no Life - either in themselves or of themselves. '*High Priest of the Most High*' not only was conditional for Jesus' resurrection; it was His prerogative and right by Law of *Invincible, Indestructable, Life* - by the Law of the High Priesthood of the Most High God, according to the Order of the High Priesthood of Melchisedec. Now you want to negate Christ was not High Priest before, or in, or after, resurrection from the dead, and not, until He "went up into the air", 'to heaven'? Denying Christ was High Priest of Most High God denies Him this the Life which is His by right of virtue and inheritance.

SDA

27 "Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever."

The CONTRAST again is between the LAW that ordained HUMAN priests - the sons of Aaron - Humans were "weak, sinners" who must offer sacrifices FOR THEIR OWN SINS as WELL as that of the people. To prove that Christ was not establishing a parallel OR a rival priesthood system ON EARTH - after the cross, the writer of Hebrews makes this astounding statement, Heb 8:

"4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;" This is all so clear and IN THE TEXT - so that if we come to the chapter without an "agenda" we see the issue of priesthood and sacrifices and laws governing who can be a priest and what type of sacrifice is offered are CLEARLY the explicit and obvious topic of the chapter. But if we "snippet text" and cut a few sentences out of the context of the chapter - we can possibly support any pre-bias.

Calvinist

You, SDA, come to the chapter with an 'agenda'; you, 'snippet-text', and cut a few sentences out of the context of the chapter. You accuse others of exactly what you are guilty of and doing, yourself. You 'snippet-text' and cut out of the context of the chapter - deliberately and precisely - every possible indication and implication of Jesus' resurrection. Just read your statement - Jesus' resurrection you consciously, ostentatiously, triumphantly, leave out and "cut out"! Read your statement and insert back what you 'snippet-texted' out: *"The CONTRAST is between the HUMAN priests and the Divine Priest. Humans were weak, mortal, 'sinners', who must offer sacrifices FOR THEIR OWN as WELL as that of the people's SINS and mortal*

weakness. To prove that Christ was not establishing a mortal and passing priesthood system of sinners, the writer of Hebrews makes this astounding statement, Heb 8: "4 Now if He were on earth (a mortal), He would not be a priest at all, since there are those (human, weak, mortal, 'sinner-priests') who offer the gifts according to the Law." [It means, if Christ were on earth, He would have been one of them.] This is all so clear and IN THE TEXT - so that if we come to the chapter without an "agenda", we see the issue of the Divine High Priest-hood of Christ versus the sacrifices and laws governing the priesthood of human, weak, mortal, 'sinner-priests' -- which CLEARLY is the explicit and obvious topic of the chapter.

This text says - for anyone with brains - that while He was on earth, He had been High Priest, but since as High Priest of the Most High God He triumphed over mortality and corruptibility in resurrection from the dead, was exalted to the right hand of the Power of God in heavenly Majesty. I would rather understand the little I do quote from Scripture, than quote the whole of Scripture not understanding one word of it! But of greater value is it to realise that **Christ was not establishing a parallel priesthood, but in fact a rival priesthood system, ON EARTH**, in fact, not 'after the cross', since conceived of the Holy Spirit in the womb of a mortal human - through having become man, through having been baptised by the Holy Spirit, and through having entered upon High Priestly Office "appointed" Him of the Most High God, IN having made sacrifice of His life-blood through 'the cross', and THROUGH resurrection from the dead having ascended Throne and Altar at the right hand of God in exaltation "through the heavens" and "far above all principality" - IN, High Priestly Office of the Most High God having made Offering of His blood-earned Life "before the LORD". "Now (of course, naturally and inevitably) if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law." Astounding statement! You stalled on two "texts" - but stalled on your interpretation or rather misconception of them (Hebrews 8:4 and 1John 2:2 that is).

Christ had to have been High Priest IN ORDER TO, "offer up Himself". He had to have been, and in that respect OBEYED 'ORDER' of 'LAW', the Law concerning High Priesthood of the Most High God - "The Law of Indestructible Life"! So that in fact He HAD BEEN,

High Priest BEFORE, and, "according to the order of Melchisedec". That is, He HAD BEEN, High Priest BEFORE, "without beginning; without end" because that is what "according to the order of Melchisedec" meant – "according to the Law of an Endless Life" and endless Priesthood – endless, looking back; endless, looking forward; endless, looking down; endless, looking up. "An endless Life" in terms of both time and Glory! "Now once He put away sin by the sacrifice of HIMSELF" (Hb.9:26) in obedience to the Law of an Endless Life-**PRIESTHOOD**!

"This (to MAKE sacrifice for sins) He (in capacity and Office of High Priest of the Most High God, after the Law of an Endless Life) DID once", namely, when, He "offered up Himself". "... This is the sum (of it), We have such an High Priest, set at the right hand of the throne of the Majesty in the heavens." (Hb.7:27, 8:1) "Made higher than the heavens", He had been, "High Priest"; only "such an High Priest became us." Hb.7:26

"Such an High Priest, became us", indeed, who, "TO SAVE

TO THE UTMOST/ENTIRELY-

'PANTELES' < 'PAHS' + 'TELOS' – 'telos' – 'goal (reached)'; (all things) 'perfected'!

IS MIGHTY/HAS POWER – 'dynatai'. (Hb.7:25)

'Ho Pantokratohr' – 'the Almighty', 2Cor.6:14b to 18 – so 'mighty' is He, so 'able', so 'powerful', He is able to save to the uttermost – BEING HIGH PRIEST; or else He would be incapable.

Saying Jesus wasn't High Priest and did not ACT High Priest when, where and while He died and when, where and while He rose from the dead, is saying Jesus is a weakling that is incapable of saving himself what anyone other than himself!

All said here in Hebrews 7 and Second Corinthians, is said in the light of Christ's virtue spoken of in Hb.5:15, "That He died for all, that they should henceforth no longer live unto themselves but unto Him: IN HAVING DIED for them – indeed IN HAVING BEEN RAISED for them!" (Participles!)

Now, one can proceed reading 6:14b-18,

"What communion has light with darkness? And what concord hath Christ with Belial; or what part hath he who believeth with an infidel? And what agreement hath the temple of God with idols?"

For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean – and I will receive you and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord ALMIGHTY."

Where is God's almighty power revealed and confirmed by oath, like it is here in Second Corinthians? Where such a Lord "becomes us", as Hebrews confirms, who is "mighty" – 'mighty TO SAVE TO THE UTMOST/END' – who "IS MIGHTY IN POWER" and who is "The Almighty"!

Then where is this Power of God seen in "in operation", or "being energised"? "That I may know Him – and ... THE POWER..." – "HIM THE POWER"; "That ye may know WHAT IS, the EXCEEDING GREATNESS OF HIS POWER, AFTER THE ENERGY OF MIGHTINESS OF STRENGTH OF HIM" – 'energeian tou kratous tehs isxyos autou'?

WHERE, the MIGHT, the POWER and ENERGY of the 'ALMIGHTY' – 'ho Panto-kratohr'? WHERE, "energised", to, and in, its "uttermost"? "That I may know Him and the POWER of HIS RESURRECTION"! "That ye may know what is the exceeding greatness of His POWER WHEN HE RAISED CHRIST FROM THE DEAD AND SET HIM AT HIS OWN RIGHT HAND IN HEAVENLY HEIGHTS."

O believer, Where? Where "TO US-WARD"; where "TO SAVE"!

Where, this "POWER" He "WROUGHT", this "POWER" He accomplished, finished, perfected: "to save to the uttermost"?

"WHEN HE RAISED CHRIST FROM THE DEAD"!

Where, is God, "The Almighty"? Nowhere is He "The Almighty" as where He raised or Saviour from the dead. And never at any TIME OR DAY, is He "The Almighty", as ON THE DAY "WHEN, He raised Christ from the dead". "Therefore then only (ara), remains valid (apoleipetai) for the People of God (tohi Laohi tou Theou), their keeping of the Sabbath Day (Sabbatismos)" – Hb.4:9.

"Therefore then only ('ara') – because of verse 8 before 9; and because of verse 10 after 9.

For NO reason other than that God raised Christ from the dead can it be affirmed "an affirmation of the Lord" in "atonement" in "reconciliation" in "salvation" in "redemption" in "forgiveness of sin", in "making Peace"! "Salvation is of the LORD"; "Redemption belongs to Him".

For NO reason other than that God raised Christ can it properly be said – even by the Word of God Himself – that "God on the Seventh Day rested", or, "on the Seventh Day finished", or, "blessed the Seventh Day", or, "sanctified the Seventh Day", or, "on the Seventh Day revived" ... for NO reason other than that God raised Christ from the dead! This is the Law of God's Sabbath – the Law of an Endless Life – the Life of Him.

From this one deed of God in His Almightyness of Strength flows the energy and empowerment of each and all His doings of rest. By this very power and might and energy of God in raising Christ from the dead, was possible – even for God Almighty possible – Jesus' laying down His life through humiliation, suffering and entering in, and going through, death, hell, and eternal death; Jesus' Priesthood! This is a Word of Prophecy: "HE, that HUMBLETH Himself, shall be EXALTED." "Christ in His humiliation, is in the ascendancy already." (Schilder) He that humbleth Himself, shall be exalted BEING, High Priest of the Most High God.

From Scriptures like Ephesians 1:17-23; Hebrews 7:24 to 8:1, 2Cor.6 verse 14c up to "The Lord Almighty" in verse 18, observe the Old Testament Scriptures from which Paul here borrows for authority! Notice how these 'Priest-Scriptures are Sabbath-Scriptures. So we find these three things inseparable in their power on the mind : One, The Utmost Power of God; in, Two, Saving to the Uttermost; never, Three, severed from His work of Utter Rest – on His Holy Day His Sabbath. Take it, if you can! Check them out; look them up; put them side by side : what do you find? Are they, or are they not, 'Sabbath-Scriptures'? How can anyone deny? There it stands, "Written", and, "also Written", too! No contra forces at play. They all pull in one direction; all have in the eye, singly, Jesus Christ in the resurrection of Him from the dead! Christian Faith!

Our purpose for the present is to show Christ's High Priesthood IN, His "making atonement" – which atonement, He "once offered".

What is the meaning of this word, "offered"?

It should not be confused for or with making sacrifice – for or with laying down of life, for it actually means the very acme over against the nadir, the exaltation of Christ namely, "FROM, the dead" and grave.

"Offered" : 'Anenekas' < ana-pheroh – 'lead upwards', 'bear aloft', 'present'. Therefore:
 "This He DID once, when He offered up Himself ... an HIGH PRIEST", 7:27c, "SET AT, the right hand of the throne of the MAJESTY, in the heavens" (8:1) – that is, "exalted", there, and then, BEING "raised from the dead BEING set at His own right hand in heavenly heights FAR ABOVE all principality ..." (Eph.1:20c)
 "As though the children of Israel should bring ('anenekaisan') their sacrifices to Me with psalms into the house of the LORD. And I will take of them priests and Levites, saith the LORD, for as the new heaven and the new earth which I make, remain before me, so shall your Seed and your Name, continue. And it shall come to pass from month to month and from Sabbath to Sabbath, that all flesh shall come to worship before Me in Jerusalem, saith the LORD." Is.66:20-23 "... when He offered up Himself ... this is the sum, we have such an High Priest, set at the right hand of the throne of the Majesty in the heavens!" Hb.7:27, 8:1

"Nor yet that He should offer up = present = appear = tread forth ('prospherehi') Himself often ... now once in the end of the world (in fulfilment of Prophecies like these) hath He appeared ('pephanerohtai') to put away sin by the sacrifice of Himself." (Hb.9:25-26) "Offer up" and "appear" are synonymous; "Offer up" and "Lay Down" / "slaughter", are antonyms! Refer Appendixes Hermann Cremer.

To what PURPOSE then did Jesus "PRESENT" Himself?

"To put away sin" = "to annul sin" – 'athetehsin hamartias'!

HOW? "By the sacrifice of Himself" – "sacrifice", 'dia tehs thysias autou' = 'by His blood', 'by His Life', that He 'gave' – that is, by His death. 'By – 'dia' : 'through', 'because of', 'by reason of'. Christ applies through representation, the laying down of His Life unto resurrection of Life. He 'presents' in Himself, "for us", the spiritual virtue, merit, value and benefits of His dying – "through the Eternal

Spirit. (9:14) He "EFFECTS" salvation through His being, at the right hand of God, where He stands, before the Throne, and "sits", "exalted", "far above all Principality".

WHERE, does Jesus Christ "present Himself" an – or rather 'THE' "Atonement for sin"? WHERE, does Jesus Christ "present" the spiritual virtue, merit, value and benefits of His dying? WHERE, does Jesus Christ "present" His "Atonement made for sin"?

HERE: "In the twinkling of an eye"! "Behold, I show you a mystery ... in a moment", "at the last trump"! "For the trumpet shall sound, and The Dead shall be raised (The) Incorruptible"! "THEN", WHERE, "death is swallowed up – IN, VICTORY"!

TO WHOM "belongeth Salvation"? To whom, "Vengeance"? "The fiery indignation" of the Lord, "devour the adversary"! (Hb.10:30, 27) "O death, where is thy sting? O grave, where, thy victory?" ...

HERE: "But thanks be to GOD, WHO, GIVES, US, the victory THROUGH, our Lord, JESUS CHRIST"! **TO HIM** belongs victory!

WHEN? That is evident! "It is yet far more evident: for that after the similitude of Melchisedec there ARISETH another Priest, who is MADE High Priest ... after the order of an ENDLESS LIFE ... BY SO MUCH was Jesus made SURETY of a Better Testament."

Who cannot read Jesus' resurrection from the dead in this, must needs be unable to see His salvation in any way! What 'surety', for example, do believers have, but Christ's resurrection from the dead? If not, "FROM", the dead, then IN death and in DEATH, still are ye! Still, IN your sins, and in your SINS are ye! In the terminology of this present debate between Calvinist and SDA, If Christ were not PRIEST WHILE ON EARTH He would not have been priest at all; If Christ made not ATONEMENT WHILE ON EARTH, He would not have wrought salvation on earth where only it is needed; and 'on earth', would not have been 'on earth', but in hell; and 'in heaven' would not have been 'in heaven', but 'in hell' as well. Where do believers worship? "In Spirit and in Truth"; "in the Name of the Lord"; "Having boldness to enter into the Holiest by the blood of Jesus, brethren, by a new and Living Way which He consecrated for us through the veil, that is to say, through His flesh (that is to say, through His resurrection in His body – His body that 'would not see corruption' but was 'raised incorruptible' and glorified); and having an High Priest over the House of God (over His Temple the People), let us

draw near with a true heart in full assurance of faith (of "remission of sin"). (17-18)

Now who cannot recognise Is.58:14a in this? "Then shalt Thou delight Thyself in the LORD; and I shall cause Thee to ride upon the high places of the earth ...". LXX,

"He shall bring Thee up upon the high places",
'anabibasei epi ta agatha';
Thy health shall spring forth (8)
ta yamaya sou taxu anatelei;
Thy light shall spring up in darkness (10)
tote anatelei en tohi skotei to phohs sou

raising Him from the dead

egeiras auton ek nekroin (Eph)

thy darkness shall be as noon-day

to skotos sou hohs meseimbriai

("In the height of daylight" – 'epifohskousehi', Mt.28:1.)

and God shall be with thee continually (11)

estai ho Theos sou meta sou diapantos;

and thou shalt be satisfied

kai emplehsthehsehi

You will find conciliation and confidence in the Lord

esehi pepoithohs epi Kyrion ('Peithoh > heh pistis' – faith, trust)

Operation of the might of His strength-

energeian tou kratous tehs isxyos autou—

Behold, I am here! –

Idou, pareimi! ". 58:9c

This came about after affliction and humiliation!

Smite the lowly with fist (4); Loose every burden of iniquity; set the bruised free (6); bread to the hungry; the unsheltered poor lead to house; the naked clothed (7).

"Thus, saith the Most High, who dwells on high for ever, The Holy in The Most Holy is His Name, His Name, The Most High Resting in the Most Holy, giving, patience to the fainting in heart; giving, rest to the broken-hearted." It is from this scene OF SUFFERING, that OBTAINMENT IS REACHED through Christ through resurrection from the dead, and

HIS SABBATH REST IS ENTERED UPON! *"I will not take vengeance on you for ever, neither will I be always angry with you: For my Spirit shall go forth from Me, and I have created all breath."* (Is.57:15) Here is created in the Life of Christ in resurrection from the dead, *"all breath"* – all creation saved; all creation rests! Here God is The Most Holy Place, the 'Temple in heaven', Christ the saved, and the People the forgiven!

"On account of sin have I for a little while, grieved Him, and smote Him, and turned my face from Him; and He was grieved, and HE WENT ON SORROWFUL IN HIS WAYS. (Though I saw Thee ... wearied by Thy ways ... pleading humbly ... I passed Thee by." (11, 10) "I have seen His ways, and healed Him, and saved Him; I gave Him true comfort, peace upon peace. Peace upon peace to them that are far off, and to them that are near! The LORD said, I will heal them. But the unrighteous, shall be tossed as troubled waves, AND SHALL NOT BE ABLE TO REST; THERE IS NO JOY IN THE UNGODLY, Said the Mighty." (15-20)

Says SDA, "Here is a good example of CALVINIST's textless, quoteless, proof-devoid "assertions" -- pontification that includes NO textual proofs at all: CALVINIST said, He was a priest on earth!"

And here is how Calvinist says He was a Priest on earth, and is, the Temple in the heavens, *"if He were on earth, He would not be a priest"* is a SUPPOSITION – of an IMPOSSIBILITY. It is a supposition based on the PRESUPPOSITION of FACT, which is, that Jesus HAD BEEN High Priest, and THEREFORE, could not, *"REMAIN, on earth"*.

So does SDA deny Christ was Priest on earth. But Christ said He came to save. That required He would be Priest when He came – High Priest – in order to make sacrifice to atone through offering before the Throne of Grace His LIFE in dying and rising and being exalted. SDA denies the whole purpose of Christ's mission.

Calvinist said, "The very truth He had been High Priest of God on earth, determined He would not stay on earth after he had done

High Priestly work." SDA said, "No text about him being priest on earth given here."

But, *"ALL"* the works of God, says Hebrews 4:4-5 – just like the Genesis and Exodus and Deuteronomy records on the Sabbath say.

Either Christ did the works of God, and completed them, as He said in many ways He would, or God, did not finish all His works, and must stand accused of lying.

For SDA and his like though, this is no problem – they simply deny that where Jesus died, God died – to quote, *"FOR IT CANNOT BE"*, they say. So whatever Jesus did when offering Himself the ransom for sin, He did not do, nor completed, the work of God; He entered not into His own rest as God, as therefore there cannot for the People remain a keeping of the Sabbath Day.

And that is the only way it could be explained He was not priest while on earth! That is how Seventh Day Adventists, 'think'. "NO textual proofs at all", says SDA, conveniently forgetting the many and various 'textual proofs' I have given before, quite unlike SDA himself, who each time repeats the same misinterpretation, either of Hb.8:4, or, of 1John 2:2. His whole repertoire of 'texts'!

SDA

Repeat: Here is a good example of CALVINIST's textless, quoteless, proof-devoid "assertions" -- pontification that includes NO textual proofs at all. ... CALVINIST said, Jesus completed "all the works of God on the Seventh Day" – Hb.4:4-5 No text at all about Priesthood! No text at all about Christ NOT doing work IN HEAVEN NOW for us. In fact this is merely a partial SNIPPET quote of Heb 4 not even the verse it CLAIMS to have quoted – vs 4-5!!)

Calvinist

"In fact this is merely a partial SNIPPET quote of Heb 4 not even the verse it CLAIMS to have quoted – vs 4-5!! ... No text at all about Christ NOT doing work IN HEAVEN NOW for us" ... Thus SDA in effect denies Christ is doing work IN HEAVEN NOW for us, for on what basis could He do work IN HEAVEN NOW for us, had He not been High Priest who accomplished atonement and salvation – the work of God of the exceeding greatness of His power – while He was here on earth for the very purpose here on earth He came for? On what basis could Christ be doing work IN HEAVEN NOW for us if not, while on earth, He acted High Priest in and by laying down His Life and in and by taking up His Life again – BECAUSE HE HAD

BEEN HIGH PRIEST? What work could Christ be doing IN HEAVEN NOW for us, had not "the God of Peace (and atonement) through the blood of the Everlasting Covenant (and Priesthood of Christ) bring from the dead our Lord Jesus, that great Shepherd (today) of the sheep"?

Like described by Isaiah through prophetic word 'quoted' by Calvinist above? Exactly so, as SDA has said, did "CALVINIST then pontificate - rationalize - and "insert" what he WISHES he had read in that partial SNIPPET quote of Heb 4". Could you have done better, dear SDA? Could you have done better through denying everything I thus 'rationalise' and 'insert' ... and 'pontificate' "in that partial SNIPPET quote of Heb 4", namely: "all the works" only God, would be able to finish, and therefore High Priest only in the capacity of Divine Omnipotence, would be able to accomplished? The qualification conditional and resultant?

Here then is your own answer of confirmation that you do deny: "Such rambling can not possibly be imagined as either "exegesis" or instruction or proof. Calvinist "quotes HIMSELF" as his own PROOF!" So, for SDA, it's "rambling" (for Christ) to glorify God in every work of His, especially in His finishing of all His works through and in Jesus Christ our Lord. For you, obviously, it is "rambling".

"If He were on earth, He would not be a priest", is a SUPPOSITION of an IMPOSSIBILITY. It is a supposition based on the PRESUPPOSITION of TRUTH, which is, that Jesus HAD BEEN High Priest, and THEREFORE, could not REMAIN, on earth. He COULD not remain on earth, else He would have had to be mortal and sinner, like those priests who on earth, according to the Law applicable to mortals and sinners, offer the gifts only mortals and sinners, can give. But He, had eternal life to offer a Gift of Grace EARNED, and OBTAINED through omnipotent, Divine Power in the resurrection of the Son of God. "(Where)fore if He were on earth (still), He should not be a priest." "But now He HATH OBTAINED a more excellent ministry, BY HOW MUCH also He is the Mediator of a better Covenant ESTABLISHED upon better Promises." (8: 6)

How, when, where, and "by how MUCH", "earned", "obtained", and "established"? Here and by this much: "When I will make a NEW Covenant." As "when I took (Israel) by the hand to LEAD them OUT of the land of Egypt"; when "after those days ... I will be to them a God

... for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (8: 7f)

When were these "promises", MADE TRUE, where, and how? In Jesus Christ in resurrection from the dead, when, where, and as, He "lead out" of captivity of sin and death; when, where, and as, in Jesus Christ in resurrection from the dead, He was "merciful" and forgave sin and destroyed enmity and made peace; when, where, and as, in Jesus Christ in resurrection from the dead, He "made", "earned", "obtained" and "established" "New Covenant". (Look at the word "made" - "all the works God made" - "done" - "finished"!)

AS, none of these "promises" became true were Christ not raised from the dead, SO, none of these "promises" remained unfulfilled - remained having not been made true; remained on earth, yet to be made true ... "For if Jesus rested them, then would He not have spoken of another day after that." (4: 8)

To confirm what has been said so far: There is only one difference between being "priest on earth" and being 'High Priest in heaven', and it is not a difference in or of locality, but of sinlessness and immortality - a difference of and between the different priests.

It is the one difference between ... the offering sacrifice of many innocent but helpless victims' suffering and blood, by many guilty and themselves mortal priests, which only confirms guilt and sin and death ... and ...

the of death-and-sin-and-guilt-overcoming-and-vanquishing-Blood-and-Life-Offering of the Mighty Helper and High Priest Immortal, who in dying and rising presents Himself the 'Acceptable Sacrifice before God'.

The death of death in the death of Christ! (John Owen) It says, the life of life in the life of Christ!

A matter of life and death; a matter of finality once for all and for eternity - of JUDGMENT! That was Christ, and is Christ, in offering and presenting Himself on the Right Hand of God the Majesty in the heavens, our High Priest in resurrection from the dead.

"The pillar and ground of the truth and without controversy great, is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, BELIEVED ON in the world, received up into glory." (1Tim.3:16 saying virtually the same as John 3:16, doesn't it?)

SDA, there is no other atonement than this one! The Atonement that saves utterly! Jesus Christ ... in resurrection ... from the dead! First He bound God and Himself to and with men and the earth through Death; then He bound men and the earth with Himself and God irrevocably through Life. "Having abolished in his flesh the enmity ... for to make in Himself of twain one new man, so making peace" – so making 'atonement'!

"That He might reconcile both unto God in one body by the cross, having slain the enmity thereby. ... *EVEN WHEN* we were dead in sins, hath (God) quickened us *TOGETHER WITH* Christ ... and hath *RAISED US UP TOGETHER* (with Him) and made us sit together in heaven in Christ Jesus ... *NOW* in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, *FOR HE IS OUR PEACE*, who hath made both (ye who were far off), *ONE* (together with our Peace), and hath broken down the middle wall of partition." (saying virtually the same as Is.57, doesn't it?)

Every word – as in Hebrews – is presupposing the death and resurrection of Him from the dead; every word is presupposing the High Priestly work of Christ ON EARTH through the offering or presentation of His LIFE before God – His LIFE both the sacrifice and the 'reward of His labours'.

Angels were His witness – no mortals – "when He raised Christ from the dead". We men only received the grace and the privilege to "preach" this Mystery and Manifestation of God in His omnipotence and exceeding greatness of Power. We could not cope with greater duty. Jesus told Mary to go and tell ... not that He had to be made High Priest only after He would leave them for heaven.

So what has Hebrews 7 (your second reference, SDA) got in store for us? Will it tell us Jesus would not be High Priest if He were on earth, or that Jesus had not been High Priest when He was on earth? We have already seen that the last verses of chapter 6 belongs with chapter 7, that "we have this hope", of "strong consolation" and "refuge" by the resurrection from the dead of Christ

(6:18), "set before us – which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whithersoever the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of (an endless life)", 7:16.

He "is for us entered"; that is, from, "when God raised Him from the dead". (Eph.1:20) So He 'went to heaven', High Priest, ALREADY. And He HAD officiated High Priest, ALREADY, and before, and as, He, "this same Jesus, taken up into heaven", and after, and forever, "Jesus Christ, yesterday, and today, and forever, the same" (13:8), High Priest, King and Saviour Lord : through resurrection from the dead. (These last verses of chapter 6 belong with chapter 7.)

Chapter 7, "For this ... King of Peace, (High) Priest of the most high God ... King of Righteousness (having made full atonement for sins) ... having neither beginning of days nor end of life (having risen from the dead) ... the Son of God, ABIDEETH (High) Priest CONTINUALLY."

"Now consider how great this Man – Jesus – is: ... It is far more evident that ... there (on earth) arises another Priest (15) WHO IS MADE PRIEST AFTER THE POWER OF AN ENDLESS LIFE. (16) For He testifies (when He raised Him from the dead), (Be) Thou Priest for ever! (17) ... For THE BRINGING IN of a better hope made (all the Law) PERFECT, by the which (bringing in through resurrection from the dead of this Man Jesus) WE DRAW NIGH UNTO GOD." (Again Is.57-58 and 66!) That is, by this 'bringing in of the Better Hope' – even Jesus Christ from the dead – our sins are ATONED for, fully, finally and perfectly.

"The Lord swears and will not repent, Thou art Priest for ever after the order of (an endless life). (21) By so much was Jesus made a surety of a Better Testament. (22) Indeed, despite their numbers the priests (of the Old Testament) by reason of death continued not (23) BUT THIS MAN BECAUSE HE LIVES FOREVER, has an unchangeable priesthood." There is no transition from no priest to priest; no transition from ordinary priest to high priest; no service without the sanctuary before service within the sanctuary; no daily and yearly, but only the once-for-all-and-for-eternity service of priesthood – the High Priestly work of Jesus Christ in resurrection from the dead; in 'the bringing in' of Him from the outer darkness into the light of Life and the Kingdom of God without end. (Is.58)

"Wherefore also He is ABLE to save them to the *UTTERMOST* that (in faith) come unto God by Him, seeing *HE EVER LIVES* to make intercession for them. (25) For such an High Priest became us, holy, vindicated, undefiled, separate from sinners, and made higher than the heavens (in resurrection from the dead!), who needeth not offer up sacrifice (more than once), for that He did, once, when he offered up Himself ... the Son, consecrated for evermore." (28) "Consecrated for evermore ... made higher than the heavens ... He ever lives" – wherein the resurrection of Him is foremost in mind of the writer!

We have seen from chapter 7, Jesus' High Priestly work done on earth, as condition of His intercession before the throne of God, and in fact, on, the throne of God.

This we have seen not only from chapter 7, but indeed in two chapters before it, in **chapters 5 and 6!** Where we find the very exact three preconditions of the Priesthood of our Forerunner and Intercessor, that first, He "in the days of his flesh" (7a), "can have compassion on the ignorant" (2a) and weak through sin, "for that He Himself also, is compassed with infirmity", 5:2b. "Though he were a Son yet learned He obedience by the things which He suffered!" (8) We should not forget that Jesus was made a man in order to meet the precondition of being High Priest of the Most High, so that from his incarnation, yea, from his conception, He should become, and had become, Priest after the Order of Endless Life.

In the same chapter verse 5 we find the second first principle of the Priesthood of Christ, "So also Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art my Son, Today have I begotten Thee", even He glorified Him and made Him an High Priest. Christ took not the honour Himself, but was given the honour and the glory by the Father. Throughout Christ's life on earth the Father honoured and glorified the Son thus – exactly in preparation and in confirmation of His High Priestly work of reconciliation and atonement through dying and rising from the dead. This still, is the glory and honour of Christ **the Father called upon Him** in the days of His flesh, He Himself being compassed still with infirmity. But nowhere honoured and glorified the Father the Son as gloriously or as honourably as when He raised Him from the dead, "And being made perfect (an High Priest) Christ became the Author of eternal salvation"! (9a; cf. 6:20b)

The third precondition of the Priesthood of our Forerunner and Intercessor while He was on earth, we find in verse 6, where it is said, "Thou art Priest for ever after the Order of Melchisedec." "No man taketh this honour unto himself, but he that is called of God" (4), how much more Christ, who is "called of God High Priest after the order of Melchisedec!" (10) Herein is seen that not only covered Jesus' Priesthood – indeed Jesus' High Priesthood – the extent of His entire earthly lifespan, but now being High Priesthood after the Order of Melchisedec which is an High Priesthood – in fact the only High Priesthood – after the Law of Endless and Indestructable Life (7:3), Jesus' High Priesthood extends beyond both his earthly beginnings and end into eternity and infinity before and after. Always undiminished nevertheless never as perfected or exalted as in the Sacrifice and Offering of Himself The Recompense for sin! So that in this last – in "sins" – the final precondition of being High Priest of the Most High is seen – even a fourth. And we must read verse one there to see what it is, "For every high priest ... is ordained for men in things pertaining to God, that He may offer gifts and sacrifices for sins!" "... so also Christ"! (5) This is not only the last of the first principles of being the High Priest of the Most High, this essentially and basically, is the very first! So that Christ – in the first place – HAD to have been High Priest of the Most High, BEFORE He could be entitled, authorised or ordained, to make Sacrifice and present Gift of Offering of Himself before the LORD, "for sins". And in this last, last of all – Christ HAD to have been High Priest of the Most High, BEFORE He could have dealt with "sins" SO THAT HE NEVER AGAIN would have "to deal with sin again"! Christ's High Priesthood meant and still means, an end to the dealings of God with sins. If today Christ still would have 'pardoned sin continually' His would not have been the High Priesthood of the Most High God; His would not have been the High Priesthood after the Law of Indestructable Life! Wherefore Christ's Priesthood had to have been all this BEFORE He had had made Sacrifice of His blood or Offering of His Life. Seventh Day Adventism has these two impossibilities the very foundation and cornerstone – as 'a pillar' – of its 'belief-system'.

SDA

No text at all about Christ NOT doing work IN HEAVEN NOW for us – second time!

Calvinist

Christ in what capacity? Of Sacrifice? Of Offering? Or of Intercessor? If Intercessor, what text do you need? We agree, don't we? If Christ "IN HEAVEN NOW ... doing work" of atonement which is to

make Sacrifice of Himself or to make presentation of the Gift of Himself, then again, what text do you want because I don't know of a single one!

SDA

Calvinist said, "So what has Hebrews 7 (your second reference) got in store for us? Will it tell us Jesus would not be High Priest if He were on earth?"

Heb 8:4 already makes that case - do you think that each chapter of Hebrews should be dedicated to reminding us not to make the same mistake you have made - or will Heb 8:4 "alone" do?

Calvinist said, "... or that Jesus had not been High Priest when He was on earth?"
Heb 7 DOES make the point (as does chapter 8) that Christ NOW serves as our High Priest IN heaven!

You keep "imagining" a text that says "Christ served as our High Priest ON EARTH at one time". And you keep coming up short. You Claim that in Heb 7 you saw the text say "Christ served as High Priest ON EARTH"

Calvinist said, "We have seen from chapter 7, Jesus' High Priestly work done on earth,"
But then you failed to find a text actually saying that -- in all of scripture.

You argue that "ABOVE THE HEAVEN" as written above IN Heb 7 should be taken as "WHILE ON EARTH and NOT in Heaven". But that is clearly -- your imagination saying "ON EARTH" instead of "IN HEAVEN". So what now?

Heb 4:

"14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without

sin.

16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

Paul consistently shows the work of Christ FOR US - IN HEAVEN as our High Priest in the TRUE tabernacle that God pitched not man. You keep trying to rework this into "Christ ON EARTH as our High Priest" - but text after text denies your view.

1John 2:1 "My little children, I am writing these things to you so that you may not sin. And if anyone sins we have an Advocate with the Father, Jesus Christ the righteous;" John shows us that continued pardon for sin even AFTER being saved depends on Christ's role before God as our advocate - our representative - our high priest.

Heb 6:19 "This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, 20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek."

These texts show Christ IN HEAVEN at the right hand of the Father - serving as our HIGH PRIEST. The "High Priest ON EARTH" not heaven - idea Calvinist is promoting is totally absent from the text.

Hebrews 4:

"13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.
14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Calvinist

"... or will Heb 8:4 "alone" do?" Do you (this time) admit it's your only 'text'? If yes, it still 'won't do', because it never is saying what you say it is saying! You have not a single word from the Word of God in support of your claim Jesus had not been Priest or High Priest when He made Sacrifice of Himself for sins – not one word or indication or allusion or innuendo in that direction!

Going on with exegesis of chapter 8, now (having had a look at both chapter 7 and 5), and time for paying attention to your make or break text, verse 4,

"If He were on earth He would not be a priest at all".

You out of context put this statement of Hebrews, next to your 'snippet' from Jesus' remark in John 20:7, that Mary mustn't touch Him because He had not gone to His Father yet.

Why on earth would Jesus allow Mary to 'touch' Him at all if the fact He had not returned to His Father yet was any reason she should not touch Him? Why would He just a little later that very hour allow the other women to embrace His feet, and that very day invite the disciples to actually feel Him to see that He is bodily real? Had He by then ascended to His Father, and returned for the appearance?

The obvious is, the translation of John 20:7 with the word "touch", is unfortunate; and that contextually – as I have shown before – to "cling", far better gives the true meaning: "Don't cling to Me, Mary, but go and tell my brethren, since I have not yet ascended to my Father" (and before I ascend and the Holy Spirit will be poured out to witness of Me)! I prefer, however ... After Mary stood at the opening of the grave, having looked inside and conversed with the angels, "she turned herself back (estraphēh eis ta opisoh)" (14) and towards the garden, and saw Jesus who she thought was the gardener. Then, 16, "Jesus say(ing) to her, Mary!", she recognised Him, and "herself turning (straphēisa ekeineh) says to Him, Master!" Mary was caught by surprise so that she turned away from Jesus, and looked away from Him while she exclaimed, "Master"! I see her hesitatingly, in unbelief bent over forward away from the Lord covering her face with her hands. It is now that Jesus commands

her, "Don't stand here with Me as if glued! (And don't worry I shall still be here for a while) for I not yet have ascended to my Father! So, Go now, tell my brethren (that I am risen, before) I ascend to my Father!" The women came to the tomb "very early before sunrise" (Mk16:2), Mary from after the others had fled (Mk16:8) "had had stood without at the grave" (Jn20:11). By the time a gardener should begin work, about sunrise, Jesus "early ... first appeared to Mary" (Mk16:9). Soon after, He appeared to the other women (who in the meantime again have visited the tomb) "as they went to tell his disciples" what "the angel explained" to them (Mt28:9, 5).

Now here in Hebrews 8 – again, as I have shown before but you have turned a blind eye to – it says: "Now of the things we have spoken, this is the sum: We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens – a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not man. For every high priest (on earth) is ordained to offer gifts and sacrifices (it is the requirement and qualification for his office without which he cannot appear in the sanctuary or offer at all):

WHEREFORE IT IS OF NECESSITY that this Man (Jesus) HAVE, somewhat also, TO, offer! (3) For if He were on earth (still), He should not be a priest (now), seeing He would THEN (Gr. 'an' – 'accordingly') not be a priest, they being (priests) offering according to the Law ..." They are the priests on earth, but He, High Priest of the Most High God 'offering' according to the Law of an Endless Life!

As can clearly be discerned (and as discernable from what follows in the next verse) the clause, "seeing He would THEN (Gr. 'an') not be a priest, they being the priests offering according to the Law ...", is the writer's making reference back to what he has written in chapter 7 verse 28, as well as to the present, "continually makes intercession". "For the Law maketh men high priests which have infirmities; but the word of oath (of God) which was since the Law, maketh the Son High Priest, who is consecrated High Priest, for ever!"

With that in mind, one should now understand 8:4, accordingly! "For if He were on earth, He would not be a priest, THEY, being priests infirm (while HE, is of Endless Life through resurrection from the dead), and while THEY must get somewhat to offer daily, but HE, while being perfected (having offered up once for all His Endless Life); and THEY, being priests who are appointed by the Law, while the Word of Oath (of

God) appoints HIM, the Son, High Priest, who is consecrated High Priest, for ever (through having been raised with the Power of Eternal Life)! Now, HE, has SOMEWHAT to offer" – even Eternal Life earned and wrought in the Temple of His Body raised from the dead! This is why the writer uses the Subjunctive – it has definite implications presupposed, and locality certainly one of them, for "summing up the things which we have spoken (thus far before 8:4).

If Jesus were on earth it would have had to be because He was unable to ascend, which would have had to mean He rose not from the dead which would have had to mean He had been unable to make Atonement and therefore had to remain on earth because of infirmity like the priests who on earth offered sacrifices for sins. But since the opposite of all this is all along the presupposed, "the Word of Oath (of God) appoints HIM, the Son, High Priest, who is, and has been, consecrated High Priest, for ever." Since the opposite of all this is all along the presupposed Christ could not have stayed down on earth, and had to have been our High Priest all along – because He was no man of infirmities like the priests on earth were. Christ would have had to be sinner and mortal and would not have risen from the dead, were He on earth; He would have been in His grave still, and corrupted the same as all the earthly priests. But now that He has overcome death the enemy through resurrection-Life – now no more suppositions, but indicative reality of truth – "WHEREFORE" – He in and by act of God of raising Him from the dead was exalted to the right hand of this God and Father who raised Him from the dead.

"Wherefore": - the main implicated and unconditional presupposition of the whole context as well as of the specific wording of 8:4, is the resurrection of Jesus Christ from the dead in incorruptible glory and everlasting life. Jesus does have the 'necessary' qualifications and requirements to be "made High Priest for evermore". He has satisfied every condition declared by Oath of God: He is Conqueror of every infirmity and Destroyer of the enmity and great adversary, sin and death, through resurrection form the dead. Therefore only could Christ be made High Priest and be elevated to the Right Hand of Royalty "HIGHER THAN the heavens". His High Priestly faithfulness earned Him Title! – Hebrews 3, where Jesus in the first verse is called "our Apostle" – "Our Sent One". Would God send one not properly qualified an Apostle? Then would God trust one unqualified a High Priest of the Most High God with the work and office of the High Priest of the Most High God? Christ's exaltation goes beyond all creation and everything made with hands, beyond

even everything made by the hands of God Himself – exactly from where the EARTH is made His footstool.

From Golgotha's hill towers the Giant of our faith, His head above all clouds and space, feet firmly resting on the foundations of our Christian Faith, its strength indeed the Oath of God, that His flesh shall not see corruption, but that He would be "brought again from death" and grave – QUALIFIED, ANOINTED, SWORN IN, "High Priest of our Confession" "perfected"! "Who was faithful" – His most costly title and licence to High Priesthood after the Law of an Endless Life is that He was faithful - faithful through death, by a faithfulness that "after the Law of an Endless Life", lead Him through death and into Exaltation of an Endless Life. By this His highest degree of Master Priest and Field Marshall, Jesus "appeared", was "presented", found worthy, and "set on the right hand of the throne of the Majesty in heaven". In God's Divine time, "in the twinkling of an eye", "at the last trump", and The Dead Raised. (Not 'shall be raised', or, was (gradually) revived, but at the WORD: - "He SPAKE, and IT WAS DONE!"

Now let me tell you, SDA, if this weren't true, then, indeed, Jesus would not have been in heaven or High Priest at all, but dead, and you and I, would be dead too, and lost, for evermore – were Jesus not made High Priest in resurrection from the dead on earth, and had He not ascended to the Father THIS HIGH PRIEST FOR EVERMORE and had He not been in His own Self THIS OFFERING TO PRESENT BEFORE THE THRONE OF GRACE AND IN THE SANCTUARY OF HIS OWN BEING! Earthly priests only typically were able to make atonement, and then only by the shedding of blood and only by every day repeating – and ever, never to make true atonement – but only symbolically. But this Man Jesus "from the dead" (that is, from the grave in the earth!) was able to make atonement – not typically at all (pointing to some future judgment as the SDAs claim), but truly – pointing to itself; and then not only by the shedding of His own blood, but by vicariously to present His own life, and never to make atonement continually every day – but once for all and ever, effective, valid, perfect and perfected.

The subjunctive, "were He on earth", means, 'remained He on earth'. It implies, affirmatively, He would not have been raised from the dead. Of course, if He remained on earth, He "would not be a priest at all", but not because He would remain on earth, but because of the reasons why He would have remained on earth – which, as we have seen, would have implied He was a sinner and

mortal – which He was not, but the Conqueror of, in the very capacity of High Priest and in the very duty of execution of High Priestly Office, through the very act of the exceeding greatness of God's Power when He raised Him from the dead!

Jesus Christ had been and has been High Priest for ever; as He had been and has been King and Lord and God for ever. But nowhere more than in His High Priestly and Royal act of rising from the dead Priest of the Most High God and King of Peace – Atoner of God and man, Saviour, Victor! *"And God on the Seventh Day rested from all His works."* It cannot be forgotten. *"Remember the Sabbath Day to keep it holy ... for the LORD rested on the Seventh Day, WHEREFORE the LORD blessed (it) the Sabbath Day, and hallowed it (the Sabbath Day)"* – all done "in" and "on" and to (and also with) *"the Sabbath"*; "in" and "on" and to (and also with) *"the Seventh Day"*. *"ON THAT DAY the priest must make atonement"*, and *"finish atonement"*! The High Priest of our confession obeyed, and in that very Day, was raised from the dead to crown and seal and finish and perfect all the works of God.

SDA

The immortal requirement for the Melchizedek priesthood is met by Christ – alone...

Calvinist

Question is, WHEN, HOW and WHERE, did Christ 'MEET', the immortal requirement? He could NOT meet the requirement were He not High Priest already. From the nature of his unique priesthood he had to be and in fact had been, High Priest *"without beginning"*, just like He had to be and in fact had been, High Priest according to the nature of his unique priesthood, *"without end"*. So Jesus wasn't *"made High Priest"*, almost two thousand years after He ascended Throne (or about one and half century ago after He ascended into the heavens), in order to "START" officiating in the Most Holy of the sanctuary of your imagination, SDA, 'built', 'in heaven'. Therefore Christ "met the immortal requirement" to be *"High Priest of God"* **through just being Divine**, and that, He had had been, before He had made sacrifice to atone and before He had become incarnate.

In making sacrifice of reconciliation, the eternal High Priestly work of Christ began sharp ascent. At this point of making sacrifice, the earthly priesthood reached the top and began descent at once after.

After sacrifice – in earthly priesthood – point of beginning is again reached, until next year; and next year. After sacrifice – in 'heavenly' priesthood – point of beginning is only reached, until resurrection from the dead and perfection and final atonement reached.

For with earthly priesthood, atonement began and ended with the shedding of blood – with the taking of life, and death. Those priests possessed no vicarious life or righteousness of their own they could present before the judgment seat of God on behalf of the People. All the sacrifice by earthly priesthood availed, was to show acknowledgement and confession of guilt and sin, and faith in the promised forgiveness and reconciliation through the High Priesthood of Life – faith in the promised forgiveness and reconciliation by this Priest *"after the order of Melchizedek"*, Jesus Christ.

In making sacrifice of reconciliation, the eternal High Priestly work of Christ began sharp ascent, as it were. It had not at this point reached highest point though. Although common ground had been hit in death and grave for mankind and its Saviour, atonement for sin had not been attained – yet. (Just as in the case of the earthly priesthood that could never one better than hit bottom.) At this point (if one could distinguish 'stages' or 'points' in the momentary work of God) NO forgiveness of sins could be effectuated or "reckoned", and therefore NO "peace made"; NO "reconciliation"; NO "atonement" – not at this point. No atonement, no High Priestly work done and no High Priesthood proper to be spoken of (humanly), if of sacrifice is spoken of in isolation!

So the sacrifice – the laying down – of His life, does not make of Jesus High Priest. (We speak like this because we break the continuous and instantaneous High Priestly work of Christ up in sections for the sake of our weak understanding.)

How could Jesus' High Priestly work of the offering up of Himself, not have effected His own High Priesthood?:- *"If Christ be not RAISED, your faith is vain; you are yet in your sins."* (1Cor.15:17) Where there is still sin, no atonement made by God, could be made; and where no atonement is made, if the High Priesthood of Christ, there, no High Priesthood could be exercised. But this we can only suppose, for it is impossibilities supposed. With God though what is impossible with man, is possible.

Never for one moment in reality was Christ in His officiating High Priest of God, not High Priest of God fully or not for evermore.

Nevertheless, even the Scriptures speak by way of comparison, and in metaphor, for it says, "*EVEN MORE*". It is also applicable to Jesus' making sacrifice, compared with His history before. He was High Priest "*even more*" while giving up His life for to make atonement, than when He was not thus acting giving up His life.

But "*EVEN MORE*", says the Scriptures, it would be of no avail, had He not finished High Priestly work, were He not High Priest of a "*better*" Covenant; had He not been raised from the dead "*incorruptible*".

He was High Priest "*even more*" than while giving up His life for to make atonement, when in resurrection from the dead He was exalted through and above all heavens. So, and "*wherefore*", Jesus was High Priest of highest note, ultimately, absolutely and originally – His High Priesthood finds its beginnings HERE – IN THIS, that Christ not only gave His life – not only laid it down – but took it up again; in this, that God also raised Him from the dead. **WHERE** was Christ raised? "*He was raised FROM THE DEAD*", High Priest on earth as in heaven, the complete atonement of God completely completed – Jesus Christ in resurrection from the dead.

SDA

With reference to Hb.7:25-27, central to the time when Christ is IN the Most Holy Place doing His High Priestly work – we find multitudes are in there as well and court is "in session".

Heb 7

"25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself."

Calvinist

Like I have above dissected, so to speak, 'the process' of atonement made, SDA now is making a compendium of "court 'in session'". "... the time when Christ is IN the

MHP doing His High Priestly work – we find multitudes are in there as well and court is "in session".

[Listen to this, "... we find multitudes are in there as well and court is "in session" ..." It reminds me of when we began this conversation, when I argued for (in SDA's words) 'Christ entering Christ' and 'in there' in Him their Sanctuary, 'multitudes'! But, pass, please!]

SDA of course meant that his statement should be understood in the light of the text he has quoted. Now the crux of the issue here lies, in the answer or supposed answer to the question of "the time when" – "the time when Christ is IN the Most Holy Place, doing His High Priestly work"? What information does SDA's referred text give on the question of "the time when"? Extracted from 'the text', every point of information on 'time when', are: "*forever*", "*since He always lives*", "*separated from sinners and exalted above the heavens*", "*not daily*", "*He did once for all*", and, "*when He offered up Himself*". SDA of course wants us to believe this applies to Christ "in heaven AFTER the cross", and "AFTER He ascended to heaven", in fact, according to Seventh Day Adventists official Statement of Beliefs, since 1844 of the Christian year count; not before! Are they right, or does every point of information on 'time when' in these verses, apply to the resurrection of Jesus from the dead, I ask, because we are left with NO other choices or possibilities! No Christian but bigoted 'supports pre-bias', will argue for the former alternative; and any Christian 'without an "agenda" (will) see the issue of priesthood and sacrifices and laws governing who can be a priest and what type of sacrifice is offered are CLEARLY the explicit and obvious topic of the chapter.'

The issue of priesthood and sacrifices and laws governing who can be a priest and what type of sacrifice was offered in this case of Priesthood and Sacrifice – the instance in Judea, outside Jerusalem, in the garden adjacent to the Hill Called Skull, by the grave of one Joseph of Arimathea, from which came forth from the dead, Jesus of Nazareth, "*Secluded Acre*", ALIVE and GLORIOUS – CLEARLY and explicitly and obviously GOVERNED that it should be the priesthood and governing law of "*a more excellent ministry obtained*" (8:6), indeed the Priesthood and governing Law of "*the Word of the Oath*

(of God) which maketh the Son who is consecrated forever, High Priest." (7:28) CLEARLY and explicitly and obviously the laws governing who can be a priest and what type of sacrifice was offered – in this case – GOVERNED, that "*Christ being come an High Priest by a greater and more perfect tabernacle ... having obtained eternal salvation ... through the Eternal Spirit ... without spot offered to God*" (9:11,12,14, "*By a new and living Way, which HE, Hath consecrated for us, through the veil – His flesh*" (10:20), "*not after the law of a carnal commandment, but after the Power of an endless Life*" (7:16).

"*Moses spake NOTHING concerning priesthood of which tribe our Lord sprang out*" (7:14), "*For the priesthood being changed, there is necessarily made change also of law*" (7:12), "*By so much indeed was Jesus made surety of a Better Testament*" (7:22). Here, "*surety*" is the very and identical "*Priesthood*" of Christ.

The declaration, "*FOR BY ONE OFFERING HE HATH PERFECTED FOREVER*" (10:14), "*sums up*" everything, "*We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens a minister.*" (8:1)

Every time Jesus is portrayed as in resurrection from the dead, immediately, directly and immutably: "*He hath perfected*"; "*is set an High Priest*"; "*made surety*"; "*offered to God*"; "*entered in*"; "*tabernacle pitched*" – and many more, some examples of which, I have made reference to often before.

So with your reference to Hebrews 7 above; there you may in each case of time-reference: "*forever*", "*since He always lives*", "*separated from sinners and exalted above the heavens*", "*not daily*", "*He did once for all*", and, "*when He offered up Himself*", discern the resurrection of our Lord. And therein then, immediately, directly and immutably, is discerned Jesus' High Priestly work, perfected and, for evermore. We believe in and in fact "*HAVE, such an High Priest*" as One Who, 1, "*IS SET on the right hand of the throne of the Majesty in the heavens*", 2, "*now has obtained a more excellent ministry, by how much also He is (become) the Mediator*".

Take away the underlying prerequisite of Jesus-raised-from-the-dead-in-the-moment of these things having become true and real, and the whole truth and the whole reality of them are destroyed. Then Jesus never would have been a priest at all; then He would

have had to remain on the earth, infirm and mortal – exposed in shame a fraud. (O God, forgive me for thinking!)

It is the author's style exactly NOT to mention Christ's resurrection directly or in so many words every time it is the very precondition to his expressed idea. Otherwise he would have composed a letter that scarcely would consist of other words than, "when God raised Him from the dead". Virtually every thought of the writer is thus provoked by the immediacy of the truth and fact of Jesus' resurrection from the dead, and its conditionality for every contributory conclusion – most of all the contributory conclusion of Jesus' High Priestly Office and Work when He was "*set on the right hand of the Majesty in the heavens*", as Paul in words expressed it straight, "*when God raised Him from the dead*". [This difference *i.a.* in my opinion indicates Paul didn't write Hebrews.] One could every time replace the time-phrases in the example above, with one or other way of mentioning Jesus' resurrection, and the meaning won't change at all, but will rather become clearer: Heb 7

"*25 Therefore He is able – since he rose from the dead – also to save forever those who draw near to God through Him, since He always lives, by power of His resurrection from the dead, to make intercession for them since he rose from the dead.*"

"*26 For it was fitting since he rose from the dead for us to have such a high priest, holy, innocent, undefiled, separated from sinners since he rose from the dead and exalted since he rose from the dead above the heavens through resurrection from the dead;*"

"*27 who does not need daily, like those high priests, to offer up sacrifices since he rose from the dead, first for his own sins and then for the sins of the people since he rose from the dead, because this (our High Priest) did, by rising from the dead, once for all when He offered up Himself, when, and as, he rose from the dead.*" It makes cumbersome reading though; and so it would have for the writer's first readers – wherefore he doesn't employ the method or style of such repetitiveness, but rather uses rich metaphor and figure to bring to the fore the many-facetness of the resurrection of Christ.

The idea I want to bring home, and believe the writer of this Letter wanted to make, is very plainly put by Paul in Ephesians 1:18f, "*The eyes of your understanding being enlightened that ye may know what is the hope of his calling*" – which is the hope of the resurrection – "*and what the riches of the glory of his inheritance in the saints*" – which is the glory of His resurrection – "*and what the exceeding greatness of*"

His Power (in High Priestly final atonement perfected through resurrection from the dead) *to us-ward who believe, according to the Working of His Mighty Power Which He Wrought in Christ when He raised Him from the dead and set Him at His own right hand in heavenly heights ascended, far above all principality and power and might and dominion, and every name that is named not only in this world, but also in that which is to come, and hath put all things under his feet, and gave Him to be Head over all things to the Church which is His Body :- THE FULLNESS OF HIM THAT FILLS ALL IN ALL* – through having been *RAISED FROM THE DEAD*. One could define the whole Christ-event, in these words of His resurrection from the dead by *"the Working of His Mighty Power Which He Wrought"*. You (SDA) may again protest, that it would be saying 'Christ in Christ' – to which I have no further wish to object.

SDA

Christ did not "enter Christ" by His blood. Those kinds of nonsensical twistings of the chapter solve nothing and create more problems than they dodge. Christ obtained eternal redemption for us AT The Cross – but HE CONTINUES His gospel work as HE predicted in HIS chapter on Atonement in Lev 16 -- in HIS role of HIGH PRIEST FOR US -- who NOW serves AS our HIGH Priest.

Calvinist

Ah! I see you have seen some light! "Christ did not "enter Christ" by His blood." Yes! Christ did not "enter Christ" by His blood, but by, with, and through, his LIFE! SDA, face the 'problem' for you, squarely: God the Spirit of Life indeed 'entered Christ' by "power", the "power" of His blood which is His Life – the virtue or ability no animal sacrifice or earthly priest had. By virtue of His life He gave, and by resurrection from the dead, "God in Christ", "obtained" and availed and "made" full and final atonement for sin. Nowhere else and never else, so that 'in HIS role' of High Priest for us, He NOW and for ever serves by the virtue and "power" of the atonement He in resurrection from the dead had made. This 'service' is Christ's 'Mediatory Office'. He will be our High Priest on the new earth too, but no longer Mediator, because we shall be where He is. On the New Earth He will be our King "on the throne of David"; and Christ shall be "(our) Lord and God" ... even as He has been before "while on earth" and ever before He became

man. All because He rose from the dead and so made atonement between God and man; all because He so brought atonement to its end; so "wrought" atonement for us and between us and our God; and so "wrought" atonement and reconciliation and justification and righteousness and peace for us and within us. He "offered before the LORD", His LIFE – which no earthly priest or sacrifice had to offer or was able to offer. What makes this Man Priest and High Priest is that He was ABLE, and had the "Gift" of Life to "offer". He did not have to leave the earth to prove or earn His worthiness – He had proven it "while on earth" – in fact, "When God raised Him from the dead". Christ "while on earth" also needed not to prove His worthiness or ability, but proved it non the less and "perfected" it by the "power", by "the Law, of an Endless Life" for the sake of making peace and reconciliation and atonement, "once for all". "Wherefore" Christian Faith – the only Faith, the only Faith of Saving Grace, 'Christianity' – is Jesus Christ "all in all" ... all in all in resurrection from the dead; all in all "the glory of God in the face of Jesus"! And it is this Resurrection-Christian-Faith, 'through faith'! If not this Faith is believed, believed The-Resurrection-Faith, it is not the "Faith in the Lord Jesus", Eph1:15 – that 'acid test' as Martin Lloyd Jones has said, of Christianity. Son of God the Express Image of His Person and Brightness – even Jesus Christ "WHEN, He by Himself had purged our sins, sat down on the right hand of the Majesty on high ... as He hath by Inheritance Obtained a more Excellent Name." (Hb.1:3-4)

"... sat down on the right hand of the Majesty on high ... as obtained He a more Excellent Name" is Jesus Christ in resurrection from the dead on the Sabbath Day's fulness. This is my Gospel! This is Atonement Finished! O Seventh Day Adventist Church, how is my heart going out to you! O Sunday-worshipping Church of our Lord Jesus Christ, how is my heart going out to you!

"... sat down on the right hand of the Majesty on high ... as obtained He a more Excellent Name" In this Gospel I reveal! The Full Gospel of God in Jesus Christ IN RESURRECTION FROM THE DEAD. If Christ were not High Priest of the Most High God in this eternal moment of Full Fellowship of the Trinity entered into by Jesus Christ in and while being raised from the dead, then never had He been God or Christ or Saviour; then never made He atonement for sin nor obtained He salvation for us, nor earned or deserved our worship or faith or trust. Away with the thought!

Christ – ‘*made in the likeness of men*’ – had to appear “*in the likeness of sinful flesh and for sin, to condemn sin in the flesh*”, had namely, to atone for sin. For, it, He had to be Priest, and for it, had to be High Priest of the Most High God (Yahweh). For it – to atone for sin, after as before – He had to have had the **right and title**, and **ability**, and **appointment** – the **Office**. He had to have been – before as after – **Priest** and **High Priest** of the Most High God (Yahweh) – He had to have had the Authority and Authenticity: Because HE HAD TO THROUGH DEATH CONQUER DEATH WITH LIFE. ‘Atonement’, confirms Jesus **had** been High Priest, and that He **through** death **and** resurrection, forever perfected **salvation**.

Earthly priests could not avail victory through death or blood – the priest nor the sacrifice had Life Indestructable! “*WHEREFORE*” – the whole argument of the writer – “*were He on earth, He would not be priest*”, in fact THIS, Priest! There, SDA, you have the true meaning of this text you so got stuck in the mud of your own confusion with. “*Were He on earth “EPI GEHS”*” – which, by idiom and literal, grammatical and syntactical and express and restricted meaning – is: “*Absolutely*”: the emphatic readiness of the Preposition ‘*epi*’; and “*of the earth*”: the Genitive of Place in which “*attribution is the emphatic point*” (Dana and Mantey). “*Were He absolutely OF the earth*” – which would have been in two words, sinful and mortal – of course He could not have been High Priest or Priest of the Most Holy God! Therefore this proposition by itself rules out itself! And the only alternative remains, Christ while He had been on earth, in truth had been High Priest of the Most High God, and therefore had been *That Holy Thing* the Sinless and Spotless, yea, The Divine Sacrifice and Offering before the LORD of an Endless Life, the ransom and atonement for sin.

So, “*Were He* (Subjunctive, being a supposition of the impossible), *of the earth* (sinful and mortal) *He would*” – or better: SHOULD not be High Priest; but be disqualified! But, “*Seeing then that He is This Priest, and not a priest “of the earth” as appointed “according to the (Old Testament) Law* (of sinful and mortal priests) ... *HE NOW HATH OBTAINED A MORE EXCELLENT MINISTRY*” (6) – wherein is referred His being brought again from death in the first place; and next wherein is referred His OWN ‘ministry’ of BEFORE His resurrection from the dead, so that “*NOW, He hath obtained, a more excellent ministry*” as being and for being “*High Priest of the Most High God after the Law of (“now”, a proven and through experience / exercised / “energised” / “obtained”) ‘Endless LIFE’.*”

Atonement and Intercession; Justification and Sanctification

That is the difference and the only difference between Jesus’ High Priesthood of before and after His resurrection from the dead – a matter of **greater, glory** – in all a matter of glory **only**. The Priesthood of Christ is incomparable to priesthood “of the earth”; it is only comparable with itself. Priesthood “of the earth” has become “*as of NO glory AT ALL*” against “*the New and Living Way*”. The glory of Jesus’ High Priesthood can only be ‘compared’ with His own High Priesthood, therefore it is a comparison (on the one hand) of His own High Priesthood of **before and during** His “*put(ting) away sin by the Sacrifice (thysias) of Himself*” (9:26c), with, (on the other hand) the High Priesthood of “*This Man, (who) after He had made one sacrifice (prosenénkas thysian) for sins, for ever sat down on the right hand of God ... in / by one offering / presentation / application (prosfora) He limitlessly perfected them ...* (10:12-14), so that Christ’s High Priesthood in both aspects of in and during His having made of Himself an Atoning **Sacrifice**, and of the very **Presenting** of Himself in sitting down, is ‘*obtained*’ and ‘*perfected*’, atonement, once and for all, so that “*henceforth*” (13a), “*are sanctified (those) the Holy Ghost is a witness to*”, namely, “*us*” (14b, 15)! ... **On strength of what?** On strength of the Truth that He “*wrought*” – which is, that He “*triumphed*”, which is, that “*God brought Him again from the dead*”! Therefore Christ’s ‘*Mediatory Office*’ is Christ’s ‘*ministry*’, ‘as our High Priest in heaven’ unto our ‘*sanctification*’ – which only the already justified and righteous can be made partakers in. Jesus’ ‘*intercession*’ avails not the atonement for us (which He already availed for us); but Jesus’ ‘*intercession*’ avails “*us*”, “*sanctification*”, through the “*witness to*” us by the Holy Spirit.

The cross and the grave became the very glory of Jesus’ Priesthood through resurrection from the dead, and Jesus’ Priesthood through resurrection from the dead became the very glory of His cross and grave. His blood being the price for His Life, His Life became the power and prize of his blood! Christ’s Life having been his Title to High Priesthood of the Most High God “*according to the Law of Endless Life*”, his Life became his Glory “*over the heights of the earth*”, “*through the heavens*” and “*far above*” all of the works of God. This is, The Finish; this is, God’s Rest; God spake, and it was!

Christ Jesus fulfills Promise and Prophecy and is the Fulfilment thereof. “*The LORD made His High Priest to ride*” – “*into Holiest*” of

His Name, Isaiah 57:15 – “*For thus saith the Most High and Lofty One that inhabiteth eternity ‘on high’, ‘Holy-in-the-Holies, The-Most-High-(God)-RESTING, is His Name! I dwell in the High and Holy ... I create Peace – ‘of all peace the Greatest’ (‘eirehneh ep’ eirehinehi’)*! (LXX and KJV of Is.57:14-15)

The only factor able to have brought about this ‘change’ in Christ’s own Priesthood therefore, is the factor of His death and resurrection. His death without His resurrection – though unthinkable – would be meaningless and worthless. Here is why the following pericope in Isaiah 57 is about God’s declaration of judgment on the fast – Christ is The Afflicted centre and object of it it being a Prophetic Vision upon Christ! “*I was (The) Hungered, and ye gave Me no meat!*” When will this be? “*When the Son shall come in His glory*” Mt.25:31 – that glory so vividly described in the previous verses of chapter 57 of Isaiah – the glory of the Christ in His resurrection! Notice the placement of the ‘Hungered’-chapter in Matthew – it comes immediately before Christ is pictured in His final affliction and last humiliation, and before His vastest Victory and all-exceeding exaltation.

Christ’s resurrection here appears as the judgment of both the left and the right, for it also is written: “*Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave Me meat.*” As if He said, ‘*Be ye in Me seated on the Right Hand of the Majesty on High!*’ Atonement made and salvation finished!

“*Ride the heights of heaven and earth!*” ... o King! Be Thou exalted “*far above*”, and “*through*”, “*the heavens*”, “*exalted*”, in that being raised from thy death, o *Priest of the Most High God, “after the Law”* of Thine own and “*Endless Life!*”

“*Inherit!*”, comes the Command. The ‘*Inheritance*’ is another of the co-incidences within our Scriptures, Hebrews, and Isaiah. Whereas one should speak of ‘*despite*’ its blood being offered up’ in all cases of sacrifice made and presented before God, one must, in the case of Christ’s, speak of ‘*because*’ – ‘*Because of Christ’s blood being shod, and once for all offered in Life!*’ For “*The LIFE is in the blood*” of Christ ONLY; and DEATH only, is in the blood of sinners and animals. Christ’s High Priestly work of Intercession before the Mercy Seat of God in heaven, is not Christ making atonement, but

is Christ by virtue of His Atonement wrought on earth, making Intercession for those whose sins had been atoned for. (“*Our Father which art in heaven ...*”) Since through resurrection from the dead does He offer His life. “... UNLIKE the “sacrifices and laws governing who can be a priest and what type of sacrifice was offered ...”

Christ in his ‘role’ of High Priest, obtained eternal redemption ‘FOR US’ at the cross through resurrection from the dead, and now ‘continues his Gospel work’ as He promised, our Mediator and Intercessor. Now mark well this is not Christ’s High Priestly work of atonement, ‘according to Leviticus 16’, for Leviticus 16 restricts itself to the priestly work of making sacrifice and atonement through sacrifice. Whatever would in Christ happen after His having finished Priestly work of Atonement through Sacrifice and Offering once for all, would fall ‘after, Leviticus 16’ and outside the domain of Sacrifice and Offering, in so far as ‘Christ’s role’ as Intercessor starts beyond mortal priesthood in a category all its own, the category of the “*Order after the Law of Eternal Life*”.

Where is Christ in resurrection from the dead in your view, SDA? As if He never rose from the dead, Christ’s resurrection is neither mentioned nor supposed in your view! In fact you actually premeditatedly omit Jesus’ resurrection in every explanation you present of “the process of Atonement”. Half a Gospel is like being half saved which is to be fully lost.

After all, Lev 16 prescribes earthly priests’ roles and duties, not Christ’s. Lev 16 prescribed sacrifices and gifts that foreshadowed Christ’s ‘role’. ‘Earthly priests’ ‘role’, ‘predicts’ that of Christ’s – His ‘role’ in making Sacrifice of Himself in His ‘role’ of Eternal Priesthood. Then the earthly priests’ role, only ‘predicted’ Christ’s in a limited and qualified extent. To complement the ‘bloody’ aspect of death, a ‘live goat’ was also, and in the end, ‘offered’, “*to atone for the sins*” of the People. At Passover also, the live Seed, held in suspense in the “*First Sheaf*” harvested – and that first had to be buried in the earth – was “*Waved*”, an “*Offering Before the LORD*”, signifying the Seed as in resurrection from the dead.

(Notice the similar use of the word ‘seed’ in our different Scriptures; it indicates The Seed.)

'Earthly priests' and their sacrifices could only fore-shadow the blood and death – the 'earthly side' – of Jesus' 'priestly role'. If 'earthly priests' role', 'predicted' Christ's 'after-earth-priestly-'role', they would have FAILED, because 'in heaven', there are no priests offering, nor gifts offered – only the 'heavenly Gift' of Christ's own Life being offered. Christ IN His own, PRIESTLY, and 'EARTHLY', 'role' ('while on EARTH'), should be seen as being foreshadowed by the 'earthly priests' 'role' of Leviticus 16. Their 'role' implied Christ had to have been Priest while on EARTH, in order to "*make Sacrifice of Himself*". 'Texts' like Leviticus 16, despite their 'Divine Inspiration' – just like the 'system' they speak about – are limited by the humanness and mortality of both their priests and sacrifices, and can only as 'through a smoked glass' and 'veiled', project the Glory of God in the face of Jesus shining.

Hebrews argues for a change of law when it comes to Christ over against the (old) "sacrifices and laws governing who can be a priest and what type of sacrifice was offered" – a change OF Law as much as a change IN Priesthood. A change of the Priesthood itself – a change "*after the Law of an Endless Life*" "*from glory, to glory*" – is argued for.

A 'change' it was "*from glory to, glory*" – from the glory of BEFORE Christ's glorification through and in resurrection from the dead and exaltation, to the glory of WHILST OR WHEN Christ was glorified through and in resurrection from the dead and exaltation.

Consequently and throughout, Jesus' Title and Right in and of Priesthood of the High Priest of the Most High God after the Law of an Endless Life, for the writer is the a priori. And consequently and consistently for the writer throughout the composition of his Letter, the presupposed and prerequisite for the a priori of Jesus' Priesthood, is Jesus' making Atonement full and final under both Title and Law of Office.

Seventh Day Adventism is the equivalent of the denial of both these things. Therefore Untrue: "Christ obtained eternal redemption for us AT The Cross – but HE CONTINUES His gospel work as HE predicted in HIS chapter on Atonement in Lev 16 -- in HIS role of HIGH PRIEST FOR US -- who NOW serves As our HIGH Priest." Reason why untrue: Where is Christ in resurrection from the dead and exaltation? As if He never rose from the dead and never was exalted when raised – it being not mentioned nor as much as

alluded to! "*Now if Christ is preached that He rose from the dead, how say some among you that there is ...*" no atonement made? For if there be no atonement made, then Christ is not risen from the dead! (1Cor.15:12, part) The virtual 'Statement of Belief' of Adventism on Paul's question is that Jesus had not been Priest nor made atonement 'while on earth'. It explains beyond a doubt why they do not like Paul did, '*preach Christ that He rose from the dead*'.

SDA

1 John 2:2 the "ATONING SACRIFICE" NIV is completed at the Cross. ... no possible way to "edit the text" or to obliterate the teaching of God in Lev 16 on the doctrine of Atonement and the DIFFERENCE between the role of Christ as the SIN offering and the role of Christ as our HIGH PRIEST IN HEAVEN – in the TRUE heavenly sanctuary. Calvinist, the freedom with which you "rephrase", abandon and leave the texts given here -- results in your problematic conclusions.

Calvinist

I am glad to hear they are problematic to you! Christ made no 'sanctuary in heaven'. He made it and He finished true sanctuary on earth – in the Divine Sanctuary of His Own Being and Person.

SDA

If you would follow the quote closely you would not have that problem.

Calvinist

I have no problem; it is you who find things problematic!

SDA

Notice HOW I follow the quote when I observe "Christ did not ENTER Christ" when He went to heaven. Notice how you CHANGE the text INSERTING "Holy Spirit enter Christ" -- but can only do so WITHOUT actually quoting THE TEXT!??

Calvinist

I never 'inserted the text' with "Holy Spirit enter Christ". Nevertheless, what's wrong with it? What you say I say, "Christ entering Christ" like, "Holy Spirit enter Christ", is wholly and holily true. States Paul the TRUTH,

"Declared the Son of God with *POWER ACCORDING TO THE SPIRIT OF HOLINESS* by the resurrection from the dead". States the writer of Hebrews (note the almost identical lines of thought), "Unto the Son He saith, Thy Throne, o God, is for ever and ever; A sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God (the Father – which truth you have denied) hath ANOINTED THEE WITH THE OIL OF GLADNESS" (with the Holy Spirit of God that was; which you also here, denied!) Thus God "loved righteousness, and hated iniquity" in that He destroyed iniquity in the bringing again from the dead His dear Son. 'Case closed.'

I know you cannot be persuaded otherwise, dear friend, yea, brother SDA. The only good of this discussion is that it creates opportunity for gaining better insight into the truth – for myself and for hopefully some readers of us. So here's some more thoughts,

Quoting you, quoting

Heb 7:

"26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;
27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.
28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever."

SDA then declares, "Christ is prepared to TAKE that Melchizedek priesthood only AFTER death – AFTER making his sacrifice."

Analysing:

SDA, AFTER making sacrifice; AFTER death (after He ascended)

Hb.7: "WHEN He offered up Himself (making sacrifice);

He appoints a Son (in resurrection) IN BEING MADE PERFECT / HAVING BEEN PERFECTED (in resurrection) forever" ('Forever extends into the future and past from 'today', as has been pointed out before, that the 'Melchizedek priesthood' from its nature is a priesthood "without beginning or end".)

Maintains SDA, "Paul argues his third case for "perseverance" holding fast our confession "firm until the end" by pointing the reader to Christ's salvific role as our High Priest in heaven today." This he says with reference to Hb.4,

"14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

What SDA means by "in heaven today", is what changes anyone's natural conclusion from this Scripture-passage, namely, that Paul argues 'Christ's salvific role as our High Priest', "WHEN", "God raised Him from the dead"!

"Therefore since / Seeing then... For we have... Therefore...", relate to BOTH "has passed through the heavens" in verse 14, and, "For He that is entered into His rest, He also has ceased from His own works as God from His" in verse 10. And both these metaphors regard Jesus' resurrection. We today have in heaven Jesus the Son of God, our High Priest BECAUSE and ON THE GROUNDS OF THE TRUTH THAT, He ROSE, from the dead.

Believers "with confidence" because of Jesus' resurrection, are able to "draw near to the throne of grace"; they because of Jesus' resurrection, may "hold fast our confession"; they because of Jesus' resurrection, may find in Christ, "sympathy with our weaknesses".

Paul argues his case for "perseverance", holding fast our confession "firm until the end", holding fast firmly, on what Jesus HAD DONE – while on earth – before, and in, and through, and after, his suffering; while on earth in, and through dying, and in, and through death, AND IN AND THROUGH RESURRECTION FROM THE DEAD.

THUS, we, in faith, may 'point to Christ's salvific role as our High Priest in heaven', today. Had He not been High Priest when on earth, 'High Priest in heaven', He would never have been! Could not have been! Should, not have been! Christ is – not only 'was' – Priest and, Sacrifice. "He offered up, Himself!" Why, SDA, do you find it impossible Christ is both Temple and Priest? Altar and Offering? Goat slaughtered and live goat? Rest and

Obtainer of Rest? Passover Lamb and First Sheaf Wave Offering? The One Who Enters as well as the Veil He enters in through? And so on? Just remember, I did not first talk about 'Christ entering Christ' – you did!

The 'TRUE Tabernacle in heaven' IS, Jesus Christ. He was it on earth before he ascended into the heavens. He was it dying and in death and descending into hell. He was, 'TRUE Tabernacle in heaven', "*became*" it, and IS it: - in and by and through and "*from*", - '*out of*', and '*by reason of (dia)*' – resurrection from the dead, firstly and originally. That, is Christian Faith, saving faith, the Full Gospel, Atonement Perfected "*in the Son*" – who is the comprehension of all 'TRUTH' – also the truth of "the TRUE Tabernacle in heaven" – and He IS it, from being the One Risen from the dead "*for evermore*".

Paul argues his case for "perseverance", holding fast our confession "firm until the end", firmly, on what Jesus HAD DONE – had done firmly on and while on earth – before, and in, and through, and from, his suffering, dying, death, and, in that He ROSE, FROM, THE DEAD. THUS WE, in faith, may point to 'Christ's salvific role as our High Priest in heaven', "today", no different than all believers of all times before have always been pointing to in faith – "*Christ, the same*", **nowhere and at no time and in no capacity so Priest, as in resurrection from the dead** – "*High Priest of our confession*"!

The Law requires the priest must be high priest before he may do sacrifice "*on the day*" of 'Final', Atonement; The Law requires he must be high priest before he may slaughter sacrifice and before he with blood of sacrifice, may enter in into the Sanctuary; even before he then had to offer before the Lord his atonement, and before God may consider his atonement, "*wrought*". The Law requires he must come forth out of the Tabernacle high priest before he may bless the people; the Law requires he had to be high priest before he may "*take*" or "*send*" the goat away alive for and as an atonement for the people; The Law requires he must be high priest, before, again, he may return again to bless the people in the presence of God. After that, the Law requires of the earthly high priest to TAKE OFF his high priestly garment, so that he may mingle with the people again – no sin had really been purged! Yet with Christ, the Law of an Endless Life requires HE SHOULD NOT TAKE OFF HIGH PRIESTLY GARMENT OR OFFICE, for sin had really been "*put away by the sacrifice of Him*"! The Law was given to foreshow how Jesus would

act being our High Priest already and from eternity to eternity. The Lord pitched our Tabernacle and built our Altar indestructible when He rose from the dead, "*High Priest of our Confession*".

As no one Person of the Trinity may be separated from our confession of our faith in God as if at any time that Person had not been God perfectly, just so no attribute of Christ may be separated from any stage of His being and work. When making sacrifice, Christ officiates as much in Office of High Priest, as in Office of King or Prophet, or capacity of Son of God, or of God Almighty, or of the Man Jesus.

The earthly priest wore his high priestly robe only while doing final atonement, only while offering blood; Our 'heavenly' High Priest wore his High Priestly robe, WHILE, offering LIFE for final atonement of the people, as when before, WHILE, He shed His blood for final atonement of the people. He is Lamb and first Sheaf at once! He is Goat Slaughter and Live Goat, at once! Christ is both daily and yearly Offering; both Bread of Shavuot and Shewbread of Sabbaths'. "*Now this Man also has somewhat to offer*" – and offers it – His life-bought-blood His blood-bought-life through and in and with rising from the dead. In that moment; in that place; in that event; in that capacity. Here's the total difference between Christ's and the 'earthly' 'priesthoods'.

SDA

The text does NOT say that MOSES WAS SHOWN the copy – the SHADOW -- rather it says that Moses MADE the copy – the SHADOW of heavenly things. See how all the problems vanish when one accurately separates what Calvinist SAID from what GOD said??

Calvinist

"The text" referred to, is, Hebrews 8: 4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, SEE, He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN. (Emphasis SDA) The text does NOT say that MOSES WAS SHOWN the copy – the SHADOW -- Hebrews 8: "*The pattern which was shown you*"

SDA

It says that Moses MADE the copy.

Calvinist

Hebrews 8: *"Moses was to erect the tabernacle; Make ALL THINGS according to the pattern."*

SDA

Moses MADE ... the SHADOW of heavenly things.

Calvinist

Hebrews 8: *"priest(s) ... serve a copy and shadow of the heavenly things ... according to the Law"*. So SDA would have been right for once if one knew not the true meaning of the earthly tabernacle and service shadowed forth Christ – while SDA actually means Moses made, and the priests served, the earthly sanctuary which they the SDAs say looked and functioned just like a literal, physical 'TEMPLE', 'in heaven'. So they actually rob the earthly tabernacle and its service of its eschatological, prophetic significance of 'pointing to' Christ.

SDA

Calvinist said, *"The earthly high priest wore his high priestly robe only while doing final atonement, only while offering blood; Our 'heavenly' High Priest wore his High Priestly robe, WHILE, offering LIFE for final atonement of the people, as when before, WHILE, He shed His blood for final atonement of the people. "Now this Man also has somewhat to offer" – and offers it – His blood-bought-life as His life-bought-blood through and in resurrection from the dead."*

I love it when you just quote "you" to make your case rather than turning to what the Bible actually says. It says a lot about "you" but nothing about what the Bible teaches. Why do you do that so much?

Calvinist said, *"The 'TRUE Tabernacle in heaven' IS, Jesus Christ. He was it on earth before he ascended into the heavens. He was it dying and in death and descending into hell. He was, 'TRUE*

Tabernacle in heaven', "became" it, and IS it:- in and by and through and from, - 'out of' and 'by reason of' – resurrection from the dead, firstly and originally. That, is Christian Faith, saving faith, the Full Gospel, Atonement Perfected "in the Son" – He is the comprehension of all 'TRUTH' – also the truth of "the TRUE Tabernacle in heaven" – and He IS it, from being the One Risen from the dead "for evermore"."

Again we have "pure Calvinist" but no scripture in context AT ALL! So having seen your pontification of what you WISH had been written in the text – lets go READ IT – for a change.

Hebrews 8:

"5 They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: See to it that you make everything according to the pattern shown you on the mountain."

Revelation 15:

"5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened."

Hebrews 8

"1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he

was about to erect the tabernacle; for, SEE, He says, THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN." As we READ THE TEXT - we see NONE of your own pontification IN THE TEXT, Calvinist!

It is because of THIS that you never actually QUOTE the text and SHOW, IT saying anything like what you "wished" had been written there. The more you are encouraged to state your views the LESS Bible that you reference because it does not actually SAY what you have presented. READ your own quotes - SEE how FAR they are from scripture?

Calvinist

Considering SDA, "So having seen your pontification of what you WISH had been written in the text - lets go READ IT - for a change. quote: Hebrews 8:5 They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: See to it that you make everything according to the pattern shown you on the mountain." Your Version, SDA, still doesn't mention a temple in heaven - that is 'you quoting you' (as you have explained the malpractice). The Translation still says the Law prophesied what would happen in Jesus on earth - how He would come and make atonement. The Law could not show forth Divine Atonement properly - only in part; the death-part only, virtually. Therefore the Law is said to be a 'shadow'.

Your new 'Version' says that "what" was shown or shadowed forth, was in the heavens, that is to say, was not on earth - in other words, it could not have been what Jesus would come and do on earth - not the atonement He made ... Must be one of those New Age Versions.

SDA

I am just taking my same quotes - and offer it to you "again". Where in the world do you come up with that stuff? Lets go back to THE TEXT and avoid your rambling for a few minutes.

Moses MADE the Copy according to Heb 8 after being SHOWN the pattern.

Calvinist

No! He didn't; he made the real from the copy or pattern!

SDA

Calvinist spins this to say "The PATTERN IS merely the COPY so Moses made a copy of a copy". Calvinist's wording is NOT in scripture at all! See? The Bible "says" --

Hebrews 8

"1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, SEE, He says, THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.'

Calvinist, if you are going to try to spin your own imagination into the text of Heb 8 -- I suggest you actually follow "the details" I have given in my present on Heb 8 "Closely" otherwise debunking your views once published will be even easier than it has been here.

You should at least give your followers a little something to go on. The value of these discussions can be very great indeed if you will kindly get BACK to the Text of scripture and stop writing rant after pointless textless rant. And "oh yes" did I quote that SAME version for Heb 8?? Why "yes I did"! How about that! (That is to be expected since my own files/notes on Heb 8 were made years ago and then presented here).

Calvinist

So where did this conversation begin? It began with these sides opposed:

Said SDA, "Stopping all of Christ's work in atonement at the Cross - denies His atoning work in Heb 7-10 and rejects the teaching on Atonement that God gives in Lev 16."

Said Calvinist, Jesus' atonement 'stopped' - i.e., was perfected - in resurrection from the dead. Ephesians 1:19f. To quote myself, "EVERYTHING at and of Christ's Second Coming is DEPENDENT upon his FINISHED work in and through resurrection "from the dead", and His IMMEDIATE and INSEPARABLE "exaltation" to the right hand of God Almighty "in heavenly places".

SDA

This is the 'common ground' that both agree on. It can not be used as support for the 'differences'. BOTH views AGREE that the Atonement is FINISHED by the time of the 2nd coming because Christ's work as High Priest has ended at then AS WELL as the Atoning Sacrifice being completed at the Cross. BOTH views accept that the Atoning Sacrifice is the core and foundation for the process of Atonement as God instructs in Lev 16.

Calvinist

"This is the 'common ground' that both agree on"? What changed? At first this was the grounds we disagreed on! There is NO 'common ground' that both 'views' agree on, here. "It" - i.e., this my statement here given and quoted by you, cannot be used as support for any agreement - it is the crux of all 'differences' between us, so here is it again, EVERYTHING at and of Christ's Second Coming is DEPENDENT upon his FINISHED work in and through resurrection: - "FROM THE DEAD", and His IMMEDIATE and INSEPARABLE "exaltation": - "FROM THE DEAD", to the right hand of God Almighty "in heavenly places": - "FROM THE DEAD". And let me add once more, "**WHEN** God raised Him: - FROM THE DEAD". That means a final atonement made and finished in and with and by the resurrection of Jesus Christ from the dead - an atonement according to your 'view' not even begun then, and not even begun until eighteen hundred plus years after, for

God's, 'Final Atonement', required a Priest WHO IS HIGH Priest, of the Most High God after the Order of Indestructable Life. He had to have the qualification before He could be given the position - the job. So, "both views" do not "agree that the Atonement is FINISHED by the time of the 2nd coming", never in your life! Absolutely no agreement there, SDA friend! You don't catch us that easy! This is your version of Christ' finished atonement: "Because Christ's work as High Priest has ended at then (i.e., "by the time of the 2nd coming") AS WELL as the Atoning Sacrifice being completed at the Cross" . You're talking of two things thinking you could bluff us to accept the two as one and the same. But as one or as two things, it has nothing in it we agree on. The thing cannot 'have ended' at two points in time, in two places at once, and in two parts apart. The Atonement is FINISHED in Jesus' High Priestly office "*when God raised Him from the dead*" (upon which the future "2nd coming" depends, because Christ ended and perfected His work as and of High Priest, "*then*", "*once for all*" and "*forever*" as the Scriptures says (in many places and in many ways). Christ's "Atoning Sacrifice being completed at the Cross", one may surely hold for having 'STARTED' what God then and there had "**FINISHED**", 'AS WELL', "*when He raised Christ from the dead*". So, the Atonement is not finished, "by the time of the 2nd coming": 'because Christ's work as High Priest' OF 'Atoning Sacrifice being completed' - not 'at the Cross' - but, through resurrection from the dead, and 'because Christ's work as High Priest' OF 'Atoning Sacrifice being completed' enabled Him to enter upon His 'work as High Priest' OF 'Mediator' (or of 'Intercession') on behalf of the living believers, only to be finished and 'ended', "by the time of the 2nd coming". ... It took innumerable corrections of your statement! You have done virtually irreparable damage to the truth with all your SDA '*tricks-for-what?*'! It seems confusion is a lofty ideal of Seventh Day Adventism.

Even your assumption "BOTH views accept that the Atoning Sacrifice is the core and foundation for the process of Atonement as God instructs in Lev 16", betrays your failure to see the disagreement between the two 'views' as well as priesthoods, namely that the types of the Levitical system could only foreshadow the death of the Lamb of God, but not, His atoning Life as "the core and foundation" of our Atonement. Where I say the typical priesthood attempted a shadowing forth of this 'life-aspect' of Christ's completed Atonement

with the live goat, you deny, saying the live goat foreshadows the devil. According to your SDA-view therefore 'God in Lev 16 instructs' absolutely nothing with regard to 'the core and foundation for the process of Atonement' being finished. For that 'process of Atonement' stands or falls with Christ with His Life Offering making a completion and a perfecting of Atonement and Reconciliation.

The types of the Levitical system could only foreshadow the death of the Lamb of God – the rest was up to faith alone; life then was perceivable without analogy and by faith only for no analogy could be found yet (or ever). It was Future; it was Promise; it was envisioned, trusted, hoped, still – not witnessed yet. 'As God instructs in Lev 16', these are types only, for the Effective Atonement came only after, in that God made reconciliation in Christ in the resurrection of Him from the dead. Life now even more is perceived without analogy, since perceived and grasped in faith of Atonement Wrought in Life Indestructable through Jesus Christ! (It is Past; it is History; it is Fact, Reality – The Living Truth Today!)

"The core and foundation" of our Atonement is that Christ "*slaughtered the kings*" of unrighteousness and unrest, for Atonement means first of all the devil to be vanquished and thereafter both the forgiveness of sins and reconciliation, rest and peace. Without the adversaries slaughtered and abolished, there can be no Atonement! "*I beheld satan as lightning fall from heaven, Behold, I give unto you power ... over all the power of the enemy. ... Many prophets and kings have desired to see those things which ye see.*" (Lk10: 18, 19, 25) "... to turn them from the power of satan unto God, that they may receive forgiveness of sins, and inheritance ..." (Acts 26:18) that is, 'Atonement!' "*God hath fulfilled the promise ... in that He raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten Thee!*" (Acts 13:33)

The 'core and foundation for the process of Atonement', is no 'Sacrifice' as were Christ sacrificed but not raised yet, or as were He not Priest of the Most High before and "*when He offered up / presented* Himself*" (* 7:27, '*anenengkas*' < '*anapherohi*', 'to carry up' / 'lay before' / 'present') ... or even gave Himself a Sacrifice! As were He not Priest of the Most High before: "... now once in the end of the world He hath appeared to put away sin by the sacrifice* of Himself." (* 9:26, '*dia tehs thysias*' < '*thysis, thy-*

ohi, 'sacrifice' / 'slaughter'). Christ did nothing and never did anything unto 'atonement', but He did it in His eternal capacity, Order, Office and Dignity, of "*High Priest of the Most High God*". Jesus' High Priestly Office and High Priestly work – one and the same – is the 'core and foundation for', and of, "*Atonement Made*".

"(8 God **commendeth***^a His **love** towards us (That, is 'atonement made', 'reconciliation reached'.) in that Christ **died** for us while we were yet sinners – (9 much more then, now that we are **justified***^b by His **blood** (That, is 'atonement made', 'reconciliation reached'.), we shall be **saved***^c from wrath through Him. (That, is 'atonement made', 'reconciliation reached'.) (10 For if, when we were enemies we were **reconciled***^d to God by the **death** of his Son (That, is 'atonement made', 'reconciliation reached'.), much more, being **reconciled***^d, shall we be **saved***^c by His **LIFE**. (That, is 'atonement made', 'reconciliation reached'.) And not only that, but we also joy in God through our Lord Jesus Christ by whom we have now received **atonement***^d." That, no longer, is 'atonement' or 'reconciliation' 'being made', but atonement "*received*", finished and perfected, once for all and final, so that now, "*WE, ALSO, JOY in God through our Lord Jesus Christ*". We also joy in God through our Lord Jesus Christ because of '*atonement MADE*' and 'reconciliation REACHED'. We, now being saved once saved always saved – "*joy*", and we rejoice "*in God through our Lord Jesus Christ*", who now, also makes Intercession for us '*in heavenly Dignity*'. So we see the difference between Christ's 'atonement'-suffering and 'atonement'-overcoming, and Christ's Mediatorial paracletic pleasure and recuperation. The first was to save us from perdition and to bring us over out from death into Life; the second is to uphold us with joy in assurance of faith steadfast and solid, in eternal Life.

*^a 'commendeth'-'*synístehsin*' < bring together / recommend to favour / reconcile; *^b 'justified'-'*dikaiothentes*' < 'dikeh'-vengeance / punishment > made righteous, wrought blameless; hence, "died ... by His blood"; *^c 'saved'-'*sohthehsometha*' < '*sóhdzoh*'-rescue / preserve / set free; *^d 'reconciled'-'*katehlágēmen / katallagēntes / katallangēhn*' < '*katallásoh*' < '*kata*'+'*allassoh*' < '*allos*' – exchange-among / exchange-about for an other. Which is, 'restore from' "vengeance" ('*dikeh*') and "death", to, 'restore to', favour / "joy" / pleasure) = "atonement / peace / rest", 11c.)

In the Authorised Version in the whole of the New Testament the word 'atonement' is used once only, and that, not in Hebrews but, 'in Paul', in Ro5: 11c! Therefore, if we want to know about 'atonement' in the Letter to the Hebrews, we should rather search for the word 'salvation' from the Greek, '*sohteiria*' which ultimately comes from the word for 'Life', '*dzohi*'. 'Salvation' is used 7 times in Hebrews, 6 times in Acts, and 19 times 'in Paul'. Clearly then, 'atonement' (simply but comprehensively) means 'salvation' – 'restoration to **Life**' – in Christ, through Christ, and in Christ and through Christ precisely there and in that moment of His resurrection and exaltation when, He obtained Life and Eternal, 'indestructible, Life', "*according to the Law of Indestructible Life / after the Order of an Endless Life*", the Law of the High Priesthood of Christ, the Law and High Priesthood "*by Oath of Him that said unto Him, The LORD sware and will not repent, Thou art Priest for ever after the Order of Melchisedec!*" ... '*After the Order of Melchisedec*' ... "*who was King of Righteousness and King of Peace*". "*For ... indeed the Word of Oath of God maketh The Son High Priest who (eternally) is consecrated, High Priest ... High Priest of righteousness and Peace ... for evermore*". (7:28) Now all this atonement, all this salvation, all this reconciliation, all this peace and rest and joy, was finished, perfected, fulfilled, in Christ, by Christ, and through Christ, "*while on earth*", and all this is why, and only all this is why, Christ was made in the likeness of man and tabernacled among His own. And all this is why, and only, all this is why Christ, "*if He on earth remained, could not be Priest*", could not be High Priest, but would have been '*infirm*' and mortal like "*there are priests that offer gifts according to the Law*" – which tells you they offered '*daily*' and for 'continued pardon' because of '*infirmity*' (28) – an 'infirmity' of own sinfulness, of corruptibility and their condition of being mortal. "*Men*", 'mortal' 'high priests' – as over against "*the Son, High Priest for evermore*"!

Therefore, SDA and all Seventh Day Adventists, when you speak of 'continued pardon', you speak of Christ as were He infirm like those priests on earth were infirm and therefore of Christ as had He to make 'continued' sacrifice for sin. [SDA: " "My little children, I am writing these things to you so that you may not sin. And if anyone sins we have an Advocate with the Father, Jesus Christ the righteous". John shows us that continued pardon for sin even AFTER being saved depends on

Christ's role before God as our advocate – our representative – our high priest."]

(1) Therefore, SDA and all Seventh Day Adventists, every time you jump over Christ's resurrection, and reduce "the essential elements the atonement (is) base(d) on", to, "Christ as the ATONING SACRIFICE (at the cross)", and, "Christ as our HIGH PRIEST in heaven NOW appearing FOR US in heaven" – leaving out, ignoring, and as it were nullifying 'the essential element of' the resurrection of Christ – you nullify 'atonement' in every respect, because 'ATONING SACRIFICE' without 'atoning Offering', is atonement reduced to nothing. [SDA: "The Atonement view I am showing from Lev 16 DOES base the atonement on the essential elements of Christ as the ATONING SACRIFICE (at the cross) and Christ as our HIGH PRIEST in heaven NOW appearing FOR US in heaven (see Heb 7-10)."; "The priestly ministry of Christ only deals with His one True sacrifice and only begins after the Cross. It marks the end of the animal sacrifices and human priests – and the start of the ministry that deals exclusively with the One blood sacrifice of Christ and the ONE mediator between God and Man – our high priest – Jesus Christ – the Son of God."]

(Where is the resurrection of Jesus? No room for His Resurrection, and no acknowledgement of its necessity and indispensibility! I have not in my life seen the like of it!)

(2) Therefore, SDA and all Seventh Day Adventists, every time you 'argue', "Christ as our HIGH PRIEST in heaven NOW appearing FOR US in heaven" saying or implying 'making Atonement now', **but**, every time denying Christ's High Priesthood of **before and in** the '*at-the-cross-sacrifice-of-blood*' and, ignoring Christ's High Priesthood of **before and in** His '*resurrection-from-the-dead-offering-of Life*', you 'argue' away, you deny, and you ignore dead, Christ's High Priesthood in these 'essential elements' of Atonement. You prevent Christ completely from having made atonement or from having 'wrought salvation' – in any 'essential element' of it! [SDA: "It says nothing about the "High Priestly work" of Lev 16 being negated or completed PRIOR to Christ's High Priestly work EXPLICITLY identified in Heb 7-10

that is EXPLICITLY stated as STARTING after the resurrection.”]

(3) Therefore, SDA and all Seventh Day Adventists, every time you claim, “This work of atonement we see Christ taking up in Heb 7-10 AFTER the cross” meaning after 1844 or at earliest after forty days after the resurrection, you – every time you imply or speak of “Christ’s High Priestly work ... as STARTING after the resurrection” – put a halt to “Christ’s work in atonement” and leave it unfinished in “atoning SACRIFICE ... at the Cross”! Every time you claim, “This work of atonement we see Christ taking up in Heb 7-10 AFTER the cross”, you stay blind for Christ’s work OF ‘Atonement-Finished’ in and with, Resurrection from the dead! (*At the cross* – where leaving the living and entering in into death and the realm of the dead; *from the dead* – where coming forth from death and from among the dead and entering in into Life and into the realm of the Living God – you have no idea.) The Scriptures NEVER supposes the one without the other or the worth of the one as without the worth of the other. You SDAs just never notice the inter-dependence, unity and equality, nor ever, the pre-eminence the resurrection receives.

(4) Therefore, SDA and all Seventh Day Adventists, every time you reject ‘Christ’s work in atonement at the Cross’ indispensably involves His ‘High Priestly work’ as well as “His atoning work we see Christ taking up after the cross” in resurrection from the dead – you reject salvation. For one, Without Christ High Priest, no High Priestly work – of which to ‘make atonement’, is the first and chiefest. Christ could not make Atonement had He not been High Priest according to the Law of Indestructable Life, either in Sacrifice or in resurrection or in Ascension or in Intercession! [SDA: “It says nothing about the “High Priestly work” of Lev 16 being negated or completed PRIOR to Christ’s High Priestly work EXPLICITLY identified in Heb 7-10 that is EXPLICITLY stated as STARTING after the resurrection.”]

(5) Therefore, SDA and all Seventh Day Adventists, every time you claim, “continued pardon for sin even AFTER being saved”, you place strange fire on the Altar, since “being saved” is what Christ has wrought for all, once, no excuse for one here and excuse for another there. Pardon –forgiveness– is not dependent on “being saved”, pardon, forgiveness, is, “being saved”. The

believer by faith draws on Christ’s Provision made, which is the forgiveness of sins (which is ‘Atonement made’). He does not expect of Christ to work out forgiveness all over every time he falls into sin. The believer does not oblige Christ to forgive; Christ obliges him to accept forgiveness.

SDA

Christ’s death IS the full and complete “Atoning Sacrifice” as the WORD points out -- In 1John 2:2 WE DO see that the “Atoning SACRIFICE” is completed at the cross (see NIV). Pushing the point BEYOND what the word says -- is never good doctrine.

Calvinist

As which WORD points out? “Atoning”, or, “Sacrifice”? Or do you mean The Bible? ... Yes, full and complete ‘Sacrifice’ towards Atonement has been sacrificed – don’t push ‘Sacrifice’ beyond what the word says, as if Sacrifice like an offering of blood is being made ‘in heaven’ now. That’s a hallucination of SDatism.

SDA

JUST as Lev 16 SHOWS – that atoning sacrifice IS the core and basis of the Atonement process. But this gives us NO excuse to ignore and deny the role of the High Priestly work of Christ IN ATONEMENT as DESCRIBED in Lev 16 and EXPLICITLY identified in Heb 7-10!”

Calvinist

You push ‘Sacrifice’ beyond its meaning, as being “the role of the High Priestly work of Christ IN ATONEMENT as DESCRIBED in Lev 16”, which gives the ‘description’ of nothing but blood-sacrifice! What is your abomination different than the Catholics’, that perpetuates Christ’s sacrifice in the sacrilegious biscuit of their idolatrous ‘mass’?

SDA

The “ATONING SACRIFICE” that John identified in 1John 2:2 was COMPLETED at the cross and is SPECIFIED in Lev 16 as the event that begins the atonement process which must INCLUDE the work of the HIGH Priest. Christ obtained eternal redemption for us AT The Cross – but HE CONTINUES His gospel work as HE predicted in HIS chapter on

Atonement in Lev 16 -- in HIS role of HIGH PRIEST FOR US -- who NOW serves As our HIGH Priest."

Calvinist

It is not "Christ" "who NOW serves As our HIGH Priest" "in HIS chapter" on "His gospel work" of "HIS role of HIGH PRIEST" which "He predicted in Lev 16"! (Six lies! Beware of the seventh – you have got me clean superstitious!) For in Leviticus chapter 16 it is Moses recording in his chapter "on Atonement" the work of the Law and the role of the infirm and mortal, 'earthly', priests.

Christ when making sacrifice was not priest what high priest is all you try to say, but can't! You attempt make us believe Christ finished 'sacrifice' (be it 'atoning sacrifice'), but didn't really make atonement by it until 'after the cross' (right across and over not touching the resurrection), when after His ascension, atonement had to be started 'in heaven' ... where pardon-atonement will be continued until 1844 when the Lord suddenly turned into 'High Priest' by continuing to make continued pardon – which continued pardon-atonement (conditional salvation and 'investigative judgment') will go on until the last day (or some unknown period before it), when He will finish atonement for the first time!

Only what you are saying is that Jesus did not make atonement in or through resurrection, ever. All you are saying is that Jesus had not been priest what high priest when He sacrificed His Life or took up his Life again; that He started atonement with sacrifice, but made no atonement with rising from the dead. Thereby you are only saying Jesus did not die nor rose from the dead being priest – what high priest. All you are saying is that to be the High Priest of the Most High God was no condition for Christ to sacrifice Himself for sin, or to offer his Life a Gift for Peace. In fact, all you are saying is atonement required Jesus should not be priest or high priest nor should make or finish atonement through either sacrifice or resurrection. So that, in effect, Jesus' atonement is of no effect or worth, a vain façade of blood. That is total denial of Christ's atonement made. All you are saying is Jesus from no priest became priest in order to make intercession which you confuse for atonement. All you are saying is Jesus changed priesthood for 'high priesthood' in the middle of the end-time in order to do 'investigative judgment' 'in the Holy of Holies' on grounds of 'office' He without grounds was promoted to. We understand you, SDA, we understand you but too well!

SDA

1 John 2:2 the "ATONING SACRIFICE" NIV is completed at the Cross. ... no possible way to "edit the text" or to obliterate the teaching of God in Lev 16 on the doctrine of Atonement and the DIFFERENCE between the role of Christ as the SIN offering and the role of Christ as our HIGH PRIEST IN HEAVEN – in the TRUE heavenly sanctuary. Calvinist, the freedom with which you "rephrase", abandon and leave the texts given here -- results in your problematic conclusions.

Calvinist

How enjoyable you doing my work for me! I couldn't improve one bit!

... refer back "This is the 'common ground' that both agree on. It can not be used as support for the 'differences'. BOTH views AGREE that the Atonement is FINISHED by the time of the 2nd coming because Christ's work as High Priest has ended at then AS WELL as the Atoning Sacrifice being completed at the Cross. BOTH views accept that the Atoning Sacrifice is the core and foundation for the process of Atonement as God instructs in Lev 16."

In and by itself 'finished', you speak of an impossibility or you speak of Christ as were He infirm like those priests on earth were infirm and therefore had to make continued sacrifice. If you speak of Christ as were He not High Priest while He on earth through the Laying Down of His Life and through the Taking Up of His Life Again made final atonement and worked perfect salvation through perfect High Priestly Authenticity, you speak of Christ as were He infirm like those priests on earth, and worse than they, as were He arrogant, having claimed final atonement and perfect salvation, but availed nothing and provided no ground for continued pardon even!

SDA

The Atonement view I am showing from Lev 16 DOES base the atonement on the essential elements of Christ as the ATONING SACRIFICE (at the cross) and Christ as our HIGH PRIEST in heaven NOW appearing FOR US in heaven (see Heb 7-10).

Calvinist

You 'show' no atonement at all! Your 'showing atonement' is the negation and denial of Scriptural, Christian, atonement. Right in the center of your 'atonement' is that great cavity where should have been the resurrection. That only is enough to pop your atonement-balloon. But even the enclosing surface of your concept of atonement is nothing but nothingness. You have the worthless sacrifice despite you calling it an atoning sacrifice, because the sacrifice you present is not sacrificed by the Called, Appointed and Honoured Priest, but by one who took it upon himself unilaterally to sacrifice for the forgiveness of sins. Your sacrificer is only a or even less than a martyr. The Sacrificer of the New Testament and of the Better Promises is High Priest of the Most High God, called, appointed, honoured and perfected, High Priest after the Order of Indestructable, Endless LIFE! This is the longitudinal strings of the net that bring together and hold together the whole of Divine Atonement. The diagonal strings of this net comprise the Offering of Presentation of Gain.* The Crown and Glory of LIFE, The "Gift" – that "somewhat to offer", "such an High Priest behoved us" that "offered before the LORD" Himself The Living Crucified: Sacrifice Made and Life Offered: 'An Atonement' and an High Priest, "that shall remain, a Kingdom received that cannot be moved"! The one without the other is not Atonement; is not Atonement, made!

[* Like the net on the right side of the boat they were not able to haul in for the quantity of fish.]

With the first priesthood "the life is in the blood"; life was by faith, through the death of the sacrifice. Faith, by the TAKING of life admitted the sinner's sin and guilt – it could "not make the comers thereunto perfect". But with the Priesthood of the "Better Covenant", the Sacrifice "drew near" before the Throne of Mercy by His own blood and death. Therefore, with the Priesthood of the "Better Covenant", atonement is in the LIFE! "I HAVE, the power to lay down MY, life, and, to take it up again." Ultimately, Jesus could not be High Priest if He had not been High Priest ON EARTH, first.

The Law required it must be the high priest that shall make sacrifice; it must be the high priest that shall by TAKING LIFE OUT, ACQUIRE BLOOD for to make an end of atonement in the most holy place. That same Law required by faith it must be the High Priest of God that shall make Sacrifice of Himself; it must be the High Priest of God that shall ACQUIRE LIFE by the TAKING IN OF THE BLOOD -- of His own, into the Most Holy Place for to make an End of Atonement at "the right hand of the Power of God-in-the-heavens",

the "Power" "which He worked when He raised Christ from the dead". Soli Deo Gloria!

Then the earthly priests made atonement by going in into the most holy (like into death) and by coming forth out of the most holy (as out of death) "having made an end of atonement" – they, still mortals, still sinners; but He, going in into death Most Holy being "made a sinner for us", but coming forth out of death Most Holy of His into life, immortal, sinless, exalted and glorified "above every name that is named not only in this world, but also in that world which is yet to come". "Coming / appearing out" exalted and glorified even above all names of His own whereby He was called before God raised Him from the dead. Thus, High Priest Humbled and Debased to Death going in, now High Priest Appointed and Exalted to Life coming forth – but never, not High Priest, never, not making an end of atonement, never, not bringing in all into accomplished end and will and pleasure of God: Reconciliation and Salvation, Righteousness and Holiness in the Son in Whom He in every respect and measure, is fully, "PLEASED". Now is Christ crowned the KING He had been since everlasting.

Therefore, He cannot have "remained on earth" else He had to have been a failure in having "made an end of atonement" while on Earth an High Priest. He cannot have "remained on earth" – because He had to rise into eternal Glory of Life - the Glory He had gained and the Honour bestowed on Him – the very Glory and Honour of God Almighty Saviour Priest: In resurrection from the dead.

So, to insist Jesus had not been High Priest while on earth He worked the salvation of His Own, is to deny at all He worked the salvation of His Own. It is to deny He is High Priest on the Throne of Majesty in the heavens, NOW!

SDA

Hebrews 8:

"5 They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain." (NASB in this case)

Calvinist

"*Tohn epouraniohn*" – "*of (things) heavenly*" – implying things not 'in' heaven, but divine things, on earth – what the whole law always signified. What's so strange about it? "IN heaven" would have required a Dative and a proper Noun not there.

NASB stands for "NEW" (American?) "Standard", stands it not? (I don't know it.) 'Version' or 'Bible', not so? Everything with a big question mark except 'version' – a poor and false 'version' IN THIS INSTANCE OF Hb.8:5 – no matter how good in the rest of it it may be.

SDA

Is this going to be a rant against the NASB??!! Calvinist said, "They serve at a sanctuary that is a copy and shadow of what is in heaven." Your initial Translation said "... of heavenly things". The disagreement is glaring – and you just love it!"

I am just taking my same texts – and offering it to you "again".

Calvinist

I shall do the same.

SDA says, "The text does NOT say that MOSES WAS SHOWN the copy – the SHADOW"
Hebrews 8 says, "The pattern which was shown you"

SDA says, "it says that Moses MADE the copy"
Hebrews 8 says (yes, SDA's Version!), "*Moses was to erect the tabernacle; Make ALL THINGS according to the pattern*"

SDA says, "Moses MADE ... the SHADOW of heavenly things" Hebrews 8 says, "*priest(s)... serve a copy and shadow of the heavenly things ... according to the Law*"

SDA says, "Moses MADE the Copy according to Heb 8 after being SHOWN the pattern." "CALVINIST spins this to say "*The PATTERN IS merely the COPY so Moses made a copy of a copy*".

I – Calvinist – say, SDA, you are lying! Quote me, where I said, "... so Moses made a copy of a copy"! It is you quoting you, from just before we took a brake, otherwise I would have taken you to task on it sooner. Have we not before gone over this?

Doesn't matter. Only look how SDA, while he accuses me, that I 'spin', and just quote 'me' to make my case rather than turning to what the Bible actually teaches – only look how SDA, while he accuses me, himself 'spins', and just quotes SDA to make SDA's case, rather than turn to what the Bible says. Just look, ... "You should at least give your followers a little something to go on. The value of these discussions can be very great indeed if you will kindly get BACK to the Text of scripture and stop rant after pointless textless rant. And "oh yes" did I quote that SAME version for Heb8?? Why "yes I did"! How about that! (That is to be expected since my own files/notes on Heb 8 were made years ago and then presented here)." Who will blame me if I said, if you want to see "rant after pointless textless rant", just look at this? Who will blame me if I said, if you want to see no Bible after no Bible, just look at SDA's "something to go on"?

SDA, "... my own files/notes on Heb 8 were made years ago and then presented here." That, exactly, is your problem, dear SDA! You have ossified completely.

SDA

You, Calvinist, should at least give your followers a little something to go on.

Calvinist

No thanks! I, have no followers. Mine, is a following of the Confession of good old established Reformed Protestant Faith – which has me, as a disciple of it, not ashamed to say, but thankful and deeply humbled for the privilege!

SDA

Come to reason Calvinist – and respond to the unanswered point please. Try to stick with a point and prove it to be true.

One. I point out that the Atonement view I am showing from Lev 16 DOES base the atonement on

the essential elements of Christ as the ATONING SACRIFICE (at the cross) and Christ as our HIGH PRIEST in heaven NOW appearing FOR US in heaven (see Heb 7-10). I simply said that BOTH views are pointing to the sacrifice of Christ. And using THAT as a differentiator (on your part) is illogical, nonsensical "making stuff up" (how else can I say it)

Two. In your own response you do not quote Lev 16 or Hebrews - you quote "you" as you "make stuff up".

Calvinist has said, "You gleefully insert *"final atonement made and finished in and with and by the resurrection of Jesus Christ"*, which is a quote of NOTHING (in fact it is you quoting YOU) and this IS your central point!!??? I am just saying that your methods are not well reasoned.

Calvinist

"Not well reasoned"? Then what is this, "I point out that the Atonement view I (SDA) am showing from Lev 16 DOES base the atonement on the essential elements of Christ as the ATONING SACRIFICE (at the cross) and Christ as our HIGH PRIEST in heaven NOW appearing FOR US in heaven (see Heb 7-10)"? Is this what you hold forth for what is "well reasoned"? While your 'point' has lost hold - has never taken hold - on the real essential element of Christ in resurrection from the dead AS, *'offered'*: the Sacrifice of and for atonement made? 'Well reasoned'? While 'mine' is a 'point', MADE, of an ATONEMENT MADE, i.e., of Restitution and Reconciliation ABSOLUTELY accomplished and perfected; while yours is exactly DENYING that?

The hand of friendship declined!

"BOTH views are pointing to the sacrifice of Christ. And using THAT as a differentiator (on your part) is illogical, nonsensical "making stuff up"."

Your 'view', SDA, is, atonement is a "process" that "started" with the (isolated) sacrifice of Christ through crucifixion, and that then - after forty days from the 'sacrifice' - got "continued" with "continued pardon", intermediated "in heaven". It will not be

made an end of, before Christ's Return! That is your 'view', that does NOT see Jesus' dying and death as His "atoning sacrifice" - it denies it!

Your 'view' confirms its denial of Jesus' having died a truly atoning, reconciling, restitutionary, saving to the uttermost sacrifice, being offered before the LORD by Him once for all through and in resurrection from the dead - thus NEGATING Jesus sacrificed or offered the "*Sacrifice of Himself*" through and while being High Priest of the Most High God on earth. Your 'view' negates true atonement, denies it, blasphemes against it!

You dare say "This is the 'common ground' that both agree on." Yet you judge my "using THAT, as a differentiator", "is illogical, nonsensical "making stuff up"". Well, if that doesn't make sense to you, it doesn't say I made it up; it only confirms the shortcomings of your 'view'; or perhaps also the shortcomings of your own logic.

SDA 3:

First of all, there isn't any place in the Bible saying that God resting on the Seventh Day from creating everything has ANYTHING to do with having us "rest" from doing good works. That would be completely SILLY. And it is a human created idea, just as is the Sunday Sabbath... not in Scripture at all. Everywhere you look in the Bible it tells us to do good works, why would God creating everything and getting all done doing it have anything to do with now we are supposed to not worry about doing good works? Its absurd.

Secondly, God COMMANDED His people to KEEP the Sabbath and to refrain from sin and to do good works in old testament times as well. It makes no sense at all that you would act as if God makes the 10 commandments and then right in the middle of them, in the 4th commandment He tells us not to worry about even keeping them because He "did everything" for us already.

Calvinist

I think you don't understand. What I meant was that in the Fourth Commandment God tells us He did everything for us already in

Jesus, and through Him, in that He died for us and rose for us again from the dead, and that therefore, we are not to worry about even be judged by the world for keeping His Sabbath Days – what be judged by God for feasting His Day of Rest in Christ! Yes, I believe that is all written in there in the Fourth Commandment.

SDA 3:

Its sad how people just create their own doctrines with no biblical support at all and then traditionally hand them down to others.

Calvinist

It is sad for sure! Sadder is some can't see what should be seen by the eye of faith in the biblical support of the Sabbath. Nevertheless, I'm not the one who negates God's Law of Commandments in Ordinance of Sabbath keeping. It is the one who denies Christ's finishing of all the works of God who denies that! – And that, includes Seventh Day Adventists! For now we should tread so carefully that we never break the Commandment seeing Jesus wrought no forgiveness for its transgression when He died and rose from the dead again, it's a hopeless case for us, we have had no atoning sacrifice in Him. That, in Seventh Day Adventism, is the scenario, today.

SDA, "...Notice the contradictory facts IN the text of Hebrews that would deny the statement (of CALVINIST), "Jesus' atonement 'stopped' - i.e., was perfected - in resurrection from the dead." One. Hebrews 7-8 DOES say Christ STARTED His High Priestly work ONLY AFTER going to heaven. Two. Hebrews 8 DOES say that Christ WAS NOT functioning in High Priestly roles while on earth. (See vs 4). Easy to say, impossible to show.

"Hebrews 7-8" nowhere and no how says "Christ STARTED His High Priestly work ONLY AFTER going to heaven". "Hebrews 8" nowhere and no how says "that Christ WAS NOT functioning in High Priestly roles while on earth". It says He finished before He went up to heaven; It says that Christ functioned in capacity of High Priest of the Most High God – "in High Priestly role" – while making sacrifice – while laying down His Life.

Hebrews 7-8 in fact says right the opposite of what you here

maintain it says, and in many ways. In many ways it says right the opposite, in each way pinpointing Jesus' resurrection as the occasion and moment at which He not only 'started', but continued and finished and perfected His High Priesthood which according to the order of Milchisedec is without beginning or end.

Jesus' work of giving Himself the Sacrifice for sin, indicating the 'start' of His work in capacity of High Priest Officiating, and Jesus' work of offering Himself the Perfected Propitiation for sin through resurrection from the dead, indicate the 'ending' or perfecting of Jesus' work in capacity of High Priest Officiating, ultimately before, 'going to heaven'!

8:4, "*For if he were on earth, He should not be a priest*", surely confirms just this, in that while He was on earth, He had been a priest! The very truth He had been High Priest of God on earth, determined He would not stay on earth after he had done High Priestly work. Jesus completed "*all the works of God on the Seventh Day*" – Hb.4:4-5 – "*all the works*" only God, would be able to finish, and therefore High Priest only in the capacity of Divine Omnipotence, would accomplish.

The qualification conditional and resultant – "*without beginning*" as well as "*without end*" – came about and true, in resurrection from the dead. He had been High Priest before and after "*all the works of God*" had been finished. But "*This Jesus (just as you see Him taken up into the heavens)*", in dying and rising and in being exalted and in having ascended Throne at the right hand of God in heavenly exaltation, was "*perfected*" High Priest of the Most High God. "*For the Law (which is from everlasting to everlasting) maketh the Son High Priest, who is consecrated High Priest for evermore*". (7:28)

To think of Jesus Christ not being High Priest through all this – what blindness! What folly!

SDA3

RESTING FROM YOUR OWN WORKS-- what does this mean? Many Christians confuse the idea of "resting from works" as meaning that we ought not to worry about doing good works, but if they would do a little Bible study on this subject they might think otherwise. They mistakenly believe that the "Sabbath Rest" somehow means to stop trying to do good works... Fortunately, Seventh Day Adventists have "gone on to" a higher

way of thinking and have stopped going to "Elementary School" so to speak.

Notice we are told to stop swirling around and dwelling around this elementary school thinking as Christians... we are to leave the "principles" of the doctrine of Christ and "go onto perfection" not keeping on trying to lay the foundation of repentance from dead works and faith toward God:

Heb:6:1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God ...

SDA

When I say "come to reason" I am simply talking about this - Calvinist said, quote:

"... Hebrews 7-8" nowhere and no how says "Christ STARTED His High Priestly work ONLY AFTER going to heaven". "Hebrews 8" nowhere and no how says "that Christ WAS NOT functioning in High Priestly roles while on earth (See vs 4)" - it's all plainly the lying words of your own."

These clear textless quoteless exegetically devoid contradictions of Hebrews will never stand close review. Proof:

quote: Hebrews 8

1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he

was about to erect the tabernacle; for, "" SEE,"' He says, ""THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.'"

6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises."

Christ's work is again connected with the subject of sacrifices for sins - for the purpose of obtaining forgiveness as we see in vs. 3 above. Christ is SHOWN to "NOW have" that ministry as our High priest for NOW He has taken His seat and NOW He is in the heavens a minister IN the TRUE tabernacle in heaven He has NOW obtained a more excellent ministry. But this is NOT a ministry He held on earth for "IF He were on EARTH He would NOT BE A PRIEST AT ALL". This is the clear direct teaching of Hebrews. Impossible to miss.

So do you actually deal with this in your response Calvinist? OR do you simply repeat your own contradiction of the text itself?? Here we see "Again" your direct contradiction presented again and again.

Calvinist said - "8:4, "For if he were on earth, He should not be a priest AT ALL", surely confirms just this, in that while He was on earth, He WAS A PRIEST!" The Bible says "On Earth Christ would NOT BE a priest AT ALL" -- Calvinist says in effect "OH YES HE WOULD and in fact He was a priest on earth! Trust me!" It does not get any more direct! Here is a good example of Calvinist's 's textless, quoteless proof-devoid "assertions" -- pontification that includes NO textual proofs at all. Calvinist said, " He was a priest (on earth)! The very truth He had been High Priest of God on earth, determined He would not stay on earth after he had done High Priestly work on earth." (no text about him being priest on earth

given here)

Calvinist

Thanks, SDA, for frankly acknowledging my 'methodology'; you phrased it well; you must understand it. So it proves your unwillingness to 'divide the Scriptures' squarely! "The Bible says "On Earth Christ would NOT BE a priest AT ALL" -- Calvinist says in effect "OH YES HE WOULD and in fact He was a priest on earth!" *It does not get any more direct* you bluntly deny the Priesthood of the Christ of God – yes, while He was on earth. And so you deny He made Atonement while on earth; because only the Priest and High Priest of the Most High God, could and did while on earth make Atonement for sin.

Say you, "Christ's work is again connected with the subject of sacrifices for sins – for the purpose of obtaining forgiveness as we see in vs. 3 above." Now what condition does Hebrews give for Christ to stand in this service? The very texts you supply confirm, only a priest, and only one called to and appointed in Office. You deny Christ was Priest – so He must have taken the honour to himself, against the Commandment of God! That amounts to making Christ a sinner!

"Christ is SHOWN to "NOW have" that ministry as our High priest" – it does not say that He 'then' – when He made Sacrifice of Himself, had not been Priest. Also Christ does "NOW have" ... a, "ministry as our High priest" – no one denies! But He just as surely does not, "NOW have" that ministry as our High Priest" which He had in making Sacrifice of Himself! That He had been and had done with, "once for all", "while on earth". At no other occasion or place could He ever. But you say exactly the opposite.

Here it should be carefully distinguished, that Christ, as Mediator between God and men, HAD made Sacrifice of Himself. Christ, "*WHILE ON EARTH*" never had not been "*Mediator (of the New Covenant)*". But Christ not for ever (like for ever He is Intercessor) is making Sacrifice of Himself (like the earthlings had to because of their 'infirmity' of sinfulness and mortality). Christ also not indeterminately is offering His Life a ransom for the life many (as if the Father unless He may forget must constantly be reminded He had made peace). The one atonement consisting of Sacrifice and Offering, that, had had been and has been finished and perfected

once for ever by Christ in giving His Life and in taking up His Life again. No one is ever to have his sins forgiven by virtue of another death and resurrection of Jesus. No one ever will find another High Priest to do that work of love and grace for him; for no one ever will Jesus be High Priest in that '*Mediatory*' capacity and office again. For NOW, He HAD HAD taken His seat in the heavens a Minister IN the TRUE Tabernacle by having HAD HAD obtained a more excellent ministry through having HAD HAD made Sacrifice as well as having HAD HAD made Offering before the LORD by that ministry He HAD HAD on earth PERFECTED, "*for IF He WERE on EARTH He would NOT BE A PRIEST AT ALL*". "This is the clear direct teaching of Hebrews. Impossible to miss.'

SDA

Calvinist said, "*Jesus completed "all the works of God on the Seventh Day"* – Hb.4:4-5" no text at all about Priesthood. No text at all about Christ NOT doing work IN HEAVEN NOW for us. In fact this is merely a partial SNIPPET quote of Heb 4 not even the vs. it CLAIMS to have quoted – vs 4-5!!

Calvinist then pontificates – rationalizes – and "inserts" what he WISHES he had read in that partial SNIPPET quote of Heb 4 – "*"all the works" only God, would be able to finish, and therefore High Priest only in the capacity of Divine Omnipotence, would be accomplished. The qualification conditional and resultant."*

Such rambling can not possibly be imagined as either "exegesis" or instruction or proof. Calvinist "quotes HIMSELF" as his own PROOF! Calvinist then spins a SNIPPET of Heb 7 to get it to say that Christ WAS on earth as High priest WHERE IT SAYS that Melchezidek was in fact PRIEST – quote, "*without beginning" as well as "without end" – had been High Priest before and after "all the works of God" in dying and rising and being exalted and having ascended into the ..."* But that SNIPPET must be kept SMALL AND SPARSE to avoid the DETAILS in the text showing that it is only in that the King of Salem is NOT mentioned as having beginning or end that HE becomes a type

of Christ. No argument is made in Heb 7 AT ALL that Christ was HIGH PRIEST on EARTH. In fact the point is made that NOTHING is said about Judah holding to the PRIESTHOOD!!

Calvinist

"No argument is made in Heb 7 AT ALL that Christ was HIGH PRIEST on EARTH." Who says argument is made? Not !! The argument made in Hb7 is that would Christ have remained on earth – would He have been mortal, or a sinner – He would not nor could have been High Priest, ever! The argument made in Hb7 is that 'while on earth' had Christ not **been**, High Priest of the Most High God, He would not, nor could in any sense **be**, or **have been**, High Priest of God and would not, nor could, have made **atonement**, ever! But the argument made in Hebrews 7 is, that since Christ while on earth **had** been High Priest of the Most High, He in fact, had made perfect atonement. *No argument is made in Heb 7 AT ALL that Christ was made HIGH PRIEST in HEAVEN!!*

Were Christ mortal sinner, He never would have ascended into heaven, to there have been made Priest or High Priest, but would have remained on earth while serving as just another 'earthly' and mortal, priest. If you can't get it ... I don't believe you are too stupid to; only your honesty or lack of honesty might explain.

Say you, "The Bible says "On Earth Christ would NOT BE a priest AT ALL" -- Calvinist says in effect "OH YES HE WOULD and in fact He was a priest on earth! Trust me!" It does not get any more direct!" Thank you for this beautiful illustration and rock solid proof of your dishonesty and incompetency then.

Not the Bible, YOU, SDA, say, "The Bible says "On Earth Christ would NOT BE a priest AT ALL" ..." The Bible says, "*If He (Christ) WERE on earth, He would not be a priest.*" Now had Christ been on the earth? Yes, He had been. The Bible in Hb8: 4 SUPPOSES, SAYING, "WERE Christ", so that the BIBLE, MEANS, "IF", so that the BIBLE, SAYS, "*IF Christ REMAINED on earth, He would not have been Priest*". The Bible presupposes the Priesthood of Christ 'while on earth' as it presupposes Him on earth while being Priest. Would Christ not have been High Priest of the Most High after the Order of Endless Life while He had been on the earth? That is which 'PRIEST' Christ in fact was, and could not nor would not have been if not on earth he had been.

Do you want to deny it? No you do not want to deny it, you do deny it, liar! And if you really are not a liar for still denying, then you must be the dumbest of the dumb, and totally unfit to enter into conversation of this nature where is needed a contrite but also understanding heart and mind.

SDA, "... Calvinist says in effect "OH YES HE WOULD and in fact He was a priest on earth! Trust me!" It does not get any more direct!" It requires no dumb fool to make the conclusion you have made, but a man at all his cunning evil wits. You have again denied Christ only in the capacity of Divine Omnipotence was High Priest on earth ... the qualification both conditional and resultant of His Priesthood perfected in resurrection from the dead, and have added further scorn, and have added further rejection of the only salvation that shall confront you in this life or after! How many times now have you claimed, "the Bible says "On Earth Christ would NOT BE a priest AT ALL" and have denied He WOULD and in fact was, a priest on earth? 'It does not get any more direct' you despise your own salvation.

Up till now you have given no attention to the very **obvious and simple fact of the Subjunctive** brought before your eyes as you read it, so often. You don't want to give it its demanded attention, because you will not admit mistake; won't admit headstrongness; won't repent your lying; **won't repent your Church's heresy and apostacy.**

The Bible does say, to quote you, "'On Earth Christ would NOT BE a priest AT ALL'". It is not "Calvinist" who "says", "in effect "OH YES HE WOULD and in fact He was a priest on earth! Trust me!'" It is "Bible" that "says" – "Bible", alias, "Subjunctive", that "says", "*Were Christ on earth, He would not be priest*", and would not have wrought salvation. What a tragic misconception. Wherefore find this ...

'Offering the Gifts' ('prospheróntohn ta dóhra')

"That the high priest may **offer** both **gifts** and **sacrifices** for sins"

By offence many **died**; but **not as with** offence, is it with grace, **much rather** grace and the **gift** unto many **abounded!** **Not as with** one who sinned is it with the **gift**, for **as by** offence, **death reigned** ... **much rather** will they who receive the **gift**, **reign in Life**.

"But **not as with** the offence indeed is it with grace, for if by the offence of one man the **many died**, **much rather abounded** the grace of God and the **gift** unto many by the grace of The One Man Jesus Christ. Then **not as with** one who sinned is it with the **gift**, for on the one hand judgment unto condemnation comes from one man; **on the other** hand though, grace, from many offences, is unto justification. For **as by** one man's offence **death reigned** by the one, **much rather** will they who receive abundance of grace and the **gift** of righteousness, **reign in Life** through The One Man Jesus Christ."

"If thou knewest the **Gift of God** indeed 'Who is **The One** saying to you, give Me water." "We joy in God through our **Lord Jesus Christ** by whom we have now received the **atonement** and **reconciliation**."

"We received" a 'gift', the **Gift of Christ**, the 'gift' of **reconciliation** and **atonement** – 'The Gift of **Life**'!

Here is how : '**Gift**' - '**Dohreá**' (X 11)

Hb5:1, "That the high priest may **offer**: both **gifts** and **sacrifices** for sins", (*hina prosperéhi: dohrá te kai thusías hupér hamartióhn*)

Ro5:15, "But **not as with** the offence (*All' ouch hohs to paráptohma*) indeed (is it with) grace (*houútohs kai to chárisma*), for if (*ei gar*) by the offence of one man (*tohi paraptóhmati tou henós*) the **many died** (*hoi pollói apéthanon*), **much rather abounded** the grace of God (*pollóhi mallon eperisseusen heh cháris tou theou*) and the **gift** unto **many** (*kai heh doreá ... eis tous pollous*) by the grace of The One Man Jesus Christ (*en cháríti tehi tou henós anthrópou Iehsou Xristou*).

16 Then **not as with** one who sinned (is it with) the **gift** (*kai oux hohs di' henós hamartéhsantos to dóhrehma*): for on the one

(hand) judgment unto condemnation (comes) from one man (*to men gar kríma ex henós eis katákrima*); **on the other** (hand though), grace, from many offences, (is) unto justification (**to de chárisma, ek pollóhn paraptóhmatóhn eis dikáiohma**).

17 For **as by** one man's offence **death reigned** by the one (*ei gar tohi tou henós paraptóhmati ho thánatos ebasíleusen dia tou henós*), **much rather** will they who receive abundance of grace and the **gift** of righteousness (*pollóhi mallon hoi lambánontes perisséian tehs chárítas kai tehs dohreás tehs dikaiosýnehs*), **reign in Life** through The One (Man) Jesus Christ (**en dzohéhi basileúsousin** *diá tou henós Iehsou Xristou*).

Jn4:10, "If thou knewest the **Gift of God** (*ei ehdéis tehn dohreán tou theou*) indeed Who is **The One** saying to you, give Me water." Ro5:11b, "We joy in God through our **Lord Jesus Christ** (*kauchóhmenoi en tohi theóhi diá Kyriou hehmóhn Iehsou Xristou*) by whom we have now **received** the **atonement / reconciliation**" (*di' hou nyn tehn katallagéhn elábomen*) I say it again, "We **received**" a 'gift', the **Gift of Christ**, the 'gift' of **reconciliation** and **atonement** – 'The Gift of **Life**', "offered before the Lord" in resurrection from the dead of Jesus, Christ and Lord!

"On account of the excellíng grace of God upon you, thanks to God for His Unspeakable and Indescribable **Gift**." "Partakers of his Promise in Christ by the Gospel ... according to the **Gift** of the grace of God given ... by the effectual working of His Power." "Unto every one of us is given grace according to the measure of the **Gift-of-Christ**."* "Once having tasted of the heavenly gifts ... the principles of the doctrine of Christ". (2Cor9:15; Eph3:7-8; 4:7; Hb6:4/1) (* 'gift' in verse 8b not 'dohreá', but 'dómata'!

Also note the use of '**dohreá**' only where applied with reference to God or Christ or Holy Spirit, in contrast with '**dóhron**' for other applications, 19 times with the probable or improbable exception of Eph2:8.)

'Prospheroh'

Offer / bring: Mt5:23 (gift to altar of sacrifice), 24, 8:4, Mk1:44 (for cleansing) Lk5:14 (things Moses commanded), Acts 7:42 (things slain) (X6); Offer offering: Acts 21:26; Bring / give / put: Mt2:11, 4:24, 8:16, 9:2, 32, 12:22, 14:35, 17:16, 18:24, 19:13, 22:19, 25:20, Mk10:13, 13, Lk12:11, 18:15, 23:14, 36, Jh19:29 Acts 8:18 (X20) Do service / favour: Jn16:2 Subtotal X28

In Hebrews

Concerning sins: Sacrifices 5:3, 9:7, 10:1,2,11, 11:4,17a,b (X8)
Offer gift: 8:3, 4 (X2)
Both sacrifice and gift: 5:1, 8:3, 9:9, 10:8a (X4)
Christ offered sacrifice: 9:28, 10:12 (X2)
Offered Himself: 9:14 (blood ... 'offered'=24), 25 (X2)
Offered prayers 5:7; Dealing with sons 12:7 Subtotal X20;
Total X48

"If thou bring thy gift to the altar of sacrifice (*eán oun prosphehísis to dóhrón sou epí to thysíastéhrión*) ... leave there thy gift before the altar, and go thy way (*áphes ekeí to dóhrón sou émprósthén tou thýastehríou*) ... and then come and offer thy gift (*kai tóte elthóhn prósphere to dóhrón sou*)."
Mt5:23-24 If you are not a priest, you only 'offer' or 'bring and present'-'*prosphehísis*' your 'gift'-'*dóhrón*' for to be slaughtered on the 'altar for sacrifice'-'*thysíastéhrión*' (< '*thýoh*' > '*thysía*'-'sacrifice'+ 'staurós' i.m.o.). Only a priest could actually sacrifice or shed the blood to take the life. For Christ to have made "Sacrifice of Himself", He had to have been Priest in order to do so. Not of the tribe of Levi, He, according to the Law, could not be Priest. But because Christ from everlasting had been Priest and again by Word of God had been appointed and sworn, Priest, He not only had been Priest but, from everlasting had been "*High Priest of the Most High God ... after the Order of Melchisedec ... according to the Law of Everlasting Life*". Therefore Jesus, "*while on earth*" (8:4), in fact had been High Priest when, on earth, He "*made Sacrifice of Himself*", so that, "*If He on earth remained, would not be Priest at all*". "*So Christ was once offered to bear the sins of many*"; "*now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself*." (*hoútohs kai ho Xristós hápaks prosenenchtheís eis to pollóhn anenenkein hamartías; ... nuní hápaks epí synteleíai tohn aióhnohn eis athétehsin tehs hamartías diá tehs thysías autoú pepphanérohtai.*) Hb9:28a, 26b. ('Offered' -'*prosenenchtheís* / *anenenkein* < *prosphehóh*'; 'Put away / annull' - '*athétehsin*' < *athéteoh* < *a+títthehmí*)

Christ 'brings' and 'presents'-'*prospheírei*' Himself before the altar for to be 'sacrificed' (*thúoh*), and "*on the altar-of-the-cross*-'*epi to thysíastéhrión*', '*of Himself made sacrifice*-'*thysías*' / '*anenenkas*', cf. James 2:21.

All earthly 'sacrifices' are '**offered**' **live**, 'gifts-of-offering-to-be-sacrificed'. --- Christ while on earth had to be ALIVE, in order to offer / present-Himself-a-Sacrifice / for to be sacrificed! Everyone had to bring his 'offering-while-alive'; but **only a priest** could 'sacrifice / slay / offer-it-a-sacrifice'. --- Christ while on earth had to be PRIEST, in order to Make Sacrifice of Himself! No one but a priest afterwards could within the sanctuary 'bring-offer-present' the (sacrificed) **life-blood** (by pouring, sprinkling or smearing it onto the altar of blood offering).

No one but Christ afterwards and within the sanctuary of His Own Being could 'bring-offer-present' "before the LORD" **LIFE**, "*brought-from-the-dead-again*". (The 'place' as well as the 'time', are found in One, "*brought-from-the-dead-again*" ... Two, "*offered / exalted before the LORD*" ... Three, "*seated at / on the Right Hand of God*". The manner and estimation of THIS OFFERING, are found "*in the heavens / in heavenly glory*" ... "*far above every name named*".)

Therefore 'to offer' pertain to the sacrifice before being slain or sacrificed (sometimes, 'offered'). As a living **offering or gift** it is then, after, 'sacrificed' a sacrifice by the shedding of **blood**, wherewith **life is taken for sins**. So with Christ; **but**, like with no earthly offering or taking of life, Christ first, '*offered*' Himself: **for to be sacrificed**; next, "*of Himself made sacrifice*"; and, last, "**took up His Life again ... an Offering**" of Life unto life ... to which every case (X4) of the 'Gift'-'*dohrea*' of the Holy Spirit witnesses! Acts 2:38, 8:18/20, 10:45, 11:16/17.

SDA3

Just as a side note, the JUDGMENT MESSAGE is really a message about God investigating to see who really loves Him, who loves God so much that they live for a purpose, and that purpose is to GLORIFY GOD by their good works. WHY did Jesus die for us? anyone know? HINT: Its all about GOD... not just about US: (read particularly verse 14)

Calvinist

"... God investigating to see who really loves Him ..." – Seventh Day Adventist language! Here's God's language especially for you, SDA3: "*For God so loved the world, that He*" ... unconditionally, "*gave His only begotten Son ... that whosoever believeth in Him should not perish, but have everlasting life*". The JUDGMENT MESSAGE is really a message about God ... about HIM, who "*so loved the world*", that He "*Gave Himself an Offering of Sacrifice for sins*".

SDA 3

What is the purpose of the grace of God?
Titus 2:11 "For the grace of God that bringeth salvation hath appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Calvinist

Is this the work of our High Priest? Is the question for this discussion. What is "the grace of God that bringeth salvation" and that "hath appeared"? Is it not "*the great God and our Saviour Jesus Christ who gave himself for us, that He might redeem us from all iniquity, and purify us unto himself*"? If not, then what is, "*atonement made*"?

Does this statement, "*atonement made*", contradict the Declaration of Faith, "*Salvation wrought*"? No! '*Salvation wrought*' in suffering and humiliation, is '*salvation brought*' from death and grave; and "*salvation brought*" from death and grave, is '*salvation bought*' – salvation for 'fought' (Rv19:11) – in combat and war of Blood-and-Sword; till Triumph through Victory in resurrection from the dead could not be stayed but was wrought – "*atonement made*"! "*Finished!*" Behold! "*High Priest of the Most High God*" – "*Holy of the Holies is His Name!*" (1s57)

"*Then shalt Thou delight Thyself in the LORD; and I will cause Thee to ride upon the highest heights* of the earth ... for the Mouth of the LORD hath spoken it*" – "*like the sound of the trumpet*".

* (Like the '*Holy of the Holies*' is the '*Holiest*', so the '*heights of the high places*' is '*the Highest*' – "*above the heavens*", "*through, the heavens*", "*far above principalities*".)

What matters is what it was, fraught in thought and in fact fraught in Word and Act of God: "*We made known unto you the POWER and COMING unto you, of our Lord Jesus Christ ... for He RECEIVED from God the Father, HONOUR AND GLORY, WHEN, there came such a Voice to Him from the EXCELLENT GLORY: THIS, IS MY SON, in whom I am well pleased.*" The Apostle Peter testifies that they also – he and his fellow disciples – "*heard this (same) Voice which came from heaven, when we were with Him in the holy mount*". It was the same Voice, the same Sword speaking at different occasions.

The time when the disciples heard the Voice, it was scarcely at the start of Jesus' ministry (Mt.3:17f), and "*in the form of a dove*" as if no sound, so still, and as if no strength, so weak. Like in the days of Noah when the dove brought its message in an olive branch – in a Branch taken from the Tree it grew from – that speechless, promised Life beyond a sea of death then.

But this time, the Voice heard in "*the Power and Coming of our Lord Jesus Christ*", was heard in the form of "*a great earthquake*", and like "*the sound of the trumpet*", "*and the Dead was raised*", and the "*graves opened*", and from the tomb "*emerged One like unto the Son of Man*", "*and He was brought before The Ancient of Days*".

We've found Daniel another witness of Christ's earthly priesthood.

"*We were*", says Peter, "*eyewitnesses of His MAJESTY*" – the very "*Majesty on High*" the writer of Hebrews has in mind. They saw Him not in his resurrection – they saw Him in the glory of His resurrection; they saw Him, on earth, in heavenly glory, surrendering Spirit into the hands of His Father, declaring, "*Finished!*" "*Finished were all the works of God*", the works of the "*exceeding greatness of His power*". So saw the witnesses. They saw Christ in His Glory when on earth raised from the earth from the

dead. These very disciples, perplexed and doubting, saw Jesus "taken up into the sky" of the earth – but when they had seen the glory of heaven, they witnessed of it upon Him descending and in Him ascending as in great darkness a great light. Because they beheld through faith. They "heard the Voice" of the Risen; They "saw" and they "witnessed unto you, the Power and Coming of our Lord Jesus Christ"; they proclaimed what they 'received from the Father' to witness and to proclaim – "the HONOUR AND GLORY, WHEN, THERE, (where they were not nor could see, or hear), CAME SUCH A VOICE FROM THE EXCELLENT GLORY" of God the Father and the Son and the Holy Spirit in fullness of fellowship, "WHEN, God raised Christ from the dead and set him at His own right hand in heavenly heights."

It is the fullness of Christ's Priesthood which Peter and the apostles "witnessed" and still witness. They were witnesses on the earth "of the earth". They at sundry times experienced what "descended from" on high to on low and lowly – they experienced being with Christ in 'lofty heights' of 'honour' and favour 'while on earth'. They experienced Jesus' work of Priestly office – 'while on earth'. "I was in the seventh heaven", witnesses Paul. He saw "Christ, and Him crucified" and wanted to KNOW, "nothing besides". "We made known unto you", confirms Peter. It is Christ in His Resurrection; Christ in the Honour and Glory of God – "the glory of God in the face of Jesus Christ". "For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD – the glory of God IN THE FACE OF JESUS CHRIST."

We've found Peter and the Apostles, witnesses too, of Christ's earthly priesthood. It is the same "GRACE" that invites us, today, through faith – the grace of His resurrection. Jesus is the Mediator of it.

SDA 3

Revelation 14:6: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7: Saying with a loud voice, Fear God, and GIVE GLORY TO HIM; for THE HOUR OF HIS JUDGMENT IS COME: and worship him that made

heaven, and earth, and the sea, and the fountains of waters." (quoting from the Sabbath commandment – the 4th commandment)

How do we give glory to God? it tells us in verse 12: Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Mt 5: 6 Let your light so shine before men, that they may see your GOOD WORKS, and GLORIFY YOUR FATHER which is in heaven. PAY ATTENTION: 2Cor:5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

PAY ATTENTION AGAIN: 1Pt:2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. Yes of course we are saved by the blood of Christ alone, but some are missing the entire point, the entire purpose.

You see, Seventh Day Adventists understand something about the Gospel Message that many Christians just do not get. It is the final warning message to mankind... Try to follow along with this simple train of thought...

Calvinist

No! Let me illustrate how there is 'something about the Gospel' Seventh Day Adventists, "just do not get"!

"(The Apostles) saw the cross through the empty tomb." (RA Anderson 'The God- Man') ... You don't see what it is they don't seem to get? Here is Anderson's remark in context, ... "Christ became the Son of God in a new sense on the day of resurrection. That unique relationship became more real to the apostles the day He ascended. Having conquered the power of death, He became the second Adam, the representative of a new race. Belief in Him and His atoning sacrifice makes us members of His family, for "we are begotten again unto a lively hope by the resurrection." Except for John ... the cross was the end of hope as far as the disciples were concerned. It represented the place of their Lord's defeat. But the resurrection and the ascension gave it new meaning: they saw the cross through the empty tomb."

Now Anderson doesn't even see the Resurrection 'through the empty tomb' like Christ said when before His tomb He declared: "It

is finished!" Anderson is only capable of seeing, "the cross" because he tries to walk forward while looking backwards. He, and Adventists generally, are unable to 'see' the Resurrection through the 'empty tomb' – they cannot 'see', "*Finished!*" FROM the cross! They cannot look and walk forward at the same time. You, SDA3, as you all, have the Gospel as it were paused, at the cross, only to be continued after the "ascension", missing out the Resurrection altogether! Anderson here, for example, is unable to render the Resurrection its due, but by force makes it share its honours, with the ascension, "... but the resurrection and the ascension, gave it (the Gospel) new meaning ..." – as were the ascension the last conditional, and not the resurrection.

And for you likewise, "Yes of course we are saved by the blood of Christ alone ..."! Can't you see how 'some' – the Seventh Day Adventists – 'are missing the entire point, the entire purpose' in 'missing' the Resurrection with a miss as good as a mile? The CAUSE of this misconception or at best hopeless imbalance? You guess! The TOTAL misconception, "*His ascension and His consecration as High Priest and Intercessor in the heavenly sanctuary were preliminary to the sending of the Holy Spirit ...*". (*Ibid.*) The underlying fallacy: The Resurrection is nowhere! Not IN the Resurrection "*from the dead*" on earth, but "... AFTER the resurrection ... in heaven", as SDA would say! "*His consecration as High Priest and Intercessor*" are "*preliminary to the sending of the Holy Spirit*" – not Christ's resurrection from the dead, only! In Passover-concept that would mean the First Sheaf was waved for nothing, as though it did not provide for the flower of the First Bread Wave Offering of Pentecost.

Don't look 'through the open grave' – look inside the occupied sepulchre where God in Tri-une Majesty is "*energising*" "*the exceeding greatness of His power* (the "*omni-potency*" of "*The only Omnipotent*") *when He raised Christ Omnipotent from the dead!*"

This is where one should look for "*His consecration as High Priest and Intercessor in the heavenly sanctuary*" – down to earth.

Were Christ not resurrected – "*brought (up) from the dead*" and from the EARTH and grave "*again*", the Holy Spirit would not, be "*brought down upon*" those promised! "*Had Christ not been raised*", the Holy Spirit "*descended*" not nor would. Had it not been for "*First Sheaf*", no

"*First Bread*" could be "*waved*", nor "*Shewbread*" of Sabbaths', been "*placed*". Christ would not have gone up into the heavens having prepared no place for His own they could be where He is – in Him at the right hand of the Majesty of Heavenly Eminency!

SDA3

NOTICE... the EVERLASTING GOSPEL and those who keep it or "obey" the gospel message are God's people who do what? , , , who KEEP THE COMMANDMENTS ... READ this: Revelation 14:6 And I saw another angel fly in the midst of heaven, having the EVERLASTING GOSPEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7: Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 12: Here is the patience of the saints: here are they that KEEP THE COMMANDMENTS OF GOD, and the faith of Jesus.

And now watch again... now how do you suppose people can "OBEY NOT THE GOSPEL"??? 2Thes:1:7-9 ... when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them THAT KNOW NOT GOD, and THAT THEY OBEY NOT THE GOSPEL of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

What is there to obey??? THE COMMANDMENTS!! THAT'S WHAT!! Now look again. We were just warned that those who do not OBEY the Gospel would be punished with destruction. Also the Bible warns that if we are not ABIDING in Christ, we will be ashamed at His coming... and of course we will be among those who say to the rocks "fall on us" and hide us from the presence of the Lord... Isaiah 2:16-21 READ THIS: ... ALL RIGHT THEN, we also read in that same verse that if we DO NOT KNOW GOD, we will be punished with destruction: So how can we know if we DO

know God? Let's read: 1Jn:2:3: And hereby we do know that we know him, if we keep his commandments. 1Jn:2:4: He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 2Jn:1:6: And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. Its really simple. The Everlasting GOSPEL, the SAME GOSPEL there has always been all along, has always been that we have faith in the atoning blood of Christ AND AND AND that we obey His commandments. The very PURPOSE of the Gospel, the very purpose of Jesus dying for our sins was so that He could REDEEM US from sin... and not leave us wallowing in our sins! It is the very same message as the Three Angels Messages of Revelation 14. Any way you look at it, the same thing over and over again in the Scriptures. Look Everybody, like it or not, IF you are not abiding in Christ, IF you do not know God... this is what's going to happen: THE LAW, summed up, is... love God and love your neighbor. The new covenant is that God will write His law in our hearts if we consent. Treating our neighbor as we would want to be treated is another way of putting it. False prophets will deceive you and try to make you believe that all you have to do is "believe" and you will be saved. But the true way to heaven is the STRAIT GATE... the Narrow Way... "The Way" is the old path, the ten commandments. If you truly serve God and love God you will show this by YOUR FRUITS... Remember John the Baptist said bring forth FRUITS meet for repentance... or in other words... appropriate for someone who claims to have repented from their sins. In other words you will repent and stop doing what you were previously doing. IF you do not do this, then when Jesus comes He is going to say to you, I am sorry but I DO NOT KNOW YOU!! you that work INIQUITY (sin): Matthew 7... 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy

name done many wonderful works?
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

This is the Judgment message. Or at least part of it.

Calvinist

This is not the Gospel – this: "But the true way to heaven is the STRAIT GATE... the Narrow Way... "The Way" is the old path, the ten commandments", is anti-Christ. Don't the Jews claim exactly the same?

Says SDA 3, "Just as a side note, The JUDGMENT MESSAGE is really a message about God investigating to see who really loves Him, who loves God so much that they live for a purpose, and that purpose is to GLORIFY GOD by their good works." The JUDGMENT MESSAGE is really a message about God who has fulfilled every promise and oath of His to the salvation sure and fast of those who really love Him – who are those whom He "loved first". God knows what He did – it's tested and final and forever. God "investigates" nothing of His own works, 'see'!

God so loved that He gave His Life for His Eternal Purpose, and that Purpose was to GLORIFY Himself by His own works through Jesus Christ: "*For He that is entered into that rest (that "Jesus gave them", His rest of "indestructible Life") He also hath ceased from His own works as God from His". "By Him therefore let us offer the sacrifice of praise to God continually ... giving thanks to His Name."* (13:15) "BY HIM"!

SDA3

WHY did Jesus die for us? anyone knows? HINT: Its all about GOD... not just about US (read particularly verse 14). What is the purpose of the grace of God?

Titus 2

"11: For the grace of God that bringeth salvation hath appeared to all men,

12: Teaching us that, denying ungodliness and worldly lusts, we should live soberly,

righteously, and godly, in this present world;
 13: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
 14: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Calvinist

Pasts and Past Perfects the equivalents of Present Perfects! *"The grace of God hath appeared"*; *"Who gave / has given himself"*. The Christian believes in the finished works of God – in a finished salvation. On the grounds of that, the believer has hope and faith in the works of God in the future.

SDA3

So for Revelation 14.

6: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
 7: Saying with a loud voice, Fear God, and GIVE GLORY TO HIM; for THE HOUR OF HIS JUDGMENT IS COME: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (quoting from the Sabbath commandment- the 4th commandment)

How do we give glory to God? it tells us in verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Mt 5:16, Let your light so shine before men, that they may see your GOOD WORKS, and GLORIFY YOUR FATHER which is in heaven.

Calvinist

"...that they may SEE your good works, and GLORIFY YOUR FATHER which is in heaven." The only good works God sees as our good works, are those of Christ accounted to us unto righteousness. Which works are these: That *"God in Christ reconciled unto Himself the world"* – that Christ gave His life an offering pleasing to God in our stead because it is a Life of vicarious Victory. Thus, *"they GLORIFY YOUR FATHER which is in heaven."*

SDA3

PAY ATTENTION: 2Cor:5:15: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

PAY ATTENTION AGAIN: 1Pt:2:24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. Yes of course we are saved by the blood of Christ alone, but some are missing the entire point, the entire purpose.

Calvinist

"Yes of course we are saved by the blood of Christ alone, but some are missing the entire point, the entire purpose."

"Should live"; *"healed"*; *"which live unto Him"*; *"which rose again"* – yet hear: "Yes of course we are saved by the blood of Christ ALONE ..." We are NOT "saved by the blood of Christ, ALONE" – that is Roman Catholicism –, but by the Truth – by HIM – *"who died... who from the dead rose again"*! Obviously some are, missing the entire point, the entire purpose: they are disabled to see we are saved by the LIFE of Christ ALONE, *"GIVEN"* – the 'Gift', *"this Man"*, had *"to offer"* as our Ransom – as our atonement! His atoning Life – HIMSELF, HE, both by the sacrifice and offering of Himself, *"gave"*. *"God so loved, He gave His Son"* – a *"gift"* (Hb8:3) ... a *"gift"* of Righteousness – *"You are saved by Grace through Faith, not of yourself, it is the Gift of God"*. We are saved by the Life of the "RISEN" Crucified. (Mk16:9)

What about the 'Gift' of the LIFE of Christ in all He had done ... PAY ATTENTION AGAIN! "In all He had done" – in all the works of God He *"finished"*; *"finished"*, *"WHEN GOD"*! *"When God"* did what? *"When God RAISED Him from the dead"*! So hard to believe! Each time I think, now they cannot miss Jesus' resurrection, this once will they notice it and make notice of it – to the glory of Him –, I am disappointed. Like here once again.

HE, "His own Self" the Giver of Life Himself, disappears behind a Roman Catholic view of what is all human 'passion' merely! But the *"healing"* in the *"stripes"*, no one seems to be able to see, the

"healing" which is the very Life of God. Life – in being "given" and "offered" in High Priestly distinction of God, on earth – that, is never seen. Where that Life is "taken up again", and "the Great Shepherd our Lord Jesus (is) brought again from the dead", it is not regarded worth attention or mention! All it is said, is, "Yes of course we are saved by the blood of Christ ALONE" ... "Because thou sayest, I am rich and increased with goods, and have need of nothing – but knowest not thou art wretched, and miserable, and poor, and blind, and naked". "As many as I love, I rebuke and chasten: Be zealous therefore and repent!" Will the Seventh Day Adventist Church ever repent? If, they will have to start repent 'The Investigative Judgment'! They will have to start repentance at their almost inbred and without a doubt pet sin, of date setting – which has everything to do with their weird and dishonouring views on Christ's Priesthood. (I, had to begin there.)

SDA

Since Calvinist seems to be asking if there might be a way to spin Heb 7 to make Christ an EARTHLY High Priest -- lets look at the chapter "in detail".

Calvinist

What is it going to help? Don't we all by now know these Scriptures by heart? If we don't it has become high time we do! What is it going to help to hear these Scriptures again? You n-e-v-e-r 'quote' or refer to how I interpret them without corrupting what I have said. Like here again, "Calvinist seems to be asking if there might be a way to spin – by which you 'sarcastically', actually state that I not seemingly but definitely claim – "Heb 7 to make Christ an EARTHLY High Priest", which is a conceited, infamous, false, accusation. It must be hundreds of times I claimed, and witnessed, and confessed, Christ's Priesthood 'on earth' – both before and after 'the Cross' – was the Priesthood of the High Priest of the Most High God, the Priesthood and the Priest after the Order, and according to the Law, of Endless Life – the Divine Priesthood, Priestly Office, and Priestly Calling and Appointment, of DIVINE PRIEST on earth. [It has been for this Priesthood on earth of Christ's and for the witness of which, martyrs were beheaded.]

SDA

Heb 10 deals explicitly and exclusively with the animal sacrifices. Heb 7 by contrast deals explicitly and exclusively with the CHANGE in the Law regarding the PRIESTHOOD. It does not address our forms of WORSHIP of God or obligation to worship God (have no other God's before the ONE true God) OR our duty to man (No murder, no coveting).

Calvinist

Hb7 deals as much with the change in the Law as in the priesthood. Your distinction is as false as it is artificial.

SDA

Heb 7 deals with the law of genealogy of the priest showing that Christ had no EARTHLY claim to priesthood in the system GOD defined.

Calvinist

This is a most fearless belying of God's Word – of God's credibility in fact, because right here in this Scripture of Hebrews chapter 7 Christ and Christ exclusively is argued and defended for having 'had claim to priesthood in the system GOD defined' and which God right here in this Scripture of Hebrews chapter 7 is defining and claiming as by exception of validity with regard to Christ alone!

SDA

He had NO Aaronic genealogy so His is a priesthood IN HEAVEN not earth. So this requires a switch from earthly to heavenly things -- and the LAW regarding ANIMAL sacrifice and HUMAN priests is replaced by the heavenly high priestly work of Christ and Christ's blood. (NO ref to the 10 commandments in Heb 7 – at all).

Calvinist

No, you don't 'switch from ... to' – you displace Christ's Priesthood by your own fanciful perception of some surrealistic atonement currently going on in heaven – an atonement and a priesthood "characterised by the evocative juxtaposition of incongruous images in order to include unconscious and dream elements". (Collins, 'surrealism'.)

To "bring in" Christ's Priesthood, no "switch from earthly to heavenly things", was "require(d)", but "need" for "perfection" had to met. (7:11) This "need" was in fact fulfilled in that there "should rise Another Priest" – firstly, "Another Priest"! "For the priesthood being changed" (12), implies exactly no, "switch from earthly to heavenly things", but a switch within earthly, things! "For He of Whom these things are spoken, pertaineth ..." (13) Christ – Christ on earth! "And it is yet far more evident (This is utterly evident!) that there ariseth Another Priest who is made (who by nature is) Priest, ... AFTER THE POWER OF AN ENDLESS LIFE." (16C) Now if not He was this, and This Priest, on earth, what possible value, gain, benefit, improvement or advantage, could it or He have had for the "perfection" of the priesthood? What help in the "need" towards a "better" Promise and a "better" and "faultless" Priesthood? Everything would have "stayed" "after the Law of a carnal commandment", and Christ, as "stayed He on earth" and as "were He no Priest"!

But to God all Glory ... "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the Law made nothing perfect, but the bringing in of a better hope (the better Priesthood), by the which (perfection of Priesthood) we (now afterwards) draw nigh unto God (successfully, through and in the Other Priest on earth, Jesus Christ)". (18-19) "By so much was Jesus (while on earth) made Surety-of-Better-Covenant – that long-awaited Promised Hope on earth and Praises in heaven.

Hear that Promise come true – no, made true –, "Blessed the Lord God of Israel; for He hath visited and redeemed his People, and hath raised up an Horn of Salvation for us in the House of his servant David (the Church) ... To perform the mercy, promised to our fathers (the Church), and to remember His Holy Covenant (Jesus Christ). ... And Thou, Child, shalt be called: Prophet of the Most High God: For Thou shalt GO BEFORE the Face of the Lord, TO PREPARE his Ways – to give knowledge (the certainty) of SALVATION UNTO His People BY THE REMISSION OF THEIR SINS ..." We hear of the same Prophet, of the same King, and of the same Priest ... that came to earth and Santuried with His people as in Hebrews!

SDA

Heb 7: 11-12 (KJV)

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Here the writer of Hebrews points out that the laws regarding sacrifices – officiated by earthly priests – AND the requirements for BEING a priest -- change as the priesthood changes. NOW the sacrifice is the one in heaven – "Christ's blood" -- and is officiated by our High Priest – Christ. This is NOT a discussion of the 10 commandments and whether we really need to worry about taking God's name in vain. NOT ONE sentence in Hebrews can be found contrasting the 10 commandments of God with some imaginary DUPLICATE set in the NT short one commandment – that of Christ the Creator's Holy Day. RATHER this is a contrast between SYSTEMS OF PRIESTHOOD.

Calvinist

Let us see if "NOW the sacrifice is the one in heaven – "Christ's blood"". A 'sacrifice', 'in heaven'? 'Christ's blood', 'in heaven'? SDA INSISTS 'in heaven' is literal. But what about the claim, "-- and is officiated by our High Priest – Christ"? Why isn't everything literal? Why is only "in heaven", literal? Yes, how do I understand you now? Is it not you who insisted on a 'real' sanctuary 'in heaven' – one with two 'rooms', you know? The one with a 'veil' in between? Everything 'real'? And the 'sacrifice', 'in heaven' up there in that literal sanctuary, 'real'? And the blood flowing? Now I am not trying to be funny! I remember how I struggled with these concepts and eventually thought I found the truth – the literal truth – and was so self-assured I presented the congregation 'studies' on the subject. And how did they hang on my lips, it was quite frightening! But all things worked together for good. Today I am thankful these hallucinations so plagued my conscience, "by reason of use (my) senses (have been) exercised to discern".

But we wanted to have a look at Hebrews 7 and 10, and SDA's claim, "NOW the sacrifice is the one in heaven - "Christ's blood"." "... lets look at the chapter "in detail".

(1) "Heb 10 deals explicitly and exclusively with the animal sacrifices." Now where, is "the sacrifice ... in heaven - "Christ's blood"?"

(2) "Heb 7 by contrast deals explicitly and exclusively with the CHANGE in the Law regarding the PRIESTHOOD. ... Heb 7 deals with the law of genealogy of the priest showing that Christ had no EARTHLY claim to priesthood in the system GOD defined. He had NO Aaronic genealogy ..." So where, is "the sacrifice ... in heaven - "Christ's blood"?"

(3) "... so His is a priesthood IN HEAVEN not earth." And where, is "the sacrifice ... in heaven - "Christ's blood"?"

"... So this requires a switch from earthly to heavenly things -- and the LAW regarding ANIMAL sacrifice and HUMAN priests is replaced by the heavenly high priestly work of Christ and Christ's blood." And this time we ask, where, is "the sacrifice - "Christ's blood"", now? 'In heaven'? Where has the "earthly ... the LAW regarding ANIMAL sacrifice and HUMAN priests", been 'switched' to and "replaced by the heavenly high priestly work of Christ"? SDA, the truth, please, right here! Where? On earth, or, in heaven? Where was the "earthly ... the LAW regarding ANIMAL sacrifice and HUMAN priests", 'switched' to and "replaced by the heavenly high priestly work of Christ"? And when? ... And if not this 'switch' or 'replacement' took place before the cross, could Christ have "offered up Himself"? By which law was Christ sacrificed and presented before the Lord if not this 'switch' or 'replacement' took place before the cross? Was Christ sacrificed and presented before the Lord by the "Law of Indestructable Life", or by "the commandment disannulled", under the covenant that "decayeth and waxeth old (and) is ready to vanish away"? Then where and when did this 'switch' and 'replacement' of Law, take place? On earth, before the cross? Yes? Or, No? If before the cross, does that 'New

Covenant' demand Christ be High Priest in order to make Sacrifice or Presentation? Yes, or, No?

Let's go on ... because I am sure you have given us your answer, here, ... "Heb 7: 11-12 (KJV) "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Here the writer of Hebrews points out that the laws regarding sacrifices - officiated by earthly priests - AND the requirements for BEING a priest -- change as the priesthood changes. NOW the sacrifice is the one in heaven - "Christ's blood" -- and is officiated by our High Priest - Christ."

"Here"! "Here the writer of Hebrews points out ..." - "points out", What? "... Points out", "change as the priesthood changes"; "... points out", "NOW the sacrifice is the one in heaven"!

Where is 'Here'? Where did "the Levitical priesthood" function? Where was it imperfect for the Sacrifice that 'replaced' the "ANIMAL sacrifice(s)", sacrificed and presented by "HUMAN priests"? Where, and when, SDA? "in heaven" as you claim? Was not This Sacrifice - the sacrifice of Christ, brought by "This Man" (8:3) - Christ while on earth? Who, "though He were a Son", was "of God called an High Priest"? "Taketh 'any man', this honour to himself"? Did not the Lord of "This Man", "sware, Thou art a Priest for ever after the Order of Melchisedec"? "For such an High Priest became, 'us' (humans)... when He offered up Himself"! Jesus as High Priest, offered up Himself - was He, SDA, before He sacrificed Himself, High Priest, or was He not? And this 'switch' and 'replacement' you say so much about, when did it occur in time and sequence of 'Atonement Made'? For Hebrews reads, "For there verily is a disannulling of the Law GOING BEFORE, due to the weakness and unprofitableness thereof." "A better hope", was indeed "brought in", "by the which we draw nigh unto God." "How much the more shall the blood (the sacrifice of it upon earth) of Christ who

through the Eternal Spirit offered Himself without spot to God, purge our conscience from dead works to serve the Living God? And for this cause (by reason of it, on strength of it, namely, Christ's death and resurrection its gouging), He is the Mediator of the New Testament!"

Where, is "the sacrifice ... "Christ's blood"? "In heaven"? "NOW", it is in the Life of our High Priest – "NOW", in no 'sacrifice'! For the blood of our High Priest was 'sacrificed' on the cross on earth. "Christ's blood", in 'sacrifice', is 'on earth' – not, "in heaven". And 'Christ's blood' 'in heaven', is in His Life presented before the Lord in His Person – in His Life claimed and won and 'offered' a sweet odour before the Lord, in and through and with and by and on the resurrection of Him from the dead.

"And for this cause": 'cause' – Christ's death and resurrection the gouging; 'For this cause' – by reason of it, on strength of it; 'This cause' – Christ's death and resurrection – "... for this cause, the Death and Resurrection of Jesus Christ on earth – "He is the Mediator of the New Testament!" 'Death' and 'Resurrection' – One – on earth, 'Cause' by 'sacrifice' and 'offering' by 'this Man', 'worthy', or 'becoming', 'because' only He, is, was, and had been, "High Priest of the Most High God", and "High Priest after the order of Melchisedec" – "The Order of Indestructible Life"! "Therefore, is the Mediator of the New Testament!" Because of, in capacity of, and on strength of Christ's 'earthly' work and Office of being High Priest, of being High Priest 'in the form of a Servant', of being High Priest in the Person of 'This Man' – 'wrought' He, 'prospered' He, 'perfected' He, 'triumphed' He : in resurrection from the dead. On earth was is; as High Priest was it; in Life was it. From this foundation Christ's resurrection its gouging, says Hebrews, "He is the Mediator of the New Testament!"

With what countered SDA this truth of the High Priesthood of Christ? With nothing more substantial than this rabbit-trail: "This is NOT a discussion of the 10 commandments and whether we really need to worry about taking God's name in vain. NOT ONE sentence in Hebrews can be found contrasting the 10 commandments of God with some imaginary DUPLICATE set in the NT short one commandment – that of Christ the Creator's Holy Day. RATHER this is a contrast

between SYSTEMS OF PRIESTHOOD."

Ironic, to close withal, SDA 'spiritualises', "the sacrifice ... in heaven – "Christ's blood"". But let anyone else dare, spiritualise the 'spiritual', non-literal concept of 'heaven', then it becomes "Christ entering Christ". "This" – "Heb 7:11-12" then, SDA, is no, 'discussion of' what you make discussion about, namely, "NOW the sacrifice is the one in heaven – "Christ's blood" -- and is officiated by our High Priest, Christ." There is no 'theyin'-'sacrifice' 'in heaven', "NOW"; no 'blood', "NOW"; but LIFE ('literal' Life), 'officiated' in High Priestly Worthiness in Person of Jesus Christ seated and crowned King at the right hand of Heavenly Majesty. All, for the 'literal', true, reality in time and eternity upon earth of Christ – of Christ, in Resurrection from the dead. "For This Cause", the (literal) fact He rose from the dead!

SDA began 'discussion', stressing 'hilasmos' "becomes "atoning sacrifice" in 1John 2:2" – with strict reservation 'sacrifice' – not 'atonement', was made 'on earth' (despite 'the text' of that Version saying "atoning sacrifice"). Now he comes and says, "NOW the sacrifice is the one in heaven – "Christ's blood" -- and is officiated by our High Priest – Christ."

SDA

Heb 7: 14 "For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.
15 And this is clearer still, if another priest arises according to the likeness of Melchizedek,
16 who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.
17 For it is attested of Him, YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.
18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness."

The text points to the prophetic word spoken about the Messiah – and his mission of Atonement. A mission that would require both the "Atoning Sacrifice" of Lev 16 and also the High Priestly work of Lev 16 being done "NOW in HEAVEN for us" for NOW He has received that better ministry.

Calvinist

So you confirm you meant everything literally above. Then why is it you do not recognise the text points to the PRIESTLY word spoken about the Messiah – “Anointed”; ‘anointed Priest’? Seeing the “mission of Atonement” belongs to ‘anointed Priest’ in the capacity and Office of High Priest? “A mission that would require both the “Atoning Sacrifice” of Lev 16 and also the High Priestly work of Lev 16 being done ...”? You allocate it under “the prophetic word spoken about the Messiah”? And this Anointed, in His Mission to this earth with His purpose and the purpose of His Mission for this earth – yet you appoint it all to: “NOW in HEAVEN for us” for NOW He has received that better ministry”? WAS, His not that “better ministry” while He ministered it in reality upon the earth? Then was He not Priest doing the Priest’s work on earth, which is, to make sacrifice, and to make it atoning for the sins of the people?

SDA (unperturbed):

Notice that the text explicitly references the LAW OF PHYSICAL requirement – explicitly – the issue of LINEAGE – Judah vs Levi. Impossible to miss with even the slightest smattering of exegesis – but sometimes buried in eisegesis if our pre-bias will not allow us to see the plain teaching in the text.

Some do try to eisegete the 10 commandments into the text of Hebrews 7 – but ... Heb 7 is CLEARLY speaking of the sacrificial system and priesthood that administers those sacrifices.

Calvinist

“Heb 7 is CLEARLY speaking of the sacrificial system and priesthood that administers those sacrifices.” It compares or contrasts the earthly priesthood of temporary priests with the earthly priesthood of the eternal Priest of God, Jesus – who ‘administers’ ‘sacrifice’. It is on earth – not in heaven, “CLEARLY”! Both ‘systems’ or ‘priesthoods’, competing as it were on earth – or else they could not be ‘contrasted’.

SDA

Observe carefully – not one vs of Hebrews contrasts “the 10 commandments and Jesus Christ”.

Calvinist

Who said it did?

SDA

Hebrews 7 – CONTRASTING the TWO priesthood systems – 21 “(For they indeed became priests without an oath, but He with an oath through the One who said to Him, THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, YOU ARE A PRIEST FOREVER); 22 so much the more also Jesus has become the guarantee of a better covenant. 23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, 24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. 26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; 27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.”

Christ’s ministry takes place only after His ascension when He is “Exalted ABOVE the heavens”

Calvinist

Two contradictions at once! First you quote the passage that in every word of it, deals with “CONTRASTING the TWO priesthood systems” – the one, that of Jesus, who “offer(ed) up sacrifices ... for the sins of the people ... once for all when He offered up Himself...” and was “*appointed Son*”, being “*made perfect forever*” – only to with your first words, deny, saying, “Christ’s ministry takes place only after His ascension” while in fact it took place – was exercised in the very executing of it through dying and rising!

Where was that, “Christ’s ... ascension when He is “Exalted ABOVE the heavens””? It was at and in His ascending Throne and Presenting of sacrifice made, at the right hand of God in heavenly elevation and eminency, at, and in, His being raised from the dead. Christ’s ascension when Exalted

ABOVE the heavens, is another, and different 'ascension', than when "THIS Jesus" – THIS, already, "EXALTED", JESUS, "after that He shewed Himself the Living after His affliction ... forty days ... until the day on which He was taken up", was, "taken up", or, "ascended". "This same Jesus which (houtos ho Iesous ho) is taken up from you into the sky ('heaven'), shall so come in like manner as ye have seen Him go into the sky ('eis ton ouranon')."

This 'been taken up' was an earthly event and an exercise of Jesus' power, on earth still! Whereas His primary 'ascension' through resurrection, while being resurrected, and as the result of and reward for His resurrection, was properly a 'heavenly' event and exercise – the Divine exercise and event of Jesus' being "exalted above the heavens" and "through the heavens" of the vast expanse of all eternity and creation of God.

SDA

... after His ascension when He is "Exalted ABOVE the heavens"...

Calvinist

When was Jesus "Exalted ABOVE the heavens"? WHILE:- "*such a high priest, holy, innocent, undefiled, separated from sinners AND:- exalted above the heavens*". Where did this occur? When "*once for all ... He (Priest) offered up Himself.*" In making sacrifice and in offering sacrifice, our Priest and High Priest, Jesus Christ, made atonement, "*once for all*" and, "*for evermore*". Never made He "*atonement sacrifice*", one without the other; never made He sacrifice, not making atonement; never does He make atonement, not making sacrifice. Never made Christ atoning sacrifice of Himself, or made He atonement full and final, perfect, and once for all and for evermore to be repeated! How on earth is this atoning sacrifice of Christ to be repeated or "continued" 'in heaven'? How can you say, "NOW the sacrifice is the one in heaven – "Christ's blood" -- and is officiated by our High Priest – Christ..." UNLESS meant to refer to that COMPLETED "*atonement sacrifice*" on Calvary, COMPLETED in Christ's resurrection from the dead on earth, "BY" the only effective, "*LIVING WAY*" of "*entering into*" "*the Holiest*"!?

What a perversion of 'the text', quote as quoted, Heb 7,

"14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

15 And this is clearer still, if another priest arises according to the likeness of Melchizedek, 16 who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.

17 For it is attested of Him, YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.

18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness."

Then perversion confirmed, SDA asserting: "A mission that would require both the "Atoning Sacrifice" of Lev 16 and also the High Priestly work of Lev 16 being done "NOW in HEAVEN for us" for NOW He has received that better ministry."

How many times now, has SDA 'quoted' – with apostrophes and all, "NOW in HEAVEN for us" – and never once quoted really! The clause, "*Now to appear for us*", one will find in Hb.9:24. But not with the words, "in HEAVEN" – but, "*Christ is not entered into a holiest (place – hagia eisehlthen) made with hands – figures of the True (things) – but into 'that-itself-The-Holiest-the-Heaven (eis auton ton ouranon), now to appear IN-THE-PRESENCE-OF-GOD-ON-OUR-BEHALF*". ("God for us", is "God with us", is "God in Christ".) 'Heaven' is identified with 'Holiest' – the relation is not 'Holiest IN the heaven'. The relation also, is not, "appear in heaven ..." but, 'Holiest Heaven Itself'. The writer defines this 'Holiest Heaven Itself': "*IN-THE-PRESENCE-OF-GOD-ON-OUR-BEHALF*" – that, ultimately, basically and essentially, is: "*IN CHRIST*".

Isaiah 57:14-15, LXX, "*His Name is: The Holy of the Holies*"!

SDA

The contrast here is based in the qualifications for the Melchizedek priesthood of Christ.

A - humans die - but Christ does not.

Calvinist

Jesus died vicariously, *i.e.*, He died atoning for sins. He had the Power to - He died, being God, and He killed, being Priest, in order to atone for sins - He had the Power to, the Divine Power required. That's why, and how, and where, Christ did die and did make atonement fully.

(Humans don't have the power to die, therefore, where Jesus dies, He dies, "God-with-us", "making Sacrifice of Himself" by His only, Divine Power!)

SDA

B - Humans do not continue to serve the people as priests after their death so there must be MANY-- existed in greater numbers because they were prevented by death from continuing,
C. Chosen NOT on the basis of Biblical law - but on the basis of "an indestructible Life" Vs 16

Calvinist

Christ was, "Chosen"; He was, The Chosen of God. And that, He, in FACT, was, on the basis of Biblical law - on the basis of "an indestructible Life". "An indestructible Life", is, 'Biblical law', and is, 'the basis of Biblical law'. Jesus was *Priest of the Most High God*, on earth, "making sacrifice of Himself" "after / according to" this, 'Biblical law' of "an endless life". That "LAW", is Christ!

"For my Sword shall be bathed in heaven: Behold, it shall come down ... upon the people of my curse, to judgment. The Sword of the LORD is filled with blood ... for the LORD hath a Sacrifice in Bozrah ... Who is THIS that cometh from Edom, with dyed garments from Bozrah? Who THIS THAT IS GLORIOUS, in His apparel (of Priest having made sacrifice; "There stood a Lamb as it had been slain"; "... a white horse ... and He that sat upon him called Faithful and True ... He was clothed with a vesture dipped in blood: and His Name is called The Word of God". Rv.5: 6, 19: 11, 13), travelling in the greatness of His strength? I, that SPEAK, I in Righteousness, MIGHTY TO SAVE. Wherefore art Thou red in thine apparel, and thy garments like Him that treadeth in the

winefat? I! I have trodden the winepress alone; and of my People there was none with Me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I, will stain all my raiment. For the day of vengeance is in mine heart; and the Year of my Redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold (gone John, gone Mary!): Therefore mine own Arm brought salvation unto Me; and My fury - it upheld Me. ... so He was their Saviour. In all their affliction He was afflicted, and the Angel of His Presence - He, saved them: In His love and in His pity, He, redeemed them; and He bare them and carried them. ... But they rebelled, and vexed His Holy Spirit: Therefore He was turned to be their enemy, and he fought against them. Then He remembered ... remembered His People: WHERE IS HE that brought them up out of the sea, the Shepherd of His flock? Where He that put His Holy Spirit within Him? That led with His Right Hand ... with His Glorious Arm, dividing the water before them - to make Himself an everlasting Name?

THAT LED THEM THROUGH THE DEEP ... The Spirit of Yahweh CAUSED HIM TO REST.

So didst Thou lead Thy People - to make Thyself a glorious Name! Look down from heaven, and behold from the Habitation of thy Holiness and of thy Glory (the Lord speaking to the Lord): Where is thy zeal and thy strength, the sounding of thy bowels and thy mercies towards Me? Are they restrained? Doubtless Thou art our Father ... Thou, o LORD our Father our Redeemer - Thy Name from everlasting! ... Oh that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at THY PRESENCE!" (Is. 63, 64)

This is the Word of God speaking of Jesus Christ in resurrection from the dead, Priest of the Most High God, God in His Holy Temple, having "given them rest". This the prophet proclaiming Jesus Christ Lord and Saviour, in, having made eternal atonement, in, returning from the deep, in presenting his blood in Triumph above the heavens; and of God, accepting and rewarding Him at his right hand on the Throne of the Majesty on high. This is all eternity of God and of all His works and of all His Glory - "in a moment, in the twinkling of an eye, when the Dead shall be Raised, Incorruptible" and they not "in Him" incorruptible, shall be raised corruptible.

SDA

D. "3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually."

E. Christ is prepared to TAKE that Melchizedek priesthood only AFTER death - AFTER making his sacrifice.

Our High Priest HAS TAKEN His seat in heaven at the right hand of the Throne of Majesty - "in Heaven"

Calvinist

While reading, while quoting, while presenting the very text that says, "made like the Son of God, He remains a priest perpetually", you deny, insisting, "Christ is prepared to TAKE that Melchizedek priesthood only AFTER death - AFTER making his sacrifice."

What absurdity to "only AFTER" objective of being "made like the Son of God", and "only AFTER" objective of "to remain priest perpetually" had been reached - what absurdity to be "prepared to TAKE that Melchizedek priesthood" only then - for Christ to be "prepared to TAKE that Melchizedek priesthood only AFTER death - AFTER making his sacrifice"! In vain had He since eternity in the Council of God Tri-une and since being incarnated to become and to do the very work of High Priest of God after Law of an Endless Life on earth, and since actually having been crucified to do the very work of High Priest of God after Law of an Endless Life on earth : "FOR SIN" - in vain had Christ been "*made like the Son of God*"; in vain "*remained He Priest perpetually*"! In vain! Only to see His own will crippled and frustrated! Why then He could not even "AFTER", be "prepared to TAKE that Melchizedek priesthood" - it would avail Him nothing; and He would have no RIGHT to it! But there's the other side. Yes, Jesus Christ 'TOOK' that Melchizedek Priesthood - in resurrection from death, claiming His prize and taking seat of Majesty on High - no moment after or later, but in, and with, and through, resurrection from death and from the dead. That is Christ, "*perfected*" and also Christ "*perfected*" High Priest of God by the Law - "*the Law of an Endless Life*".

SDA

Heb 7:27 "who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

8:1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law."

The immortal requirement for the Melchizedek priesthood is met by Christ - alone, so the humans were "greater in number" in their priesthood system. This is a heavenly system - a heavenly priesthood - where Christ is now working for us.

"IF He were ON EARTH He would not be a priest AT ALL." Heb 8:4.

Heb 7:14, "For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests."

Calvinist

"... the Melchizedek priesthood is ... a heavenly system - a heavenly priesthood - where Christ is now working for us." The Melchizedek priesthood is a Divine Priesthood - the Priesthood of the High Priest of the Most High God, after the Law of an Endless LIFE wherein Christ "made sacrifice of Himself", and "presented / offered" His Life-blood "before the Mercy Seat". That at the same time tells where and when in fact, He did make, such atonement for sins : It was : IN His dying and rising; And acclaimed such by God : the very exaltation in the very ascension of His to Throne and Majesty on high in Glory and Splendour of Victory - of Triumphant in the "*PRESENCE OF*

GOD! ALL, on 'basis' of 'that atoning sacrifice ... the core and basis of the Atonement', "Finished" – "Finished" in resurrection from the dead!

What more do you want of God for the forgiveness of your sins and the righteousness of Christ be accounted you and you being saved for evermore? What?? If Christ didn't forgive sins then and there and in that moment of Triumph, neither can He now, or away in heaven! If Christ could not save your soul eternally in the resurrection of His Anointed from the dead and grave of this earth, the Eternal Spirit of Holiness now stands helpless to come to your assistance in whatever respect.

There, in Christ in resurrection from the dead, Christ saved us, and is now working for us, interceding and mediating ON BEHALF OF THOSE THUS SAVED ONCE FOR ALL AND FOR ETERNITY.

(Free Grace shall always manifest itself integral part of the problem of Christ's Priesthood. We cannot here attend to the question of it though.)

SDA

Heb 7:25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

Here we see the FUNCTION of this new priesthood – so unique to Christ. HE SAVES those who DRAW NEAR to God THROUGH HIM. He ALWAYS LIVES to make INTERCESSION for them. He is the GUARANTEE of A BETTER COVENANT. (vs 22)

Calvinist

"Therefore He is able ...". Here we see the power and basis of the New Priesthood of Christ. He saved through death and resurrection. He now, by virtue of His dying and rising, "always lives to minister", the guarantee being Christ's Triumph through resurrection. "He is the GUARANTEE of A BETTER COVENANT." It cannot be said better. It all depends on the perspective.

SDA

Heb 7:26 "For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens." Again – Christ's qualifications as CONTRASTED to the human qualifications under a human – earthly Aaronic system. – Holy, Innocent, Undefiled, separated from sinners, EXALTED above the heavens."

Calvinist

Observe WHERE AND WHEN thus "qualified" – "qualifications under a human – earthly Aaronic system"! Yes, even under "Aaronic system" applied to Christ – to Him "as CONTRASTED", and thus underlining that Christ's "qualifications" were, to name them, "– Holy, Innocent, Undefiled, separated from sinners, EXALTED above the heavens". "EXALTED above the heavens" even, so 'earthly' was the "CONTRAST" between Christ's and the "human ...- earthly system". "EXALTED above the heavens" simply means "*better*" than the earthly – "*better*" in being Divine and not corrupted or corruptible – "*better*" in being Christ's Priesthood; "*better*" – "*EXALTED above the heavens*" – in being His Priesthood through Life; through His Power to Himself rise, and to raise from the dead those who believe in Him. It never happened elsewhere than '*above the heavens on earth* and *in Christ*, in Christ *in resurrection* from the dead! Ephesians 1:19-23!

*"... according to the working of his mighty power which He wrought in Christ **when He raised Him** from the dead **and set Him** at his own right hand in Heavenly Majesty far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come, and **hath** put all things under His feet and **gave Him** to be the Head over all things ... the **Fulness** of Him that filleth all in all."* It was in Christ's resurrection. From Christ's overflowing *Fulness* all things else receive – even His own intercession of mediatorial dignity.

SDA

Again - His qualifications as CONTRASTED to the human qualifications under a human - earthly Aaronic system. - Holy, Innocent, Undefined, separated from sinners, EXALTED above the heavens. ...

"27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever."

The CONTRAST again is between the LAW that ordained HUMAN priests - the sons of Aaron - Humans were "weak, sinners" who must offer sacrifices FOR THEIR OWN SINS as WELL as that of the people.

Calvinist

"The CONTRAST again is between the LAW..." and what? The contrast is not 'between' the LAW - it is 'in', the Law. The real and only difference was that the 'human priests', had often and daily to sacrifice because they were mortal, "*because they were not suffered to continue by reason of death*" (7:23), whereas Christ, but once and for evermore because He was Priest and "*High Priest according to the Law of Indestructible Life*"! Christ 'sacrifices' not since He went to heaven; He sheds his blood no more since He went to heaven. If He did, He could not have been "*High Priest according to the Law of Indestructible Life*" but would have been as were He on earth still, where priests, "*daily offer*". And herein is the only and true difference between the earthly and the Melchisedec Priesthoods. In that He sacrifices no longer He no longer makes atonement, where on earth there are priests that offer gifts according to the Law, "*daily*" or "*always*" (9:6) to provide for 'continued pardon'. But Christ's Sacrifice and Offering once for ever had been His *Atonement Made*, once for ever.

In the earthly sacrifices the shedding of the blood and the offering of it on the altar can scarcely be distinguished because everything entailed only the blood - the sacrifice as the offering or presentation

of the sacrifice, were both a 'ministration' of blood, the blood representing the sacrifice, as the life, of the sacrifice. With Christ it is different. The Sacrifice of Himself on the altar outside the 'Holies', entailed the shedding of His blood, His blood representing his sacrifice, as his Life. But, the Offering of his Sacrifice on the Altar inside the 'heavenlies', "before the LORD", entailed the presentation of His Life - his Life, representing his sacrifice, as his blood.* The life of the earthly sacrifices could not; but Christ can, because "*I AM the Life ... I have Power To!*" ... "*I have the Power to Take Up My Life Again*", and to offer it: '*Here Most High God and Father, is the Life Your High Priest on earth through the shedding of his own blood, sacrificed. In Triumph of Victory over grave and death, over sin and devil, offer it Thee for forgiveness of the sins of as many as shall believe in Me.' "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, (was) given to the People of the Saints of the Most High God whose Kingdom is an everlasting kingdom - and all dominions (served) and (obeyed) Him."* (Dn8:27) ((* The Roman Catholics make of the wine of the eucharist the blood, and of the bread, their allusion of the life of Christ.))

SDA complains, "CALVINIST then spins a SNIPPET of Heb 7 to get it to say that Christ WAS on earth as High priest WHERE IT SAYS that Melchizedek was in fact PRIEST." Regardless of the fact there were others who, serving as priests, presented gifts of reconciliation ... Hebrews 7:15f, "*After the similitude of Melchisedec there ariseth another Priest, who is made Priest NOT after the law of a carnal commandment, but after the power of an endless life*". Where did Melchisedec 'arise'; where did Christ, 'arise'? Where was it Abraham gave Melchisedec tithes? Where was it Christ, "*taking the honour*", but "*not of Himself*" - "*the honour*" of "*High Priest of the Most High*"? Where in Hebrews 7, SDA - any 'snippet' will do - where do you, get it to deny *that Christ was not on earth High Priest? Where do you, get Hebrews to say Christ was not, High Priest - any different than Melchizedek was in fact priest and high priest except that Christ was no type like Melchisedec was of Him, but Himself, was, High Priest of the Most High? Where do you, get Hebrews to say Christ was not High Priest? 8:4? Yes? I thought so.*

"*Every high priest is ORDAINED TO, offer gifts and sacrifices: wherefore it is of necessity that THIS Man (Jesus) have somewhat also, TO, offer.*" "*Every high priest*" - Christ too - "*ordained TO, offer*" (7:15-16) So Christ was "*ordained*" High Priest, "*TO*", lay down His

life. He also was "ordained" High Priest of God, "IO", take up His Life again. "IO", that is, "IN ORDER THAT HE", as, "High Priest" of God might "enter in into the Most Holy", "IN ORDER THAT HE", as, "High Priest" of God might "have somewhat also to offer". That "somewhat also to offer" was Jesus' own eternal, indestructible LIFE, TAKEN UP IN RESURRECTION FROM THE DEAD. Write it in capital letters! Jesus had to be, and was, High Priest of the Most High God before, during, and immediately after, He rose from the dead and before, He went up to heaven. Christ in time and on time as, and for being, High Priest of the Most High God, and by resurrection from the dead, "perfected" His High Priesthood.

That "somewhat also" Jesus on behalf of those left behind on earth in capacity of "ordained" High Priest "offered before the Throne", was His Life – Indestructable Life, Life, according to the Order of the Priesthood of King and High Priest Melchisedec. Christ had been "ordained" High Priest, FIRST, BEFORE, and as, He "made Sacrifice of Himself"; High Priest, FIRST, BEFORE, and as, He "offered somewhat" – His own blood purchased Life, *First Sheaf Wave Offering Before the LORD*; High Priest, FIRST, BEFORE, and as, seated on the Throne; High Priest, FIRST, BEFORE, and as, He was exalted; High Priest, FIRST, BEFORE, and as, 'sworn', 'anointed', 'declared', and 'perfected', "Son of God with Power", "Priest of the Most High God" "in Whom I am well pleased"; High Priest, FIRST, BEFORE, and as, He, "THIS", HIGH PRIEST FOR EVERMORE, was "taken up into the sky".

So then it is not, 'in the sky' or 'in the heaven' that He intercedes and acts Mediator of the Better and New Covenant, but in the Temple of His Own Being, in His Very Own Essence of Being – in His being "THE PRESENCE OF GOD" and in His being "IN the Presence of God for us" – in the glorified body of His flesh in resurrection from the dead. Behold your Prophet! Behold your King! Behold Your High Priest! Behold your Mediator!

8:4, "For if He were on earth, he should not be a priest". ... As High Priest, "were He on earth", had He NO "gift", to "bring"! He would have had to be in, the earth and in the very heart of it, in the hell of grave, had He no "gift", to "bring", "When God raised Him from the dead". And His gift – the Glory of God, the Forgiveness of sin! As High Priest, He had to "Himself have somewhat to offer". No Gift to offer, no Priest; No Priest, no Gift! (Subjunctive with all its implications of absolute implication!)

Christ did better and presented a better gift than all those priests who on earth offered gifts. His Gift was The Reality; theirs no more than an imperfect pointer to His, a shadow of the Gift of Himself; a shadow that had to be "disannulled" with the "change of priesthood" from theirs to His – a change that was "brought in" SO THAT He could take over office and make offering of "gift" while on earth and on 'Mission-Earth' to make Sacrifice of Himself. Yea, a change had to be made from theirs to His before He could even make sacrifice for oblation of sin! He simply had to be Priest first of all – or "He would not be Priest at all". 'Snippets', but true.

Christ BEFORE He made sacrifice by the giving of His own life-blood for sins, had been "ordained High Priest"; had been "ordained High Priest" "BY GOD" in fact, and had been "ordained High Priest of God" "from everlasting to everlasting" – BEFORE, having had to make sacrifice; before afterwards, having had to offer His Life as somewhat to offer, for the sins of those dead in sins! "Be Christ not raised, in your sins are ye still!" "Were He on earth, never had He been High Priest."

SDA

But that SNIPPET must be kept SMALL AND SPARSE to avoid the DETAILS in the text showing that it is only in that the King of Salem is NOT mentioned as having beginning or end that HE becomes a type of Christ. No argument is made in Heb 7 AT ALL that Christ was HIGH PRIEST on EARTH. In fact the point is made that NOTHING is said about Judah holding to the PRIESTHOOD!! Since Calvinist seems to be asking if there might be a way to spin Heb 7 to make Christ an EARTHLY High Priest..."

Calvinist

False accusation! I do NOT, quote, "make Christ an EARTHLY High Priest". (I cannot make Christ, Priest – who am I? "No man taketh this honour unto himself" – much less is given it by the worst of sinners!) "So also Christ glorified not Himself to be made an High Priest, BUT HE THAT SAID UNTO HIM, Thou art my Son. TODAY have I begotten thee. As HE SAITH: Thou art a Priest for ever after the order of Melchisedec ... CALLED OF GOD an High Priest." (5:6,10) God, made Christ, Priest, and High Priest, according to the Order and Law of Indestructable Life on, earth, to, make

atonement. Christ therefore was the heavenly High Priest of God while on earth – ‘while’, on earth, meaning His exaltation through resurrection from the dead, prospectively, retrospectively, fundamentally, comprehensibly ... absolutely, guaranteed! Not for nothing that the writer of Hebrews used words like ‘oath’ and ‘sware’. *“For the Law made nothing perfect, but the Bringing In of a Better Hope by the which we draw nigh unto God”* – which says, *‘That the Law doesn’t help, only condemns; but His resurrection from the dead presented Christ through whom we have access to the Mercy Seat of the Father.*

WHEN, o WHEN, where, and how, did God declare the all surpassing worthiness of this MAN, Jesus, that, of ‘High Priest of the Most High’? When have God *“CALLED (HIM) an High Priest”*?

“(Him) who in the days of his flesh offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared – THOUGH HE WAS THE SON, yet learned He obedience by the things which He suffered; and BEING MADE PERFECT, HE BECAME the Author of eternal salvation.”

A Priest – a High Priest – here on earth, for people, here on earth! Jesus HAD BEEN *“High Priest of God”* all along, but never before or after so honoured and recognised an High Priest as WHEN *“made High Priest for ever”*! WHEN and AS and THROUGH being *“made perfect”* *“when”* and *“IN THAT, He raised Him from the dead”*, was and is Jesus Christ *‘declared’* of God, High Priest. Here, the Word of Almighty God resounds through all eternity, *“HE SAITH”*, He *“CALLS”*, *“Thou art Priest for ever!”* (... and then Christ is ‘perfected’, ‘High’-Priest – never to change or be changed from (ordinary) ‘priest’ to ‘high’ priest.) Jesus Christ after forty days was taken up into the heavens of earth’s skies, AFTER He had been exalted *“WHEN”*, and *“WHERE”*, and *“IN THAT, God raised Him from the dead”*, and *“SET Him”* – *“EXALTED Him”* – *“ABOVE the heavens”*, for having been this High Priest since eternity. Since and through EXAMINATION, TEST AND JUDGMENT of death and resurrection Christ was sealed and anointed and honoured and bestowed with the glory due this High Priest. His resurrection was His crown of Royalty and Kingship placed; His robe of High Priesthood of the Most High God put on; His white raiment of Warlord of the LORD of Hosts paraded; His attire of Prophet and Prince of Peace cinctured; His footstool of everlasting Throne established and banner of eternal Glory hoisted – His, Christ’s,

resurrection from the dead (and in Him of all those His Own)! SDA, and Seventh Day Adventists, God made Christ High Priest – When? In the Eternal and Predestinating Council of God Tri-une, and in that Council and in that Determination and Providence of God, worked out in Christ Jesus through resurrection from the dead – Christ Place of God Most Holy; Christ, Lowliest Servant, Highest Priest. Declared, High Priest – When? When after He had done Eternal High Priest’s work? Declared! And before having done Eternal High Priest’s work? Appointed from everlasting! ‘Investigative judgment’? abominable sophism! *“Ye have need that one teach you again the words of God ...”*

SDA

Heb 7 deals with the law of genealogy of the priest showing that Christ had no EARTHLY claim to priesthood in the system GOD defined. He had NO Aaronic genealogy so His is a priesthood IN HEAVEN not earth. So this requires a switch from earthly to heavenly things -- and the LAW regarding ANIMAL sacrifice and HUMAN priests is replaced by the heavenly high priestly work of Christ and Christ’s blood.

Calvinist

Consider, *“... so His is a priesthood IN HEAVEN not earth...”* That – *“a priesthood IN HEAVEN not earth”* – defeats the object or *“need”* of *“a switch”*, *“required”*; a ‘switch’ that would *“disannul”* (7:18) the law regarding the *“genealogy of the (Aaronic) priests”* with its *“EARTHLY claim to priesthood”*, in order to *“raise”* another *“Priest after the order of Melchisedec and not after the order of Aaron”* (7:11). The whole object of the ‘switch’ of Law and priesthood being, that the old should make space for the new, the ‘earthly’ for the ‘heavenly’, should make space ON EARTH, NOT, should make place ‘in heaven’. (8:13) Change (or ‘switch’) of law or priesthood ‘in heaven’ is an *a priori* impossibility. But this, was a *‘needed’/‘necessary’* change – on earth – so that Jesus Christ would on earth take in the place of the priests on earth. So His is a HEAVENLY priesthood ON earth; was it; and ever will be, *“believed in”* as The High Priesthood *“after the Law of an endless life”* (7:16), brought in and perfected on earth in the life of the Man, Jesus Christ, through resurrection from the dead.

SDA

To prove that Christ was not establishing a parallel OR a rival priesthood system ON EARTH - after the cross, the writer of Hebrews makes this astounding statement, Heb 8, "4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law!

Calvinist

Note a few more subtleties of yours. I'll underline them; leave them out and read, "To prove that Christ was not establishing a parallel BUT a rival priesthood system ON EARTH - BEFORE the cross, the writer of Hebrews makes this astounding statement, Heb 8, "4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law!"

But of course you blindly negate the very truth that Christ was NOT AFTER the cross, but ON EARTH, in fact establishing the RIVAL priesthood system of God's own ('heavenly') High Priest, IN THE PLACE OF, the then existing earthly priesthood which had priests offering gifts on earth.

SDA

Those who wish to IGNORE the fact that Paul is writing AFTER the cross and that HIS READERS are READING the book of Hebrews AFTER the cross and that this is the context for the ENTIRE book of Hebrews - and that Paul stated repeatedly that Christ IS NOW IN HEAVEN functioning as our HIGH PRIEST "THE ONE MEDIATOR between God and man" and that HIS ROLE is NOT applicable ON EARTH for ON EARTH He would not be a priest AT ALL much less a HIGH PRIEST -- must ignore a truckload of TEXT to embrace pretext and pontification "instead". Why go there Calvinist?

Calvinist

Yours' is the archtypical 'pontification'. I shall perhaps at some stage check up how many times I've answered you with the fact of the Subjunctive in your one and only 'text' falsely claimed to support your allegation that Christ was not High Priest while He was on earth. But I don't think it will help, because you are too afraid,

too ignorant, to prejudiced, too proud, to admit you have had it wrong all the while; that you're the one who 'ignores a truckload of TEXT to embrace pretext and pontification instead'. Instead of coming up with truth and reason, you present a lecture in exegesis. Thanks, Professor, but I have the best of linguists and grammarians on my shelves and in my head and in use. And thank you sincerely but your sermons on morals are least appreciated.

So, "... Christ IS NOW IN HEAVEN functioning as our HIGH PRIEST "THE ONE MEDIATOR between God and man" ..." To accept this, does not mean one should ignore and deny the High Priestly work and Office that Jesus was "faithful" in when He on earth was "making atonement" through the "sacrifice of Himself" and "offering" or "presenting" this Odour of Life before the Mercy Seat of God in Tri-Une Fellowship "when raised from the dead"! I accept and believe "... Christ IS NOW IN HEAVEN functioning as our HIGH PRIEST "THE ONE MEDIATOR between God and man" ..."; but you don't accept, but reject, the High Priestly work and Office that Jesus was "faithful" in when He on earth was "making atonement" through the "sacrifice of Himself" and "offering" or "presenting" this Odour of Life before the Mercy Seat of God in Tri-Une Fellowship "when raised from the dead"! **This is Christ's Mediatorial Priesthood in action!** Perhaps we could sum up you believe half the truth. But no, rather, one could sum up, you reject half of the truth, and so reject the whole and only truth. For being sacrificed, but without having finished atonement, Christ atoned not at all; and if not Christ finished atonement in being raised from the dead, we are in our sins still, and Christ's sacrifice of reconciliation and forgiveness of sin, was in vain. (And false, God forbid even thinking!)

I have before pointed it out to you that you confuse Christ's Mediatorial, High Priestly Office and work, for Christ's High Priestly Office and work of Making Sacrifice and Entering in, into the Sanctuary, to make Presentation, or Offering, of Sacrifice (which with Christ, could be 'sacrifice' no longer, but LIFE, because He had the Power to take up His Life, again!) But this you MUST deny, because for you, the Sanctuary of our Atonement and Salvation was not present, when and where and as Jesus was raised from the dead, but was billions of miles and thousands of light years away!

Therefore, how comic the conclusion you must reach, "that HIS ROLE is NOT applicable ON EARTH for ON EARTH He would not be a priest AT ALL much less a HIGH PRIEST".

SDA

BTW Calvinist, you have spun your entire objection to SDAs on the wild eyed notion that only SDAs believe Christ went to heaven and began

His Role as our High Priest – IN HEAVEN after dying for our sins on the cross.

Have you ever spent any time SHOWING that only SDAs think Christ STARTED His role as our High Priest IN HEAVEN when He went up to sit at the right hand of God?? Do you think that such a wild-eyed notion would stand up to a little research?

Calvinist

You show me which true Protestants believe the way you have stated here. I guarantee you you won't find one! The onus is up to you to find support from others for your view.

But I have before quoted Calvin for you – you read it? Not, obviously. Here's another (underlining Calvin), John Flavel (1628-1691), '*An Exposition of the Shorter Catechism (of the Westminster Assembly)*',

Question 23, ... What offices doth Christ execute as our Redeemer?

Answer, Christ, as our Redeemer, doth execute the office of a prophet, OF A PRIEST, and of a king, both in His estate of humiliation and exaltation.

Question 28, Wherein consists Christ's exaltation?

Answer, Christ's exaltation consists in His rising again from the dead on the third day; in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Question, Why did Christ rise again?

Answer, To establish our faith, and to abolish our sins: 1Cor. 15: 17, "And if Christ be not risen, your faith is vain; ye are yet in your sins."

Question, What other end was there of Christ's resurrection?

Answer, To declare His Divine Power: Rom. 1:4, "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." And to EVIDENCE THE FULLNESS OF HIS SATISFACTION. ('Atonement', Calvinist)

Second Part of the 28th Question of Christ's exaltation.

Question, What was the third degree of Christ's exaltation?

Answer, His sitting at God's right hand in heaven: Hb. 1:3, "When He had by Himself purged our sin, sat down on the right hand of the Majesty on high."

Question, What doth God's right hand signify?

Answer, A state of honour and power. (Hb. 1: 13; Mt. 26: 64)

Question, What is implied in Christ's sitting there?

Answer, That His work on earth is finished: Hb. 10: 12, "But this Man, after He had offered one sacrifice for sin, for ever sat down on the right hand of God."

Question 4 of the 25 th Question, asks,

"WHAT IS THE FIRST DIFFERENCE BETWEEN Christ AND OTHER PRIESTS?"

The Answer given,

"Other priests offered the blood of beasts; Christ His own blood; Hb. 9: 12, " by His own blood He entered once into the Holy Place HAVING OBTAINED ETERNAL REDEMPTION for us."

Allow me to lift out from this last Scripture, the true difference. "*The life is in the blood*". Christ's LIFE, "*was the sacrifice Christ offered to God*" – Question 6. Hence Christ by His own LIFE, "*entered*!" "*When Thou shalt make His SOUL (life) an offering for sin*", Is. 53: 10. Only the High Priest of God's Soul, could. "*By the which WILL through the offering of the body of Jesus Christ, we are sanctified once for all.*" Had Jesus not been High Priest of God's Will, He could not through the offering of His body have sanctified us ever.

"Question 7, Whence is the efficacy of this sacrifice?

Answer, From the DIVINE PERSON to whom that soul and body was united." Because this Person in resurrection from the dead, became, and was forever to be, Atonement Made, Reconciliation Reached, and Satisfaction Submitted – atonement-Offering, peace, rest, and eternal life, full and final.

And with Flavel, I herewith present to you that I don't hold to my own opinion but to the Faith and Confession and Teaching of the General Assembly of the Saints – the Catholic Church – as contracted by the Assembly here made reference to. I have brought you truck-loads of 'texts' – but they have all been diverted by the off-load yard supervisor to the trash heap.

I do not deny or diminish the meaning of Christ's intercession on behalf of believers and the necessity that He should be High Priest to be entitled to do that great Priestly work. But you already face an insurmountable obstacle here, for since when has Jesus'

Mediatory Priesthood required a change? I refer to the SDA-dogma Christ 'on earth', 'ministered' not as a Priest. In what other capacity, I wouldn't know. Then after His ascension on having entered into 'the Holy' 'room' of the 'sanctuary in heaven', Christ first officiated in capacity of 'ordinary' Priest, and only since 1844 as High Priest in order to be 'qualified' to enter in into the 'Most Holy'. First question immediately to arise, is, What would have been the cause of Jesus' promotion in the middle of nowhere? Whereby is exposed another of your major errors, namely, to confuse Christ's work of Mediation or Intercession with His work of Atonement or Reconciliation, the former to our sanctification, the latter, to the forgiveness of our sins. But I think rather leave the subject of Jesus' 'mediatorial work now', until the question has been settled whether He had been High Priest on earth or not!

SDA

Heb 7 deals with the law of genealogy of the priest showing that Christ had no EARTHLY claim to priesthood in the system GOD defined.

Calvinist

Ah, but Christ had another, not-earthly, claim to priesthood in the system GOD defined as "*Priest according to the Law of Indestructible Life*" -- "*after the order of Melchisedec*"! For this reason "that Christ had no EARTHLY claim to priesthood", He is made High Priest "in the system GOD defined"; He is made that "*(High) Priest of the Most High God*", "*according to the Law of an endless life*" (7:1,16), SO THAT, He should be – and in fact had been – High Priest WHERE He, otherwise, would have "had no EARTHLY claim to priesthood", which is, on earth. Indeed where, and when, was that? You have said it, where, and when, "Christ had no EARTHLY claim"! Where, and when, was that? On earth, of course! Thus the Most High God according to the Law of an endless life, made Christ High Priest upon the earth where otherwise He "had no, earthly claim to priesthood"!

Now if Christ was made High Priest according to the Law of an ENDLESS LIFE, He must have been the Son of the Most High God "*who ONLY hath immortality*" (1Tm.6:16). "*HAVING neither beginning of days, nor end of life, but MADE like unto the Son of God who ABIDETH a (High) Priest (of the Most High God) continually.*" (2:3) "*But we see Jesus who was made ... lower FOR TO SUFFER DEATH, CROWNED WITH GLORY AND HONOUR*" – that

"*becomes*" (2:9-10) the High Priest of the Most High God. (I don't doubt my referring to diverse Scriptures together here is legitimate.)

"*Wherefore in all things*" – in "*humiliation*" (Flavell) as well as in exaltation 'ON EARTH' – *it behoved Him to be made* ('ON EARTH') *like unto His brethren, THAT HE MIGHT* – 'ON EARTH' – "*be a mercifull and faithful HIGH PRIEST in things pertaining to God, TO* (ON EARTH) *MAKE RECONCILIATION / ATONEMENT / PEACE / FORGIVENESS / SATISFACTION for the sins of the People.*" (2:17)

A Christ who ON EARTH AND WHILE ON EARTH had NOT been High Priest of the Most High God "*would not have been priest at all*". That, SDA and all SDAs, is what Hebrews 8:4 says – that, and nothing short of that: "*High Priest of the Most High God*". Jesus Christ HAD been declared, "*When*", on earth, this *Most High God*, "*brought Him again from death*" and "*raised Him*" from earth's tomb – this God declaring / pronouncing / sealing / taking oath by Himself, "*TODAY, HAVE I BEGOTTEN THEE!*", Today, have I made Thee High Priest for evermore, God declaring when He raised Christ from the dead. In His humiliation exalted High Priest of the Most High God perfected and entering in into His own rest as God, had made final and full atonement. Sing praises to His Name! "*It is finished!*" "*And without controversy GREAT is the Mystery of Godliness: God manifested in the flesh, justified in the Spirit, seen of angels, preached unto unbelievers, BELIEVED ON IN THE WORLD, RECEIVED UP INTO GLORY.*" (Mark the absence of the mortals in this event, or rather their presence in it in the Immortal, Christ!)

SDA

If you can show Christ as High Priest ON EARTH in Heb - 7 then do so -- pontificating about how you wish you had read it in the text does not help your argument. And pretending like SDAs are the only ones to discover that Hebrews 7-10 (and 4-5) show Christ IN HEAVEN as our High Priest yet "NOT A PRIEST AT ALL while on earth" because as Heb 7 says the EARTHLY priesthood was a mere shadow prediction of the future heavenly reality in Christ -- does not help you. That is NOT a unique

SDA teaching. Why not wake up to these obvious facts Calvinist?

Calvinist

'... obvious facts'? That "That is NOT a unique SDA teaching"? Yours "NOT a unique SDA teaching"?

I dared you before bring us just one example in agreement with your view! And thanks that you now resort to help from outside; it shows the cracks in your house; soon it's going to collapse on you. All armies of the hell support it's standing.

SDA

You read in scripture about Christ's resurrection "TODAY, HAVE I BEGOTTEN THEE!", AND THEN you proudly tell us all that you WISH you had read "Today, Have I made Thee High Priest for evermore, God declaring when He raised Christ from the dead." Don't get me wrong. I know how "nice" that would have been for the stories you are spinning IF YOU HAD READ SUCH A THING in the text -- but since you didn't -- how is just "making stuff up" helping you? I just don't get the kind of "methodology" you think you are using to prove a point when obviously the text is not saying what your OWN QUOTE of your own SELF is showing that you needed it to say!

I think I am being pretty objective on this one. If there is ANYONE here (non-SDA, non-CALVINIST) that reads Calvinist's argument above as an objective, Bible based "proof" for the idea Calvinist wishes he had found IN the text -- then please explain the methodology he is using to me.

Calvinist

The Divine act through Jesus Christ when He "*offers*" sacrifice for sin on earth is His duty of High Priest of God on earth, performed, offered or presented, and recompensed. The Scriptures consider and regard Jesus' office in crowning act on earth as singly and wholly that of High Priest. So have the saints in the history of Christian doctrine. You are at a complete loss to present your supporters from among "ANYONE here non-SDA, non-CALVINIST" or elsewhere. I have already given you two that support 'my' view, or to put things straight – whose view I accept for my own. They could be multiplied by thousands that would include the greatest and noblest of Christian thinkers.

Jesus' dying and death in the New Testament is always understood for being the dying and death of Him The Living Risen Lord. His resurrection from the dead is never less than presupposed a priori, fundamental and pre-conditional for and of His being the crucified, and for that very reason is more often not mentioned than mentioned. His life always underlies His death; His resurrection His Crucifixion. Example first at hand as always, Jesus' word from the cross, "Finished!" Jesus' death is never supposed loosed from His resurrection. The two are inseparable aspects of the one deed of God's love and power to bring about life and peace and reconciliation. To say "the cross" is to say "the Risen"; to say "the blood of Jesus", is to say "the life of Christ".

And so it is with the use of the word "*offered*". When Jesus' "*blood*" is "*offered*", it is at the same time meant the shedding of his blood through the sacrifice of Him, and, the presenting of it, His blood representing His Life in Sacrifice; His Life representing His blood in Resurrection-offering before the LORD, on the Mercy-Seat of Heavenly Majesty. "*On the altar*" and "*before the mercy-seat*" are become synonymous and simultaneous, undividable and virtually, indistinguishable. In fact, "*in Him all the promises of God are yea, and in Him, are Amen!*" (2Cor. 1:20) They are become synonymous, simultaneous, undividable and virtually, indistinguishable, by virtue of His Life – Life Eternal, Life "*WROUGHT / OBTAINED / WON*" through resurrection from the dead! The separate acts of the High Priest of the Most High God are the one act of His in obeying the Law of an Endless Life. It is the same act of His in obeying the Law of an Atonement made once for all.

But the life of the Lamb of God is ever the first and foremost – "*Lo, a Lamb as being slaughtered, STOOD!*" He died because He is Life – He died not because He is mortal! He died because He is "*the Righteous One of God*" – not because or as were He a sinner! He died because He is "*ha(s) the Power to take up (His) Life again*". So when Christ surrendered the spirit 'on the cross', He being High Priest of Life of the Most High God of Life, could announce Life from the dead from afar off, and with a great voice could declare, "*Finished!*" That was "*all the works of God finished*" in the resurrection of Him from the dead ("*it being in Rest- Day's fullness towards the First-Day-from-Rest-Day*" – '*opse de sabbatohn tehi epiphohskousehi eis mian sabbatohn*').

Thus are the excellencies of Christ "offered", on the altar of the tree on earth as before the Throne of God in the heavens. In truth, thus, the Cross becomes the Throne of God in the Highest; His descending becomes His ascending; His humiliation His exaltation; His death, Life! "That in the dispensation of the fullness of times He might gather together IN ONE, ALL THINGS IN Christ, BOTH WHICH ARE IN HEAVEN, AND WHICH ARE ON EARTH, EVEN IN HIM!" (Eph. 1:10)

In the history of the Christian doctrine of reconciliation, the distinction between the two aspects of the one work of atonement with God through Christ, won't always be found that sharp, for the simple reason in Christian doctrine **Christ's Priesthood and Priestly Work has never been so dissected as were He not High Priest when making sacrifice of Himself, but became Priest only after forty days and High Priest only after another 1814 years; as were He not also and always Mediator even in and through Sacrifice and Offering, and only became Intercessor after He 'got to heaven'; and as were Christ's Resurrection with regard to his Priesthood and Priestly Work of and as High Priest of the Most High God after the order of Endless Life, of no consequence.** Christian doctrine has always treated the oneness of all God's works through Christ with great respect! But I had to draw the distinction sharp, in direct response to the Seventh Day Adventist-confusion of things.

Dear SDA, you haven't even attempted to answer the most simple of my questions to you, like, since when did Christ's Mediatorial Priestly Office 'in heaven', require a change of Law or priesthood? The fact there had been a change in both Law and priesthood, implies the change occurred on earth, so that Christ could become High Priest of the Most High God on earth IN THE PLACE OF the priests who on earth offered gifts so that He could offer His Own! It is as simple as that.

You claim the SDAs aren't the only Denomination that holds to the view Jesus had not been High Priest, not even 'ordinary' Priest of God) "while on earth". The great Protestants always have protested that Christ – Jesus while in life on earth – officiated Prophet, Priest and King. A fact as meaningful as plain, that as Priest He was Mediator, and as Mediator, Priest and High Priest, while on earth.

"... Hebrews 7-10 (and 4-5) show Christ IN HEAVEN as our High Priest yet "NOT A PRIEST AT ALL while on earth" because as Heb 7 says the EARTHLY priesthood was a mere shadow prediction of the

future heavenly reality in Christ ..." First, "while on earth" means "if he remained on earth" – you being unable to cope with the truth of the fact thus far.

If you could have seen the light here, you would not have fallen into your much coarser blunder, "... as Heb 7 says the EARTHLY priesthood was a mere shadow prediction of the future heavenly reality in Christ ..." Because you presuppose "future heavenly reality" to mean 'future heavenly reality IN HEAVEN' - which supposition is totally unnecessary and illegitimate. "ON EARTH" is what you didn't forget, but is death-sacred to admit, because that heavenly reality – YOU said, not I – would be "in Christ". That tells you, 'heavenly reality' isn't tangibility, but is a figure of The Reality, which is Christ! Christ Himself was that 'Heavenly Thing' come to earth – that Heavenly Thing come to earth High Priest. Jesus Christ while on earth was "our" High Priest – High Priest Incarnated, God with us, Son of God and Son of Man – Mediator – the High Priest we now have in heaven in the Temple of His own body. "I want to know nothing among you but Jesus Christ and Him, crucified", Christ our High Priest, who "by the Sacrifice of Himself" – on earth, "was faithful over His whole house".

While confessing Christ's humanity it is impossible not to confess His Divinity; and while confessing His Divinity it's impossible not to confess His humanity. When God "declares" Jesus Christ His Begotten Son, we KNOW, and BELIEVE and CONFESS it means, Christ in His resurrection. Then we at once KNOW, and BELIEVE and CONFESS it means, Christ in His High Priesthood "after the order and Law of Endless LIFE" – LIFE and Priesthood are inseparably "DECLARED" of Christ, in His Fullness of Divinity through resurrection from the dead after that He had made Sacrifice of His Life for an everlasting atonement.

Christ was able to rise from the dead ONLY because He was God and had eternal Life in and of Himself. He was able to rise from the dead ONLY because He was High Priest of Almighty God "who quickens all things. ... who is the blessed and only Potentate, the King of kings and Lord of lords – who only hath immortality, dwelling in the light which no man can approach unto ... the living God ... God who hath saved us ... according to His own purpose and grace which was given us in Jesus Christ before the world began, but is now manifest by

the appearing of our Saviour Jesus Christ who hath abolished death and hath brought Life and immortality to light through the Gospel ... remember that Jesus Christ was raised from the dead according to the Gospel ... that the elect may also obtain the salvation (atonement) which is in Jesus Christ with eternal glory ... For if we be dead with Him we shall also live with Him." (From Paul's Letters to Timothy.)

Dwelling in the light which no man can approach unto, High Priest of the Most High ***brought Life and immortality to light through the Gospel*** of Jesus Christ. Where, and when? "*By the appearing of our Saviour Jesus Christ who hath abolished death*" through and in and at being "*brought again from the dead*". Therefore, "*remember that Jesus Christ was raised from the dead according to the Gospel*", "*therefore remember the Sabbath of the LORD your God, because God the Seventh Day rested from all His works*".

Who, for you, SDA, is the One who abolished death? Not High Priest of the Most High? How, for you, SDA, abolished He death? Not in having been raised from the dead according to the Gospel?

I know you Adventists believe Jesus wasn't God in dying and death. Were it so, then of course He could not have been High Priest of God in dying and rising. For this Man in order to be High Priest after the Order and Law of indestructible Life, ought to be God "*the blessed and only Potentate, the King of kings and Lord of lords who only hath immortality. Of no lesser was Milchisedec the type, "king of righteousness and king of peace ... having neither beginning of days nor end of life, but made like unto the Son of God"*, Hb7:2-4. Who was He then? "*Priest of the Most High God*", verse 1! As the days of this Man the Son of God *ha(d) neither beginning of days nor end of life*, so His High Priesthood *ha(d) neither beginning of days nor end of life!* Jesus never acted one deed of His work of redemption not being Priest and High Priest of the Most High. He laid down His Life in Priesthood of High Priest of the Most High as much as He laid down His Life in the omnipotency and immortality of the Most High. And He took up his Life again in Priesthood of High Priest of the Most High as much as He took it up again in omnipotency and immortality of the Most High. Every step and every part of the way Christ nowhere but poignantly as in Priesthood of High Priest of the Most High, worked the perfecting of the fullness of salvation. This Christ did to the, and in "the exceeding greatness of His power when God in the Father's Glory raised Him from the dead". For

here, from the dead brought again, Christ Crucified, the Lamb as slain standing, before the Lord, First Sheaf Wave Offering, The Risen!

Jesus was God in dying and death, otherwise He could not rise again. Were Jesus not God when he laid down His Life He would not have had the power to take His life up again. The Law and the Order of His Office required and necessitated – commanded and demanded – that to make sacrifice and to offer sacrifice, Jesus had to be Priest as much as God.

SDA

How 'nice' ... IF YOU HAD READ SUCH A THING in the text about Christ's resurrection as, "TODAY, HAVE I BEGOTTEN THEE"!

Calvinist

You tell me **what** "such a thing" is if not "about Christ's resurrection"?

When is this announcement about Christ made? When before creation? "*In the beginning the Word WAS ...*" He was not 'begotten' then, or before. Or when born of the virgin Mary? He was not then 'begotten of the Father', but of a woman – "*born of a woman*". Only alternative left? "*Who in the days of His flesh offered up prayers ... and was HEARD*". **When He "was heard"**! When He "*was heard*" by "*Him that was able to save Him – from death*". **When from death raised** God declared of Christ: "*Today have I begotten Thee*"! "IF YOU HAD READ SUCH A THING in the text about Christ's resurrection as, "TODAY, HAVE I BEGOTTEN THEE"?" Haven't I read it? Then tell me, what have you read? That when the Father through the Holy Spirit in the Power Jesus had to take up His Life again raised Him from the dead, did not 'beget' Christ from the dead? You have a better way to describe the Father, 'begetting', the Son? "READ in the text"? Could you have "READ in the text", something different or to the contrary that the Father in raising Jesus from the dead, 'begot', Him? It won't 'help' to 'make stuff up' that Christ was not through resurrection from the dead, 'begotten', of the Father.

SDA

I argue that "While on earth He was not a Priest AT ALL" for even if TODAY HE were "On earth He would not be a Priest AT ALL" – why? Because ON EARTH there is only the "shadow" system of

priests pointing to the REALITY that is in heaven itself! As for your repeated (and failed) attempts to prove that ONLY SDAs think Christ is our High Priest in heaven -- you might as well try a little "evidence" with all of your failed charges to that effect.

Calvinist

The fact there had been a change in both Law and priesthood, implies that change, occurred, and occurred, on earth – where only, change was possible. Jesus was born on earth, was a child on earth, started His ministry on earth, High Priest of the Most High God – just as He was Eternal King on earth, and Prophet of the Most High on earth; but in Office and Service, was High Priest, King and Prophet to the uttermost in capacity, energy, and exercise, exactly in finishing and perfecting all the works of God in, and by, making atonement for sin, for that was Christ's only and whole mission in becoming man on earth. So was Christ in the form of man, Priest in fact High Priest of God? That's the question as simple as it can get.

Refer the extracts from Timothy above – the "PURPOSE", "God who hath saved us ... according to His own PURPOSE and grace which was given us in Jesus Christ before the world began, but is now manifest by the appearing of our Saviour Jesus Christ who has abolished death and brought life and immortality to light".

THEN: IN, and THROUGH, "VICTORY" only and firstly, was Christ "DECLARED WITH POWER, Son of God" – which He had been for ever before; And JUST SO : THEN, IN, and THROUGH, "VICTORY" only and firstly, was Christ "DECLARED" by "OATH" and announcement of GOD by the "SPIRIT OF HOLINESS" and "with POWER", High Priest of the Most High God – which He had been for ever before and for ever after would and will REMAIN)!

With 'change in priesthood' is not meant change in Christ's Priesthood which is as unchangeable and eternal as Jesus Christ yesterday, today and for evermore the Same. It is meant the requirement of High Priest of the Most High to make atoning sacrifice and offering. Without the honour of this calling being bestowed upon Christ, how could He answer the calling or respect the honour? (5:4) "So Christ also glorified not Himself to be made High Priest, but HE glorified Him (to be High Priest)."

"Every high priest ... may offer" (5:1); only a high priest may offer; one cannot offer if not high priest. The rule applies to Christ too. But the problem was, according to the Law Christ was no priest. So in order for Christ to make offering, He had to be made High Priest first, and in order to have Him made High Priest, change in law first had to be made. The 'carnal' Law of mortals was replaced with the Law of the Order of Melchisedec, "Wherein God to show the immutability of His Council confirmed by Oath" (17), "the Son ... Called of God, High Priest ... Author of eternal salvation" (8-10). So we see only God was able to make the change in Law, and only God could make Christ High Priest. Which He did, because Christ could only offer, if He was High Priest. Only Christ may offer sacrifice and bring it before the LORD – He was High Priest of the Most High God! Only High Priest of the Most High God who Himself *hath immortality*; only High Priest of the Most High God who Himself is "dwelling in the light which no man can approach unto", only High Priest who Himself is "the living God", could make atonement, that is, could make sacrifice and bring offering of sacrifice in, in the Presence of the LORD!

Christ "... who in the days of His flesh offered up prayers and supplications unto Him that was able to save Him from death and was heard", "called of God High Priest". (7/10) Christ could not enter upon his calling not being High Priest of the Most High. "He became Author of eternal salvation ... being called of God High Priest" (9/10)

SDA

To the contrary the TEXT SAYS "IF He were ON EARTH He would not be a PRIEST AT ALL" Heb 8:4. The text points out that ON EARTH there IS NOTHING said AT ALL about anyone from the tribe being included in the PRIESTHOOD! That REMAINS true to this very day. That is because the SHADOW earthly system of TYPES (earthly priests and earthly sanctuary – gives way to the HEAVENLY ANTITYPES -- the TRUE tabernacle and the REAL High Priest who appears NOW FOR US IN HEAVEN according to the text itself). This is so obvious – most non-SDAs "Get it" as well.

Admitting to this obvious truth of Christ as our High Priest in heaven – is not now nor has it ever been a DISTINCTIVE for SDAs – most

Christians confess the same obvious truth even today!

Calvinist

You only make mention of halve your lie – the side with the semblance of truth, but which in fact is of the same nature as the muted halve. The obvious truth of Christ as our High Priest in heaven today, has never been admitted or confessed by any Christians except Adventists for the **ONLY** place and time of His **Priesthood and Priestly** work – as if Jesus' 'earthly' work and office were not of His High Priestly work and office. That, is 'distinctively' SDA. ('Christ started his Priestly ministry **after** the cross.')

Flip-side: The obvious truth of Christ as our High Priest in heaven today, has never been admitted or confessed by any Christians except Adventists for the **ONLY** place and time of Christ's Priesthood and Priestly work as '**Atonement**' being made – as if Jesus' 'earthly' work and office 'entailed' no more than 'atoning **sacrifice**'. That too, is 'distinctively' SDA. (This is the confusion of 'Intercession' for 'Atonement': 'Christ finished atoning **sacrifice** on earth' – only. Christ did not make Atonement **on earth**.)

Although you've put it in brackets, what you've put in brackets is your main idea upon which your whole theory rests, "That is because the SHADOW earthly system of TYPES (earthly priests and earthly sanctuary – gives way to the HEAVENLY ANTITYPES -- the TRUE tabernacle and the REAL High Priest who appears NOW FOR US IN HEAVEN according to the text itself)."

True in itself, but not in context, is Jesus "appears NOW FOR US IN HEAVEN according to the text itself". No one denies! But you deny the just as sure implication of it, saying, "To the contrary the TEXT SAYS "IF He were ON EARTH He would not be a PRIEST AT ALL."" So I answered, *And therefore only DID He not remain on earth, for if He did remain on earth, He could not HAVE BEEN the Priest He in fact had been, while on earth.*

"The text points out that ON EARTH there IS NOTHING said AT ALL about anyone from the tribe being included in the PRIESTHOOD!" Again, true on its

own, but not in relation to the greater subject or context. For in the Scriptures actually very much is said, about The One from the tribe of Judah, who not according to the Law of mortal, priesthood, would be 'included in the Priesthood' about God's High Priest, "after the Law of Indestructable Life".

Now that all is written of Jesus Christ ON EARTH and of Him coming to do and perfect every Word of the Living God 'about no one' but HIM. So your lie under the magnifying glass of the Scriptures is exposed and brought into focus larger and larger. Yes, every word of The Word proclaims THIS, heavenly-divine Priesthood-a-coming "INTO THE WORLD" – "BROUGHT INTO THE WORLD" by Word of God twice confirmed by Oath of Life in the Life of this One Priest and High Priest of the Most High God: TWICE, when conceived of the Holy Spirit and born of the virgin Mary; and when "The First Fruit from the dead", "by the Spirit of Holiness DECLARED : Son of God" – the "all in all" and the "Yea and Amen of the Promises of God" – Promises not least about the PRIEST-Reconciliator, Maker of Peace, and in His Worthiness the Forgiveness of our sins, Jesus God's Christ.

Making Christ no Priest and not High Priest of God in 'earthly' capacity "WHILE on earth", amounts to denying Christ altogether – amounts to making of Him one simply unqualified, unfit and incompetent to make atonement for sin and iniquity. No Saviour whatsoever – were He not High Priest of God while 'in the flesh'. No Saviour whatsoever, were He not High Priest of God AS, WHILE in the 'descendancy' – as while through affliction and humiliation entering into death and passing through – SO, WHILE, in the Power of the Spirit of Holiness in ascendancy – SO, WHILE conquering death and grave, in being raised from the dead, High Priest of the Most High God after the Law of an Endless Life (the Law of Himself).

Nevertheless, I'll provide two examples, of how the "SDA teaching" – "that Hebrews 7-10 (and 4-5) says ... the EARTHLY priesthood was a mere shadow prediction of the future heavenly reality in Christ", and "show Christ IN HEAVEN as our High Priest yet "NOT A PRIEST AT ALL while on earth"" is 'uniquely'- Seventh Day Adventist, not shared by any (other) 'school of thought' of Christian standing.

The first example, is, The claim by Seventh Day Adventism itself, that 'The Investigative Judgment' is the one doctrine that separates SDAs from other Churches and makes them 'unique' – that "sets (them) apart" as "a peculiar People"! As another and confirming witness to

– and as actually the inspiring witness of – their witness as a Body or People, may be added the ‘Testimonies’ – ‘early’ and ‘late’ – of their own prophethess. SDAs call ‘The Investigative Judgment’, “a pillar of the Church”; a “fundamental truth”, and a “distinctive truth” or ‘doctrine’.

The second example will show some differences between the SDA conception and that of virtually all Protestantism, of Christ’s ‘heavenly priesthood’ – John Owen (Calvinist par excellence), ‘The Person of Christ’, ‘*The State of Christ in Heaven*’, Chapter 19, “*That which I specially intend herein is His present state in heaven, in the discharge of His Mediatorial Office, before the consummation of all things. Hereon doth the glory of God, and the especial concernment of the Church, at present depend. For, at the end of this dispensation, He shall give up the Kingdom to God, even the Father, or cease from the administration of His Mediatorial Office and Power, as the Apostle declares, 1Cor. 15:24-28, ...*”.

Herein is the first difference between Christ’s High Priestly Office “in heaven” distinct and different from His High Priestly Office ‘on earth’: It is that His “*Mediatorial Office in heaven*”, “ceases” because it is temporary; while His High Priestly Office ‘on earth’ was “without beginning ... without end”. Christ’s High Priestly Office on earth was “for evermore” because it was “atonement made once for all”. It “opened the way” for His “*Mediatorial Office in heaven*”, and laid the foundation of it. All the benefits attained in atonement made and reconciliation ended and justification applied – “all the works of God”, “finished”, could now be ‘*administrated*’.

“*All things fell by sin into an enmity unto the glory of God and the salvation of the Church. The removal of this enmity, and the destruction of all enemies, is the work that God committed unto His Son in His Incarnation and Mediation, (Eph. 1: 10) This He was variously to accomplish in the administration of all His Offices. The enmity between God and us, He removed by the blood of His cross, whereby he made peace, Eph. 2: 14-16; which peace He continues and preserves by His intercession, Heb. 7: 25; 1John 2: 1. The enemies themselves of the Church’s eternal welfare – namely, sin, death, the world, Satan, and hell – He subdues by His power. In the gradual accomplishment of this work (His intercession) according as the Church of the Elect is brought forth in successive generations (in every one whereof the same work is to be performed), He is to continue unto the end and consummation of all things. Until then the whole Church will not be saved, and therefore his work not be finished.*”

Condensed, John Owen (of ‘reformed faith’ absolutely) teaches, two

legs of ATONEMENT / PEACE / SALVATION UNLIMITED unto the glory of God and of His Christ, namely, **One**, ATONEMENT / PEACE / SALVATION UNLIMITED ATTAINED through the incarnation and earthly ministry of Christ in His suffering, dying, death and burial, and,

Two, same ATONEMENT / PEACE / SALVATION UNLIMITED ACCOMPLISHED in the very resurrection of Him from the dead – “all” the “office” by “ordination” of “*High Priest of the Most High God*”, and, BOTH, AT ONCE, “once for all”, “perfected”. This is Christ’s eternal Priestly Work for forgiveness of sins, done, and “believed in the world”.

Then FOLLOWS, “gradually”, UPON THESE TWO LEGS OF FINAL AND FULL AND ETERNAL ATONEMENT MADE, and for as long only as time and “generations” pass, Jesus’ “*Mediatorial Office*” as explained by Owen here, and elsewhere, clearly as of temporary effectiveness and obligation and as pertaining believers and none others.

SDA

Well not to burst your bubble CALVINIST but pontificating that SDAs are the ONLY ONES that accept the truth that Christ went to heaven to start His work as High Priest can be “discredited” with lightening speed using actual objective “proof”. (Though I do appreciate your own attempts to simply spin stories and misdirect from the obvious point).

John Gill accepts the SAME obvious truth as SDAs regarding the fact that Christ is NOT a priest on earth – the shadow system of the heavenly -- but rather IN HEAVEN. John Gill’s Exposition of the Bible on Heb 8,

“The apostle observing that the priesthood of Christ is the sum of what he had treated of in the preceding chapter, proceeds to show the superior excellency of it in other instances, particularly in the place where Christ now officiates, which is in heaven; he being set down at the right hand of God there, and so was a minister of the sanctuary, and true tabernacle pitched by God, and not man; whereas the priests of Aaron’s line only ministered on earth, and in

the typical sanctuary and tabernacle, Hebrews 8:1 and after he had observed that Christ must have something to offer, meaning his body, to answer to the gifts and sacrifices priests were ordained to offer, Hebrews 8:3 he proves the necessity of his ministering in heaven, because if he was on earth he would not be a priest, a complete one, and would have been useless and needless, Hebrews 8:4 and besides, it was proper that he should go up to heaven, and minister there, as the antitype of the priests, who, to the example and shadow of heavenly things, served in the tabernacle which was made by Moses, by the order of God, and according to the pattern showed him in the Mount, Hebrews 8:5 and that the ministry of Christ in the true sanctuary is much more excellent than the ministry of the priests in the shadowy one, is evident from his being the Mediator of a better covenant.

If Christ had remained on earth, the Levitical priesthood had remained, and so he would have been no priest, since two priesthoods could not have subsisted together. The Levitical priesthood was in force while Christ was on earth; Christ's priesthood was not perfected on earth; the Levitical priesthood remaining while he was on earth, proves he was not then a perfect priest, or had not completed his priesthood; had he been so, that would not have subsisted; it was necessary therefore that Christ should enter into the holy place, to put an end to the Levitical priesthood: moreover, if he had remained on earth, he had been needless, seeing that there are priests that offer gifts according to the law; there were priests when Christ was upon earth; their work was to offer gifts the people brought, and sacrifices for sin, and that according to the law of Moses, which till the death of Christ was in full force.

Verse 5. Who serve unto the example and shadow of heavenly things,.... Things respecting the person, office, and grace of Christ; the priests

themselves were types of him; the places they ministered in were an exemplar of the heavenly places, as the word may be rendered, where Christ is; and the things they ministered were shadows of the good things which are by Christ; and the shadows were mere representations; dark, obscure, glimmering ones, and were fleeting and transitory:

Darby's commentary - Heb 7,

"For the law made high priests who had the infirmities of men, for they were men themselves; the oath of God, which came after the law, establishes the Son, when He is perfected for ever, consecrated in heaven unto God.

We see here that, although there was an analogy and the figures of heavenly things, there is more of contrast than of comparison in this epistle. The legal priests had the same infirmities as other men; Jesus has a glorified priesthood according to the power of an endless life.

The introduction of this new priesthood, exercised in heaven, implies a change in the sacrifices and in the covenant. This the inspired writer develops here setting forth the value of the sacrifice of Christ, and the long-promised new covenant. The direct connection is with the sacrifices; but he turns aside for a moment to the two covenants, a so wide-embracing and all-weighty consideration for the Christian Jews who had been under the first.

Heb 8 - "The sum of the doctrine we have been considering is, that we have a High Priest who is seated on the throne of the Majesty in the heavens, a Minister of the heavenly sanctuary which is not made with hands. As such, He must have an offering to present there. Jesus, were He on earth, would not be a Priest; there were priests on earth according to the law, in which all things were but figures of the heavenly things; as Moses was told to make all according to the pattern that was shewn him in the mount.

But the ministry of Jesus is more excellent, because He is the Mediator of a better covenant, Heb 9 - "Our High Priest is in the sanctuary, not with the blood of sacrifices, which are but figures of the true. The work has been done which puts sin away. This redemption is neither temporal nor transitory. It is the redemption of the soul, and for eternity, according to the moral efficacy of that which has been done. ... First, Christ is a High Priest of good things to come. In saying "things to come", the starting-point is Israel under the law before the advent of our Lord. Nevertheless, if these good things were now acquired, if it could be said, "we have them," because Christianity was their fulfilment, it could hardly be still said--when Christianity was established--"good things to come." They are yet to come. These "good things" consist of all that the Messiah will enjoy when He reigns. This also is the reason that the earthly things have their place. But our present relationship with Him is only and altogether heavenly. He acts as Priest in a tabernacle which is not of this creation: it is heavenly, in the presence of God, not made with hands. Our place is in heaven.

...

Now the first tabernacle--Judaism as a system--is identified with the first part of the tabernacle, and that open only to the priestly part of the nation, the second part (that is, the sanctuary) only shewing, by the circumstances connected with it, that there was no access to God. When the author of the epistle goes on to the present position of Christ, he leaves the earthly tabernacle--it is heaven itself he then speaks of, a tabernacle not made with hands, nor of this creation, into which he introduces us.

...

Christ comes, accomplishes the sacrifice, makes the conscience perfect, goes into heaven itself; and we draw nigh to God in the light. To mingle the service of the first tabernacle or holy place with Christian service is to deny the latter; for the meaning of the first was that the way to God

was not yet open; the meaning of the second, that it is open. God may have patience with the weakness of man. Till the destruction of Jerusalem He bore with the Jews; but the two systems can never really go on together, namely, a system which said that one cannot draw nigh to God, and another system which gives access to Him.

Christ is come, the High Priest of a new system, of "good things," which, under the old system, were yet "to come;" but He did not enter into the earthly most holy place, leaving the holy place to subsist without a true meaning. He is come by the (not a) more excellent and more perfect tabernacle. I repeat it, for it is essential here: the holy place, or the first tent, is the figure of the relationship of men with God under the first tabernacle (taken as a whole); so that we may say, "the first tabernacle," applying it to the first part of the tabernacle, and pass on to the first tabernacle as a whole, and as a recognised period having the same meaning. This the epistle does here. To come out of this position, we must leave typical things and pass into heaven, the true sanctuary where Christ ever lives, and where no veil bars our entrance.

Now it is not said, that we have "the good things to come." Christ has gone into heaven itself, the High Priest of those good things, securing their possession to them that trust in Him. But we have access to [18] God in the light by virtue of Christ's presence there. That presence is the proof of righteousness fully established; the blood, an evidence that our sins are put away for ever; and our conscience is made perfect. Christ in heaven is the guarantee for the fulfilment of every promise. He has opened an access for us, even now, to God in the light, having cleansed our consciences once for all--for He dwells on high continuously--that we may enter in, and that we may serve God here below.

First, it was necessary that there should be a better sacrifice, a more excellent victim, than those which were offered under the old covenant, because it was the heavenly things themselves, and not their figures, that were to be purified. For it is into the presence of God in heaven itself that Christ has entered." Quotes ended

I guess I could go on and on with quotes totally debunking your view that SDAs are the only ones to admit to the Bible truth that Christ has gone to heaven AFTER his crucifixion to be our High Priest and that the EARTHLY system of priests ended as His HEAVENLY priesthood began...

But I wait to see the "Stories" you would spin in response first.

Calvinist, in your last presentation you only gave ONE proof - and that was from John Owen where you show someone agrees with YOU about the priesthood of Christ ON EARTH and NOT in heaven.

But the charge for you to PROVE was that SDAs are the only ones saying that Christ went to heaven to begin His work as our High Priest IN THE TRUE tabernacle - the HEAVENLY one - the one God pitched and not man.

AS I have shown - in my quotes above - your SDA-only theme on that point is debunked.

Calvinist

Look how lying you make me the liar, "the priesthood of Christ ON EARTH and NOT in heaven"! You quote me where I said the priesthood of Christ was ON EARTH only and NOT in heaven also; that in heaven, Christ is not our High Priest, before you accuse me thus of blasphemy! Christ, on strength of having perfected Atonement through sacrifice and resurrection, by Presentation of Offering in the True and heavenly Tabernacle - "the One God pitched and not man" - commenced in High Priestly and Mediatorial Office of Intercession.

It a priori is no 'truth', "that Christ went to heaven to start His work as High Priest", **as if**, while He **had been**

on earth He had **not** been High Priest or even Priest, and did not, do the work of Priest or High Priest! Gill may perhaps say that Jesus had not been perfect High Priest until He through resurrection was '*perfected*', but what you mean with, "Christ went to heaven to start His work as High Priest", that Christ while He was on earth was without priesthood and without 'temple' or 'sanctuary' of priesthood wherein to minister being Priest or High Priest, is the negating of Jesus' Priesthood as well as of His own Self being the Most Holy of God's Temple.

SDA

John Gill accepts the SAME obvious truth as SDAs regarding the fact that Christ is NOT a priest on earth.

Calvinist

As I said, Gill does not 'accept the same'. Nor does it matter what Gill accepts or not. The fact he says "Christ's priesthood was not perfected on earth", implies Christ when and while He '*before the cross*' had been on earth, was, and had been, 'Priest', which Priesthood could only have been Christ's Priesthood according to the Law of Indestructible Life after the Order of the High Priesthood of Melchisedec. It also implies more than Gill here must have realised, but I'm sure would not have denied had he been aware of it, that 'Christ's priesthood' precisely by resurrection, '*was perfected*' in that His resurrection was a '*resurrection ... from the dead*', which must needs be a resurrection 'on earth', 'from' or 'out of', 'the dead'; and being a 're-surrection', Christ's of necessity is a resurrection of Life into Life - which is the very perfection of His Priesthood as well as of everything Jesus had been and is and ever will be. Now how could Christ's Priesthood be perfected if He had no priesthood? How could He 'offer gift' if He had no Gift to offer? So Gill is no 'proof' of the SDA-case, because Gill would immediately have admitted Christ's Gift of Life was 'offered' in His Resurrection from the dead on earth.

You perceive the impossibility of being Priest after the order of an Endless Life while not acting in Divine Omnipotency in making Sacrifice. **Here is where lies your actual problem**. For you people, Christ died '*in His human nature only*'. Could He have died while being and precisely as being the Suffering, Crucified, Omnipotent God though, of course then, Christ had to have sacrificed Himself, Himself having been Priest - even High Priest of the Most High. A lesser 'qualification' than Divine Priest would have barred Christ from making Divine Sacrifice, which would have prevented Him to rise again from the dead because only God can

take Life or Give Life -- and consequently no 'atonement made'! It takes no less than God to make atonement. So were Christ not God dying for sin, then naturally He couldn't have been Priest or have made atonement while on earth, but had to start making atonement 'after the cross', 'in heaven'. As I said, **here is where lies your actual problem!** And here is the reason why you people the SDAs, attach virtually no significance to Christ's resurrection in your 'process of atonement'. That is why you teach 'continued pardon' and virtually put Jesus' atonement on par with that of the earthly, human priesthood that 'daily' had to make sacrifice for atonement. But for Jesus to have acted in Divine Dignity, He had to have acted as Divine High Priest of the Most High God and according to the Law of Endless Life. (Simply what Hebrews and all the Bible teach.) Jesus actually while on earth had to have made full and final atonement for sin, which – it speaks for itself – would require Divine Omnipotency of God the Father, God the Son and God the Holy Ghost. The only 'point' where Divine Omnipotency '*appears*' or is '*revealed*' in the whole 'process of atonement', is in the perfection of it, namely in the very resurrection of Jesus Christ from the dead where He is raised in the very Collation of God the Father, God the Holy Spirit, and God the Son. (That's why no human being, not even the first of the elect, beheld when Jesus rose from the dead and exited the grave, all the redeemed having been collocated in Him.)

All that counts is that Gill by far not, is in agreement with what "ONLY SDAs think". For Gill does not deny, but 'accepts', and axiomatically takes for granted, that Christ Died for sins, God, the Son and, High Priest of the Almighty God.

SDA

I rather argue that "While on earth He was not a Priest AT ALL" for even if TODAY HE were "On earth He would not be a Priest AT ALL" – why? Because ON EARTH there is only the "shadow" system of priests pointing to the REALITY that is in heaven itself!

Calvinist

The "REALITY that is in heaven itself ... TODAY" is that 'REALITY' which before having been '*taken up into the heavens*', had been, and was, the very 'Reality' that while on earth and in resurrection from the dead of the earth by Divine Finding and Decree had been "*Declared*" and "*Perfected*": "*Son of God*" and "*High Priest of the Most High God ... after the Law of an Endless Life*" –

which Law manifested in the resurrection of Him from the dead.

SDA

"While on earth He was not a Priest AT ALL"!

Calvinist

That is SDA quoting SDA – not quoting Hebrews 8:4a! You unashamedly 'quote' as if there is an Indicative; the actual 'text', is a Subjunctive. Your 'quote' is not only plainly wrong; it is plainly dishonest.

From the standpoint of the earthly priesthood the shadows lay behind, and pointed to Christ on earth – not to Christ 'in heaven', 'today' after He had been on earth. The 'shadow-system of priests' pointed to the Reality that would appear on earth – it did not 'point to', "REALITY that is in heaven itself!" You reverse your old misconception that the earthly Tabernacle was built after the similitude of a 'sanctuary in heaven' you conceived; now you say the 'sanctuary in heaven' is a reality after the similitude of an earthly sanctuary! What a mess! The 'shadow-system of priests' did not 'point to' beyond Christ on earth; it 'pointed to' Christ on, earth. Sacrifices on earth pointed to 'The Sacrifice-to-come-on-earth', Jesus Christ – not to 'today in heaven'. Blood typified the Blood and Dying of Christ on earth. Mortal priesthood showed the Immortal Priesthood of Christ on earth; human priests, The Divine Priest on earth. It all makes no sense once Jesus Christ when on earth is not meant High priest after the Order of Indestructable Life. It all makes no sense once Jesus Christ is not seen as The Crucified, both Priest and Sacrifice ... on earth. Earthly human and mortal priesthood typified Divine and immortal Priesthood, yet Divine and immortal Priesthood on earth!

Kindly, where did you find these words between the quotation marks in the lines of the text? Because they are not in the lines of Hebrews 8:4a, nor are implied between the lines of Hebrews 8. But here your intentions stand exposed – you wish the fact dead that the text says, "*WERE, He on earth, He WOULD not be a Priest at all*" – Subjunctive; not an Indicative!

I thoroughly, '*get the kind of 'methodology' you are using to 'prove a point', when obviously the text is not saying what your own quote of your own self is showing.*' If this is how your church goes about defending its doctrine of "While on earth He was not a Priest AT ALL", I needed not say a thing.

SDA

Even if TODAY HE were "On earth He would not be a Priest AT ALL".

Calvinist

The reference is not to 'today', but to when Christ made Sacrifice of Himself – and so, *Even while on earth He would not be a Priest if not also He had somewhat to offer – if not also He had made Sacrifice of Himself. So it's imperative He should be a Priest in the very first place!* " *For every high priest* (implying Jesus was High Priest too) *is ordained* (implying Jesus also had been ordained) *to offer gifts and sacrifices* (implying Jesus as Ordained High Priest had a Gift and Sacrifice to offer)" why? "*Wherefore / because it is of conditional necessity that This Man* (Jesus Christ Ordained High Priest) *must have somewhat also to offer*". Now the 'somewhat' This Man Jesus Christ Ordained High Priest of the Most High God had to have 'to offer' as a 'gift', should not be looked for far away, but should be found right here in the context. That 'somewhat' was this: "*Of the things we have spoken ... The Sum: We have such an High Priest who is seated on the right hand of the Throne of the Majesty on High* (or, 'in the heavens') – *a Minister of the Sanctuary and True Tabernacle the Lord pitched – no* (mere earthly) *man.*" why? "*For if he remained on earth*", after He had been there, 'Priest', but, unthinkable, had nothing 'to offer a gift' with, He would not have gone to heaven – would not have been resurrected – but would, while He was on earth, have been but a pretender, "*seeing / because that there are, priests (there) that offer according to the (old) Law and who serve but as examples and a shadow of heavenly, Divine things*", which "*heavenly, Divine things*" were supposed to be Jesus Christ Himself. How would it be possible?! It simply is impossible! For Jesus is no pretender, but did make Sacrifice and also offered "Gift" – "according to the Law of Eternal Life" in that He was resurrected and perfected this High Priest of the Most High in that He was faithful unto and honourable in His calling, ordination and Office of High Priest of the Most High, every step of the Way! Jesus, having been High Priest while He was on earth, finished atonement, the forgiveness of sin, and the reconciliation in righteousness, in the sacrifice and offering of Himself the Gift of Life-without-end. "*Were He to remain on earth He would not be priest at all*" and at all, would not have made atonement! Hebrews 8:4.

"*IF, He WERE, on earth, He WOULD, not be a Priest.*" – Subjunctive supposition – a supposition of the impossible! 'Ontofn' - 'because / seeing / since' "*it being*" ... Yes, "Because on earth there is

only the 'shadow' ", '*had Jesus remained on earth, He would have been only a shadow*'. It says not that when Jesus was on earth, that He was not, Priest! On the contrary, "*If He were on earth (today) He would not be a Priest*" implies that when He was on earth He was a Priest. But being Subjunctive, the clause, "*If on earth (today) He would not be a Priest*" implies, "When on earth, He was, a Priest.

"WHY?" It was you who asked; and you who have given the false explanation, "... because of the offering according to Law, (of) the gifts that serve a figuration and type of the heavenly". But Christ's is the 'service' or 'ministration' of a Priest exclusively. No one can or is allowed to make "offering according to Law" unless he is a priest – not even on earth and among mortal and sinful men. How much more unless that One is a Divine, immortal, sinless and perfect Priest and High Priest of the Most High God!

Jesus could not be a priest by the Levitical Law, so – so that He can and was allowed to do the Priestly work of the Sacrifice and Offering of Himself – Christ "*was made Priest according to the Law of an Endless Life*" ON EARTH! In the Indicative Future Past Tense: So that He would and could be allowed to do the Priestly work of the Sacrifice and Offering of Himself, Christ "*was made Priest according to the Law of an Endless Life*" ON EARTH! Where else?! How else?! Absolutely was Jesus Priest while He was on earth! Most ridiculous and scandalous – to one's shame – the rotten notion He was not! Yeah, sinful abomination! Not only because it is such a derogatory idea about Christ that one should be ashamed of it, but also because it's so stupid.

SDA, "On earth He would not be a Priest AT ALL" – why? Because ON EARTH there is only the "shadow" system of priests pointing to the REALITY that is in heaven itself!" Again, the Subjunctive refers not to 'today', but to the days when He was on earth. But now "On earth He WAS not a Priest" is how you make the Subjunctive saying what an Indicative would! Ask, "Why?" ... "Why on earth was He not a Priest"? Why could He not on earth have been a Priest? One must lie as were He not a Priest on earth, and ignore, deny and despise the whole of the Letter to the Hebrews which tells you of one thing ultimately, namely, the Priesthood of Jesus Christ while he was on earth. SDA elevates one corruption of his own above the uncorrupted whole of God's Word.

"Because ON EARTH there is only the "shadow" system of priests pointing to the REALITY that is in heaven itself!" ... There is no such thought or words 'in the text' as say or indicate, to quote you, "in heaven" or, "in heaven itself"! ('Don't get me wrong. I know how 'nice' that would have been for the stories you are spinning IF YOU HAD READ SUCH A THING in the text -- but since you didn't -- how is just 'making stuff up', helping you?')

"There is only the "shadow" system of priests pointing to the REALITY that is ...' Jesus Christ Himself! How near you got, but swerved away from truth! : "... there is only the "shadow" system of priests pointing to the REALITY that is in heaven itself!" Have you but left out the word, 'itself', what difference would it have made! Then "The Reality" would be Christ Himself, and not "heaven itself" – only if you intended it that way. Obviously you didn't.

Now Jesus Christ came, to on earth, take in the place of the "*gifts offered shadowing forth*" HIM '*The Heavenly Thing*', to on earth, take in the place of "*gifts offered foreshadowing*" HIM, by priests that used to offer these things "*shadowing forth*" HIM '*The Heavenly Thing*': on earth. Therefore, "*HAD He REMAINED on earth* (and WERE on earth still), *He WOULD not have been a priest at all*", but would have been a false Christ IN THAT He, **while** He was on earth **WOULD** not have fulfilled His Office of **High Priest** of the Most High God.

Since then this is a Subjunctive Supposition it proves the opposite reality – it proves the Indicative – that while He actually had been on earth, He in truth had been High Priest of the Most High God who in every respect obeyed and fulfilled the Law that foreshadowed and typified HIM on earth, and who in every respect took in the place of the gifts before offered by priests on earth that promised This Heavenly Thing promised to the earth and its inhabitants. So although maybe word for word quoting John Gill, you misquote Hebrews 8 no less, "... 1 and after he had observed that Christ must have something to offer, meaning his body, to answer to the gifts and sacrifices priests were ordained to offer, Hebrews 8:3 he proves the necessity of his ministering in heaven ...". For after the writer of Hebrews observed that "*We have such an High Priest who is set on the right hand of the Throne of the Majesty in*

the heavens, Minister of the Sanctuary the True Tabernacle" – meaning Christ's bodily **resurrected Life** – "*which the LORD pitched and not man*" ... he 'proves the necessity' "*every high priest ordained-to-offer gifts and sacrifices must needs have somewhat to offer, so also this Man (Christ).*" It is here, at this point after the mention of Christ's victory, that the writer of the Letter 'observes', that Christ must have had something to offer – presupposing and for no second letting go of it, His High Priesthood in Sacrifice of Himself while He was still in mortal flesh of men, in order to have that '*Gift to offer 'before the Lord*' – the Spoils of the Conqueror, wrested from the hand of the murderer from the beginning, satan, "to offer Gift" – the Gift of Life through Christ and the Gift of the Abundance of Life in Christ.

The implication inescapably is, Christ having to have "somewhat to offer", had to be priest, but since He could not be priest according to the Law, he also could not offer gifts according to the Law. Since then the implication inescapably further is, Christ had to be called made, and ordained, High Priest of the Most High God, for which purpose of function and end, God brought in change of Law so that Christ could be called, made, ordained and appointed and – by word of Oath of God – be, High Priest of the Most High God before He had to make sacrifice. So that He also should have somewhat to offer! In that Capacity, Office and Dignity then, Christ was perfected High Priest of the Most High God according to the Law of Endless Life through resurrection from the dead in Endless Life. Therefore then Christ while He was on earth and since being Ordained Priest (High Priest in fact) without beginning of days and by Law of Endless Life, He on earth earned and won, perfected and sealed His "*Gift-to-offer*", namely, the Gift of Eternal Life. He Offered Gift, in having been crucified and raised from the dead and in being exalted to the right hand of the Majesty on High – crucified Priest, raised Prophet, and exalted King. (The threefold Office of our Saviour Lord Jesus Christ.)

Were Christ not High Priest, had He nothing to offer; Had Christ no gift to offer, could He not be High Priest. The one without the other simply is unthinkable, impossible and prohibited in the scheme of things of either the earthly or heavenly 'Priest-System'! This proves Christ's Priestly ministry on earth. So Hebrews 8:3, "*Wherefore of necessity*" (that is, unconditionally conditional of being High Priest of the Most High) "*this Man*" through sacrifice of Himself "*also must have somewhat to offer*". Christ went "*through the valley of death*", and on the height on the other side of it, held high His Life,

in Triumph before the Throne of Grace. He had finished at-one-ment, had bring about reconciliation, once for all. *"My cup runneth over; only goodness and mercy shall follow Me all the days of My Life"* – Jesus' Ministry of Mediatorial High Priesthood!

SDA

Calvinist, you said, *"Unfortunately for you, here is the actual text: Even today, "IF, he WERE, on earth, He would not be a Priest AT ALL ..."* Precisely! John Gill, Hebrews 8, "... if Christ had remained on earth, the Levitical priesthood had remained, and so he would have been no priest, since two priesthoods could not have subsisted together. The Levitical priesthood was in force while Christ was on earth; Christ's priesthood was not perfected on earth; the Levitical priesthood remaining while he was on earth, proves he was not then a perfect priest."

Calvinist

I shall not speak in vain; others do hear me; it is a great consolation to me. But you ...?

Ja, as I said, John Gill's exegesis falters here. The last part of this remark is simply unwarranted. Also the reason Gill gives why the "two priesthoods could not have subsisted together" is of no value to explain why "if Christ had remained on earth", *"He should not be priest"*. For Christ's Priesthood to rival and overcome the *'old decaying'* priesthood (8:13), the "two priesthoods" had to have "subsisted together" while He was on earth, which in fact was the case, Christ's Priesthood in the end having emerged the new, the better, the higher, the only unchangeable, unchallengeable and consecrated High Priesthood forever. (8:13, 7:22, 26, 24, 28)

For Christ's priesthood was perfected on earth exactly notwithstanding the Levitical priesthood remained while He was on earth. Otherwise Christ could not through suffering have attained salvation. Christ's Priesthood was perfected having been proven through suffering and death, proving He was Priest and High Priest of the Most High, perfected! Perfected in that He on earth from the grave and from amongst the dead of the earth, was raised and Himself rose, and in rising, was exalted and lifted up far above every name and dominion – in rising from the dead was elevated ultimately where seated to the right hand of Heavenly Majesty and

Rest on High. **Christ's priesthood was perfected in and through its abolishing of the 'earthly', Christ's having been the Priesthood raised from the dead.** This total 'process of atonement' took place on earth, where, and, *"When', God, raised, Christ, 'from', 'the dead'"* – not after it, or at or in another place, and not in some, nether, mystical, unreal, 'world' called 'heaven'. 'On earth' – then, and there, *'where God is'*, and where God was – *"in Christ"*, finishing atonement in and through Him, finishing atonement in and through the resurrection of Him, "from the dead". That – "from the dead" – was where, and when, and how, God raised up Christ again, and exalted Him and crowned Him while setting and seating Him at the right hand of the Power of God in heavenly Honour of Dignity, having won Peace and Rest in Triumph of Victory, to be with God, and to be God, forever as it was, "In the Beginning". (Hence the Sabbath of the LORD your God.)

SDA

The Bible truth is that Christ has gone to heaven AFTER his crucifixion to be our High Priest and the EARTHLY system of priests ended as His HEAVENLY priesthood began.

Calvinist

What have you actually said? Nothing! We all know that, and you know no one of us disagree on that. So don't think you have won our consent. Jesus' resurrection in this whole 'Bible truth' of yours again is conspicuous in the absence of it. (I have always wondered, How is it possible the resurrection for SDAs is as exist it not? Now I see it's because the resurrection means the destruction of their heresies.) So get Jesus' resurrection in, between the two 'phases' you lift out, and let's see what the result will be! That's

why you take so much care not to say, *"... the Bible truth (is) that Christ has gone to heaven after his resurrection to continue to be our High Priest ..."*. For it was through His resurrection that the writer of the Letter says Christ's Priesthood had been perfected! Therefore SDA, do you take so much care to only say, "the EARTHLY system of priests ended as His HEAVENLY priesthood began", and take so much care **not** to say how *the earthly system of priests was put an end to by Christ's victorious Priesthood of Sacrifice and Resurrection* – needless to say, on earth.

Your quoted 'proofs' do NOT support the grotesque distortion you betray here with both subtleness and flagrancy. Remove the word

"began", and change the words "to be", to 'being', or 'as', and you have the Bible truth that Christ has gone to heaven after his crucifixion, BEING, and AS, our High Priest, and that after that, the earthly system of priests ended – ended AS, the HEAVENLY priesthood of Christ was declared – 'declared' "*with power ... by the resurrection of Him from the dead ... who was delivered for our offences, and was raised again for our justification, therefore being justified by faith, we have peace with God through our Lord Jesus Christ BY WHOM ALSO WE HAVE ACCESS BY FAITH INTO HIS GRACE ...*" (Ro.1:4, 4:25, 5:1-2)

Here Paul speaks of nowhere else and of no other point in time than in and with and through the death and resurrection of *our Lord Jesus Christ "from the dead"*, that "*we have access by faith*" whereby is implied Christ's priesthood of the High Priesthood of the High Priest of the Most High. Which means Atonement made and finished by Christ while being Priest on earth. Categorically!

This is about the Priesthood of Christ, it being about "*deliverance*", "*justification*", "*access to*", and "*peace with God*" – it being about what the writer to the Hebrews describes as "*atonement*", and it being about what the writer to the Hebrews means as Christ's Priesthood. Now tell me that happened after the Resurrection, after another forty days, after still more years as it were infinite until 1844 AD – but not before, and not in, the Resurrection? This – Christ's resurrection from the dead on, the place and in, the moment of it – is how Paul describes what the writer of Hebrews calls the High Priestly Office of the **High Priest of the Most High God** – *High Priest after the Order and according to the Law of an Endless Life*, in *making*, and in *finishing*, **Atonement!**

Place and use your word "began", where it belongs qualitatively, where the beginning of all things 'made', really and truly begins – where all the works of God are finished and perfected at once – so also the High Priestly Work of Jesus Christ at once is perfected – where is in operation "*the exceeding greatness of His power to us-ward who believe: Where God raises Christ from the dead!*" "*Where*" or "*When*" – they have the exact same and complementing meaning – both words being derived from the mighty Participle: "*The energising of God, IN RAISING – egeiras – Jesus Christ from the dead!*"! Then, with all the saints of God, confess and proclaim the Bible Truth that Christ was taken up into the heavens after his High Priestly work of making atonement had been done, finished and perfected, and after

that He by this – His heavenly High Priestly Ministry of making sacrifice and restitution of Life for sin on earth through the Law of an Endless Life – made an end to the earthly system of priests to be our High Priest Mediator for evermore! Our Saviour is our Mediator too – He had been, became and was perfected, Mediator through resurrection-from-the-dead-at-one-ment.

Now in the light of this, re-consider, "*For the law made high priests who had the infirmities of men, for they were men themselves; The oath of God, which came after the law, establishes the Son, when He is perfected for ever, consecrated in heaven unto God.*" [This we observe in His resurrection.] "*We see here that, although there was an analogy and the figures of heavenly things [not, "in heaven", but on earth], there is more of contrast than of comparison in this epistle. The legal priests had the same infirmities as other men; Jesus has a glorified priesthood according to the power of an endless life – which Priesthood Jesus no doubt and as fact presupposed by Darby's Commentary, HAD!*

"There is more of contrast than of comparison in this epistle."

"The introduction of this new priesthood, exercised in heaven, implies a change in the sacrifices and in the covenant. This the inspired writer develops here setting forth the value of the sacrifice of Christ, and the long-promised new covenant. The direct connection is with the sacrifices; but he turns aside for a moment to the two covenants, a so wide-embracing and all-weighty consideration for the Christian Jews who had been under the first."

I for no moment doubt Darby saying, "*The introduction of this new priesthood, exercised in heaven ...*", never meant '*this new priesthood*' was not '*exercised*' while Jesus made sacrifice or while Jesus was on earth raised up from the dead and grave – never! Because at this point in 'the process of atonement', the '*exercise*' of '*this new priesthood*' scarcely is distinguishable from the '*exercise*' of "*the exceeding greatness of (God's) Power when He raised Christ from the dead!*"!

The '*appearance*' of this new Atonement-Priesthood whereby Christ finished forgiveness of sins and reconciliation on earth with God, implied a change in the sacrifices and in the covenant and in the Law being made! Here has been your last-straw-hope, SDA, in what this Commentary here describes as "*this new priesthood, exercised in heaven*". It is Christ's Priesthood which on earth He obtained and perfected in resurrection from the dead. It is Priesthood of Christ in

worthiness of the vanquishing of death. That – perfected – Priesthood, Christ with and in Himself has taken into heaven, *“there to make Intercession (not the finished Atonement, again) for us”*.

That Darby's in any case doesn't mean *“in heaven”* literally, is clear from the whole of its further explanation in the same passage quoted. And even though *“in heaven”* might be taken for literal, Darby does not present Jesus' Priesthood exclusively *“in heaven”*, but only as in part, and as also, *“in heaven”*, so that the same and unchanged and eternal High Priesthood of Jesus Christ executed and fulfilled on earth and in the flesh of Him, is supposed and is said to be continued *“in heaven”* – ‘in heaven’ as well – not ‘began’ ‘in heaven’ as according to you! Darby's in fact demolishes your doctrine. It, while it deems Jesus' Priesthood as *“in heaven”*, says, *“The direct connection is with the sacrifices”*. The implication is undeniable: Jesus exercised and fulfilled the Office of ‘heavenly’ High Priest ‘on earth’ – when and while and where He “offered up HIMSELF”! *“The direct connection is with the sacrifices”*!

The Commentary speaks of, *“The introduction of this new priesthood, exercised in heaven”*. *“This new priesthood”*, as already in existence, declared and confirmed in Christ while on earth and indeed as *“from the dead”* and from earthly grave *“raised”* and ‘risen’ now after and also being *‘introduced’* and *“exercised in heaven”*.

Listen to what Darby's declares – the very negation of your view! ... *“Now it is not said, that we have “the good things to come”. Christ has gone into heaven itself, the High Priest of those good things, securing their possession to them that trust in Him. But we have access to [18] God in the light by virtue of Christ's presence there. That presence is the proof of righteousness fully established; the blood, an evidence that our sins are put away for ever; and our conscience is made perfect. Christ in heaven is the guarantee for the fulfilment of every promise. He has opened an access for us, even now, to God in the light, having cleansed our conscience once for all – for He dwells on high continuously – that we may enter in, and that we may serve God here below.”* You, quoted it, but couldn't see?

Darby's says Jesus WAS High Priest BEFORE, He went to heaven and was, Priest there, *“the PROOF of righteousness fully ESTABLISHED”*! *“The PROOF of righteousness fully ESTABLISHED”* IS and had been, the work of the High Priest of God once for ever, and is and had been this Priest's work completed and perfected in, Atonement Made! *“The PROOF of righteousness fully ESTABLISHED”*

IS and had been, the High Priest of God – even Jesus Christ in his Capacity and Office of High Priest. He had to have *“The PROOF of righteousness fully ESTABLISHED”* – His was the obligation of Possessor, Proclaimer and Personification of *“the PROOF of righteousness fully ESTABLISHED”* – BEFORE He would be able or permitted to leave His work here on earth and continue it from heaven. He even had to have *“the PROOF of righteousness fully ESTABLISHED”*, finished and applicable FOR, and IN, ascending to Honour and Throne, to Position and Eminency, *“at the right hand of God”*. He had to have *“the PROOF of righteousness fully ESTABLISHED”* – finished and applicable – in having been RAISED ... *“from the dead”* ... on earth ... having been: High Priest first, and firstly!

You, claim, SDA, Jesus was NOT High Priest BEFORE; but somehow for no reason given, ‘began’ to be High Priest, ‘after the cross’, without evidence whatsoever of righteousness gained, denying righteousness gained, denying righteousness established, through High Priesthood of Christ when raised from the dead and through being raised from the dead! And so one could go on, for anybody but SDAs clear, to show they, the Seventh Day Adventists, only, ‘peculiarly’ propagate the very negation of the true Protestant conception of Jesus' Priesthood!

John Gill's Exposition argues somewhat different than Darby's, but by far not may be compared with your views,

“... (I)f Christ had remained on earth, the Levitical priesthood had remained, and so he would have been no priest, since two priesthoods could not have subsisted together. The Levitical priesthood was in force while Christ was on earth; Christ's priesthood was not perfected on earth; the Levitical priesthood remaining while he was on earth, proves he was not then a perfect priest ...”.

Even herein Gill presupposes – correctly – Jesus' Priesthood BEFORE He made Atoning Sacrifice. One could sympathise Jesus' Priesthood was not perfect when making sacrifice, for Hebrews declares He was *“perfected”* through and in being raised from the dead. And thus in resurrection Christ finished all the works of God, and obtained full honour and exaltation His due as Priest. *“Christ's priesthood was not perfected on earth”* is not correct, because He in fact rose when, *“FROM THE DEAD”*, He was *perfected* and *stablished* in Full Priestly Dignity of *High Priest of the Most High according to the Law of Endless Life*. Christ while in resurrection going through, exited Egypt and entered in into the Rest – His Priesthood was perfected!

In relation to the heavens Christ's resurrection was on the earth and in the very centre of all and the greatest of God's works; Christ's resurrection in relation to the earth, was, 'in heaven!' Thanks for this Commentary – it brings to the fore some basic distinctive characteristics of the Priesthood of Christ, and further shows the fallacies of your own 'sanctuary truth'.

I therefore agree with this and have said the same many times: "*if Christ had remained on earth, the Levitical priesthood had remained, and so he would have been no priest*" – a Supposition of the impossible. But I don't agree with the explanation for this, and deny, "*Christ's priesthood was not perfected on earth*", or that "*the Levitical priesthood remaining while he was on earth, proves he was not then a perfect priest*". Because Christ in resurrection from the dead proved and perfected His Perfect Priesthood – immediately while rising, on earth.

The Levitical system could not prove Christ's Priesthood imperfect. The Levitical priesthood remaining while he was on earth, was incapable of availing anything, most incapable of proving Christ was not then the Perfect High Priest of the Most High God. The earthly could not even forgive sins – how prove the Reality of the End-time Forgiver of sins, not perfect!

God's own 'System of Priesthood' elevated Christ higher than He before his death and in Unity with God co-existing, had been, and that, verily in and by virtue of His act of "*bringing Christ again from the dead*". In into Life again – wherein and wherewith Christ's Priesthood was proven that of "*High Priest of the Most High God after the Order and Law of Endless LIFE*"! The REASON: Christ's priesthood was '*perfected*', '*on earth*', "*when raised from the dead*"; His resurrection is described as He was, "*being perfected*" – "*perfected*" in all Offices of being '*Servant of the LORD*', and in all His Being.

But wait, I must first summarise for clarity some few things else which became more apparent to me as we debated. ... You are, a clever one, SDA! As I have been forced to understand you so far, SDA, you on certain critical 'points', do not actually agree with the statements of faith of your own Church, and the sooner we bring those points to the fore, the better for the clearer understanding of the issues of concern in our conversation.

SDA, are you really a Seventh Day Adventist, true to the 'Message' of your Church in every respect?; faithfull to the 'Spirit of Prophecy'?; faithfull to the 'investigative judgment'?; faithful to the

'first resurrection'? You see, each and every of your doctrines some way or other get involved. But what I want to point out now, is the question(s) in SDA circles concerning the Priesthood of Christ. I'll compare you and the general and EG White-interpretation of this doctrine.

General Seventh Day Adventism says, Jesus was a Priest – was "*both Priest and Sacrifice*", when He made Sacrifice of Himself. You, SDA, say, "When on earth he was not priest AT ALL!" Gen.SDATism says, after Jesus' ascension He while being this Priest who made Sacrifice, entered into the 'first room' of the 'sanctuary in heaven'. You say, SDA, after Jesus' ascension He upon having entered into the 'first room' of the 'sanctuary in heaven', became, a priest.

The Gen.Adv.-View presupposes Jesus had been Priest from everlasting; you presuppose He was no priest before. I can understand the GAV, because it bases its assumption of Jesus' Priesthood before having entered the 'heavenly sanctuary's first room', upon the 'Law of Endless Life'. But you deem that reason – at least at that point in time when He made Sacrifice – of no consequence in 'the process of atonement'. Now I ask you, was it the ascension that 'triggered' the Law of Endless Life into action? Or what else? If the ascension, then why the ascension? What has the ascension availed that Jesus' resurrection could not avail? In terms of all worthiness and virtue and glory? And if the ascension, then what about the qualities of the Order of Melchisedec after the Law of an Endless Life – "without beginning of days"? What influence could the ascension have had on that Law? Or was the Law of Endless Life changeable? Which brings us to the question, In which Law was a change introduced, because Hebrews speaks of that "*change introduced*"? All right, enough of this! And so, next question by comparison of you and your Church. GAV is that Jesus entered 'into heaven' and 'the heavenly sanctuary' and its 'first room', by strength of ('according to') the Law of Endless Life, until 1844, when Jesus' Priesthood changed from the Priesthood-of-the-first-room, to the High-Priesthood-of-the-Most-Holy-Place, the 'second room'. And I assume you too believe so, the enigma despite I have not heard you express those sentiments once. Nevertheless, What made Jesus' Priesthood change? What gave it a higher, 'High-Priestly' status or quality after 1844 than before? Was it by the same 'Law of Endless Life', the Law "*having neither beginning of days nor end*...? The Law that "*abideth continually*" the same? In other words, The Law that cannot be changed, at all – not even 'adapted' to suit most mysterious 'change in Priesthood'? (Although Hebrews only speaks of a change

in Law, and not of a change in priest-hood!) This is my second question for both SDA and GAV to answer, please?

Then lastly, What are the implications which Jesus' resurrection throughout held, of significance for and influence upon the whole 'process of atonement'? Or can we just forget or ignore the resurrection as of little if no consequence for the whole 'process of atonement'? If I am wrong, then please explain to me the ever present, glaring, SILENCE of this very subject in SDA animadversions?

I feel I talk in vain; that I am just not equipped to state the Truth of Christ's Priesthood adequately. You will do far better, SDA, to read Klaas Schilder's '*Christus in zijn Lijden*' – '*Christ in His Suffering*', especially the third book, '*Christus bij den Uitgang van zijn Lijden*' – '*Christ Crucified*', chapter five. But I know you SDAs have all the truth, so just forget it!

Type and Antitype

"The dumb ass speaking with man's voice forbad the madness of the prophet."

The word, 'type-typos':-

mark / print (of nails in hands) : John 20:25
 figure (made to worship) Acts 7:43
 form / show (of doctrine) : Ro.6:17
 example / role model: 1Th.1:7; 2Th.3:9; 1Ti.4:12; Titus 2:7;
 1Pt.5:3; Phil.3:17
 warning : 1Cor.10:6, 11

'Type': - pattern / plan / fashion (witness),

"to our fathers (was given) the tabernacle of witness-martyriou in the wilderness – as God had appointed, speaking unto Moses, that he should make it according to the fashion-typon that he had seen."

"According to the pattern-typon shewed to thee in the mount."
 Acts 7:44 and Hb.8:5c

'Type': - 'figure',

"Adam who is the figure-typos of Him that was to come",
 Ro.5:14.

'Parable': - 'type',

"...which..." – "these things thus ordained" – the whole atonement ritual or "ordinances of divine service" of the "worldly sanctuary" – "was a parable-paraboleh", Hb.9:1, 9 – a 'parable' of Christ in fact making atonement for sin.

'Paradigm',

"Almost all things by the Law" (22), are "examples / tokens – hypodeigmata – of the things in the heavens". Hypodeigmata from hypo & deiknymi; hypo : by agency of; deiknymi : to indicate / intimate / suggest. Cf. English, paradigm. 2Pt.2:6, "Sodom and Gemorrha ensamples-hypodeigma".

'Antitype'

In 1Pt.3:20-21, "*The like figure-**antitypon** which now saves us*" – the "*antitype*" – is "NOT", 'baptism', "but", is "*the resurrection of Jesus Christ*". In context:

"(18) For Christ also once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit (19) by which He ... preached ... (20) when once the longsuffering of God waited while the ark was being prepared; into which ark... eight people were safely brought through the flood. (21) That Antitype indeed that **now** saves us – a baptism NOT a washing of the body of dirt – but (the Antitype of) a good conscience (and) a satisfying answer toward God through the resurrection of Jesus Christ – **IS HE WHO** is at the right hand of God having gone into heaven where (even) angels, authorities and powers are His subjects (now)." * "Declared the Son of God ... to the Spirit of Holiness."*

"Jesus Christ" is 'our' Antitype, "now"! And our Antitype is in heaven now – He finished His Mission on earth and conquered through resurrection from the dead, and we therefore now may rest assured and in good conscience can accept God's justice has been satisfied – Jesus Christ has '*made atonement*', and with His righteousness has pleased God and appeased His wrath over sin.

The "*antitype*" is what actually "*NOW SAVES*". "Not", this Statement of Faith says, "*not*" the type or sign – '*not baptism or washing of the flesh as were it a putting away of the filth of the flesh*'. Neither baptism nor the washing of the flesh can possibly save. As little as baptism is washing off filth off the body, as little is it a means to salvation – baptism is not the "*antitype*" and therefore does not "*now save*". "*While, the ark was being prepared in the days of Noah*" (– as matter of fact though –) "*the longsuffering of God was waiting (to save)*", so, "*God now, by the resurrection of Jesus Christ, saves*".

God in His longsuffering was it that then saved. "*The longsuffering of the Lord is salvation – makrothymia tou Kyriou sohtehria*", 2Pt.3:15.

But "*now*" – since Jesus' resurrection – "*God* (in His longsuffering) *by the resurrection of Jesus Christ*" the "*antitype*" of real '*salvation*', finally "*saves*". The ark in its preparing was a type or 'figure', or pointer to, or sign of, Christ the "*Antitype*".

'Antitype' therefore literally means the True Saviour – the Reality; not a figure of the Reality, but Jesus Christ, and He, in the reality of being "*raised up from the dead by the glory of the Father*", Ro.6:4. "*The Son of man shall come in His own glory, and in His Father's, and of the holy angels ... all that are in the graves shall hear His Voice, and shall come forth.*" Jn.5:28-29. Christ's own resurrection is the Antitype of the resurrection of the saved – His resurrection derives not from theirs, but theirs from His. All 'types' of '*Law*' or of '*Old Testament*', were figures in the same way, of Him in this very Reality of all reality and truth. All 'types' of '*Law*' or '*Old Testament*', showed forth Christ "*putting away sin* (making atonement) *by the sacrifice of Himself*", 9:26. "*Sin*" was "*put away*" by "*the sacrifice of Himself*" He the "*Arrow of the Lord's deliverance*" (2K.13:17) being "*offered / presented*", "*before the Lord*": The Risen The Antitypical Presence of God in all Scripture, the Antitypical Present of God through all past and future, the Antitypical Light and Height and Life in all Glory on earth and in heaven.

"Hier (een nieuwe inslag / -kracht / -schepping) vloeit dan nu uit voort, dat dit nieuwe herscheppingsleven, hetwelk zijn fundamenten schuift onder die van het scheppingsleven, slechts door den Christus kan worden gebracht tot zijn bestemdend doel." Klaas Schilder, 3/6) "*It follows from this ("new invasion" of God's) that this new re-creational-Life that precisely forces its foundations in underneath those of the (original) creation-life, can be brought to its predestined purpose and end only through Christ, and by Christ.*" And may I also say for the sake of our conversation: Only in Christ being as well as towards Christ being Perfect and Perfected Priest and High Priest of the Most High God after the Order of Endless Life, could it be brought to its predestinated purpose and end. And that, only through the Mediatory Office of Christ – having made both Sacrifice of Himself and – in and through and with resurrection from the dead – Offering, both before the Lord on the Altar and in the Sanctuary of His own Self, thus having made and end of atoning for sins and thus having brought in reconciliation and peace between God and mankind once for all and forever more.

May the Lord let this word go and be the end of Seventh Day Adventism's Truth-obstructive and Life-destructive Error of 'The Investigative' horror of 'Judgment'. And may the Lord give this word be the beginning of a fuller understanding, appreciation and enjoyment of His Sabbath Day.

Hebrews 9:24

"For Christ is not entered (eisehlthen) into the Holiest-hagia of a man-made temple, but into the Holiest Antitype-Antitypa of Truth though – into heaven itself, now in the Presence of God, to appear / return / present (emphanisthehnai) Himself on our behalf."

These (1Pt.3:20-21 and Hb.9:24) are the only two cases of the use of the word 'antitype' in the New Testament, and they should not be confused for meaning a 'figure of the true', but should be respected for indicating the reality – 'the true, pointed to by the figure'!

In both cases 'antitype' means Jesus Christ; and in both instances the word indicates Him in resurrection from the dead.

Abiding to the most basic, simplest and literal meaning of the word 'antitype' therefore, gives Hebrews 9: 24 the meaning, "*The Antitype of Truth*" – even Jesus Christ.

Confirms the Seventh Day Adventist mouthpiece, EG White,

"Christ offered Himself the True Atonement for sin – the Great Antitype of all the types and figures"

But, says she also,

"Through the crucifixion of Christ, human beings are reconciled to God ... become members of the family of God."

Could White have understood to be 'reconciled' for anything less than being 'atoned' with God? If she meant the work of the High Priest of God, she must by 'reconciliation' have meant 'atonement' for that of necessity is the work of the High Priest of God – unlike SDA maintains. Howbeit, one can understand SDAs dilemma, for it must be presumed the Priest thus making atonement through reconciliation, must be Priest in Divine capacity – must be God – which is undeniably rejected by White, in these words:

"When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible." "Christ in His human nature cried out in agony", says RA Anderson, as reached God not into sinners' destitute destination and there grabbed the burning wood from the fire – but as saved man himself! Where 'inspiration' had it right, she spoiled it again by her rational 'deism'.

In Christ, Christ Mediator between God and man, God – however impossible to man's wisdom – died and rose again from death for to

make atonement for the sins of sinners, or never made atonement, or never had been God. No one of mere human nature dying for sin can atone for another of mere human nature, dying from sin even were He in sinless human nature only dying. So one must resort to a righteousness of self, and to a salvation by works – and stay dead in one's sins anyway!

How inconsistent – how impossible – to at once maintain Christ was Priest while Sacrifice, while not God in Glory of Divinity! How inconsistent – how impossible – to sing the praises belonging to Him in His suffering and death, but deny Him in one nature and body, God and Man! How hollow and kaka phonic, *"In Christ is life original, unborrowed, underived ... Christ is pre-existent, self-existent Son of God"* – how hollow and kaka phonic, if this divine life – this *"Deity"* – can be shaken off just before and in order for Him to *"sink and die"* to ostensibly make atonement for sin. No! it cost God at the price of this His *original, unborrowed, underived Divine Life*, to make atonement for sin – nothing less. Incomprehensible? I insist, incomprehensible, or it could not have been *'Deity'* – *that* indeed, *would have been impossible* – impossible that not God in His very fullness of Divinity could make atonement for sin through dying and rising vicariously! By the same Power Christ took up His life again, He laid it down in death! His *'human nature'* *'only'* – as though able to function by and of itself and independent of His *'divine nature'* – could not die, if one may so divide Jesus' *'nature'*. Only God has the power over life and death; only Christ Almighty holds the key of death. *'Human nature'* even unforced through sin would have had no power to lay down its own life much less the very life of the Life-Giver. *'That would have been impossible'*, for not Christ, but something only part of Him, should have died.

Thus when asserting, *"Christ emptied Himself, and took the form of a servant, and offered the sacrifice, Himself the priest, Himself the victim"*, one should keep in mind White with *"the form of a servant"* must have meant one who has given up His *'Deity'*, so that he could die a *'servant-victim'* His *'divinity'* escaping death. So that a man merely,

atoned for sin. Then there would remain no difference for the better between the sacrifice of animals and Jesus who by the mere nature of a man, died. No more Saviour, no more *'unique Son of God'* if it were true Jesus died but died not in His Divinity. Then indeed Jesus' Priesthood had been that of and just like that of *'ordinary'* priests; would He in fact not have been Priest of the Better Covenant *'while on earth'* – for then there would have been no real difference between him and his priesthood and those who on earth at least had some *'gifts'* to offer despite it hadn't been their own

blood or own life. So Jesus' blood and life would have been of inferior value – inferior even to that of animals. Then, for sooth, *"would he not have been a priest were he on earth!"*

Even EG White's apologies for a priesthood of Christ's while He was on earth, implode destroying itself through its denial of Christ's being the Crucified God making atonement for sins.

"He occupies the double position of offerer and of offering, of priest and of victim." ... "Christ offered Himself the Satisfaction of Divine Justice; He offered Himself the True Atonement for sin, the Great Antitype of all the types and figures of the Scriptures." (Quotes taken from various sources.)

Notice White (in the above quotations at least) seems to avoid using the qualified *'HIGH'* Priest, as though she *'reserves'* that Office for after 1844?

The confusions of White or the Seventh Day Adventists *en gross* regardless, truth is, the Biblical *'Sanctuary'* is figurative of the Great Antitype, *'signifying'* The Real Temple of the LORD, Jesus Christ in His own human body of Divine Life.

In Hebrews 9:23 further, *"the things in the heavens"* are clearly identifiable with THIS Christ, in Person, *"For Christ ..."* verse 24, *"Nor yet that He ..."* verse 25, *"So Christ ..."* verse 28 – all comparisons between the *"examples"* and Christ. Accordingly, *"in the heavens"*, is here used figuratively as metaphor of *"(things) a truth-witnessing: tohn alehthinohn"* – *'truth-witnessing'* the Antitype, Christ. Compare Acts 7:44, *"Our fathers had the tabernacle of witness" – the tabernacle* typified or prophesied, or *"witnessed"*, Christ. By this elementary principle of metaphor for understanding of God's Word, it must be accepted the writer of the Letter must have known what he wrote when he wrote *'antitypa'*, and did not write *'types-*

typa', so that, in Hebrews 9:24, it is said of Christ, that He *"is not entered into the holiest (eis hagia, plural for 'holiest') of the temple made with (human) hands, (but) into the Holiest Reality-ANTIITYPA* of Truth though, indeed (alla – logical, rhetorical emphasis) into heaven itself, in Immediate Appearance (Infinitive of Noun-force, 'nyn emphanisthehnai' in and by the Presence of God (Dative Locative as well as Instrumental: 'tohi prosophohi) on our behalf." (* ANTIITYPE-antitypa' – Plural – for 'Antitypical Holiest'.)*

"The Presence of God" therefore, is the "Holiest of the Temple" into which Christ "is entered" – "is entered", not only 'now' or as recent as in 1844, but AS, and WHEN 'now' being raised from the dead: "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself ... SO, Christ, (now) once having been offered the Bearer of their sins, shall without having to deal with sin a second time, appear unto salvation unto them that look for Him." (26b, 28)

There's no second of time in between "but now once ... He appeared to put away sin by the sacrifice of Himself", and "now once ... is He entered ... into the Holiest ANTI~~T~~YPE ... now / immediately / as soon as (nyn) to appear in the Presence of God on our behalf." Christ "appeared" through resurrection from the dead – he came forth from the grave having triumphed in going down and having descended to hell – He triumphed when it seemed He lost. In resurrection ascending and appearing from the world of the lost, Christ was crowned and exalted far above all principality, and empowered to "put away sin by the sacrifice of Himself". He "sat down in the Gate". That was Jesus' "appearing"; it was He, "entering in" into glorious rest; the perfection of Himself and the finishing of all the works of God – God's Sabbaths' Feast.

The Plural, "Antitypa", in the phrase, "He entered into the Antitype(s) of Truth" in 9:24 – into the 'Most Holy' or innermost of the Sanctuary "in heaven itself" – is the 'heavenly' or 'divine' 'Most Holy', which finds its 'type', in the earthly "tabernacle which is called the (Holiest) sanctuary after (behind) the second veil" of verse 3.

"Hagia Hagiohn–Holy of Holies" : "Antitypa Alehtinohn – Holy of Holies of Truth", the Sanctuary "NOT made with hands", not of this creation, not created at all, but the Creator Himself through Christ, entering into fellowship of Father, Son and Holy Spirit on appearance of the Son having made atonement through sacrifice of Himself: Our Peace with God by feat of Victory over sin and death, ascending Throne and being "set at the right hand of the Power of God in heavenly exaltation".

Declares the prophet Ezekiel, himself a type of Christ: -
"Son of man, the Place of my Throne, and the Place of the soles of my feet – Where I will dwell in the midst of the children of Israel for ever – my Holy Name – shall the house of Israel no more defile." "Then He

brought me back the way of the gate of the outward sanctuary which looked towards the east; and it was shut. Then the LORD said unto me, This gate shall be shut – it shall not be opened, and no man shall enter in by it, because the LORD the God of Israel, hath entered in by it, therefore it shall be shut. It is for the Prince: He shall sit in it and eat bread before the LORD – He, shall enter by the way of the porch of that gate, and shall go out by the way of the same ... mark well the entering in of the house! And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house. And I heard Him speaking unto me out of the house; and the Man speaking, stood by me, and He said unto me, son of man, the Place of my Throne ...". Ez.43:1-7; 44:1-3, 5c.

Immediate Appearance, Presentation of Offer, Intimate Presence of God, His Innermost Holiest, the Place of My Throne, the Glory of the Lord, My Holy Name, and 'Antitype', are all one and same in event of act of God in the Person of Christ "when God raised Him from the dead"! "When God raised Him from the dead" was Christ's moment of finishing making atonement – was God's moment of at once having forgiven all sin so having made peace for evermore – *aiohman lytrohsin heuramenos*: Hb.9:12, Lk.1:68, 2:38, (Acts 7:35), Lk.24:21, Titus 2:14; 1Pt.1:18, 21, Mk.10:45, Mt.20:28, Rv.1:5.

"... Mark well the entering in of the house!" For this is a Royal entering – the entering in of "the Prince of Peace":- "He shall sit in the Gate and eat bread before the LORD" and enjoy the fruit of His labours and the sweetness of His victory – the 'entering in' of 'Jesus ... into His own rest as God ... Prince ... having given them, the People of God, rest'. It is Jesus, 'eating and drinking of Sabbaths' Feast! (Hb.4, Col.2)

Now what kind of 'entering in' is this?

It is an 'entering in' of which the Old Testament often speaks symbolically – 'typically' – the 'entering in' of the Prince of Peace who will victoriously enter Jerusalem by the gate reserved for Him; to sit in it the great Consulter, Protector and Comforter of the People that approach and acclaim Him who upon entry was Victor Triumphant.

We do not want to waste time on the Seventh Day Adventist idea it is Christ who in 1844 entered the Holiest of a heavenly sanctuary

built with hands even were it by the hands of God in heaven somewhere after having obtained High Priesthood never revealed how somehow after He had been taken up; or on their idea it is Christ who after forty days after His resurrection was taken up into the 'first room' of that 'sanctuary' and so doing obtained never explained why Priesthood (not yet High Priesthood, qualified); they thereby "*wresting the Scriptures unto destruction*" of their own doctrine.

Their doctrine of the 'investigative judgment' denies both that He had been High Priest when making sacrifice of Himself, and that He had been "*declared*", "*perfected*", "*sworn*", "*anointed*", announced, proclaimed, elevated, "*exalted*", proven, honoured and glorified, "*High Priest of the Most High God after the Order of Indestructable Life*" in that God raised him from the dead – for having been, High Priest of the Most High God after the Law of an Endless Life in making sacrifice of Himself a propitiation for sin once for all and for evermore.

So we won't be negative, but will show positively Christ's High Priesthood of the Order of Indestructable Life. To start with, we a priori and unconditionally reject the narrow, academic and meaningless distinctions made between the many facets of 'salvation' or 'atonement', but view salvation in the light of all God's promises in Jesus Christ as yea and amen!

Therefore the Word, "*For Christ is not entered (eisehlthen) into the Holiest of a man-made temple, but into the Antitype of Truth (antitypa) though (Through the gate of death and, of glory – for He went out through this gate to be crucified as well!) – into heaven itself – now "brought again" into the Presence of God to appear / present Himself (emphanisthehnai) on our behalf.*" ('Heaven', is where God is; hell was where God 'forsook' His own Presence in the Son to make propitiation for OUR sins!) Verse 25 then confirms this once for all entrance and appearance of Christ that confirmed completed salvation – salvation and atonement "*wrought*" – redemption full and final: -

"*Otherwise He should OFFER- pros-pherehi (advance / bring in / present / confirm) Himself often*". "(25) *But now once in the end of the ages hath He been manifested/ revealed-pephanerohtai, unto the putting away / annulment / laying down-athetehsin (Noun Accusative) of sin by the SACRIFICE-dia thysias, of Himself.* (26b) *So Christ*

having been once OFFERED-prosenechttheis (> pros-pheroh – pheroh, to bring in / introduce / bring forward / present / advance / promote), by the bearing / being the Bearer-anenenkein (Infinitive of Noun-force < ana-pheroh), of sins." (28a)

"*Pheroh*" in the various combinations anenenkein, prosenechttheis, pros-pherehi, is used with the basic meaning of to *carry / bring / present / shew / offer*. These uses DIFFER from *by / through SACRIFICE-dia thysias*, in that none any longer entails the actual shedding of blood, but audits the virtue of the blood shed, which virtue or worth was the Life it earned, like a trophy carried forward and guaranteed by oath of God: Life promised and prophesied, Life in Omnipotency taken hold of across the gulf: "It is Finished-*Tetelestai!*" Sabbath's-Word, Sabbath's-Deed and Sabbath's-Act-of-Law of God! From the deep through the creation into the rest of God.

"*Howbeit the Most High dwelleth not in temples made with hands (even were it one in heaven), as saith the prophet, Heaven is my throne, and earth my footstool; what house will ye build Me? saith the Lord: or what is the Place of My Rest?*" Acts 7:48-49.

As little as a "*house built Me*" by Israel on earth can be "*the Place of Rest*" of God, as little can any physically or literally 'built house' 'in heaven' accommodate Him or His holiness even were it 'manually' built by God Himself. Only God Himself can contain Himself. He is His own Sanctuary, and Christ, "*The Place of (His) Rest*". "*And THEREFORE, there still remains a Sabbath for the People of God*" in order for Him to be worshipped in a place in time and space by them who are finite beings in time and space. God who is infinite cannot be worshipped anyhow, but by His own volition and will. God therefore Who Enters into the "*Place of My Rest*", is God Who Enters upon the Day of His Rest – "*the Sabbath of the Lord thy God*" – "*Thy God*", the God of the People! God Who Enters through Jesus Christ upon the *finishing of all His works* (Hb.4:5), is God raising Christ from the dead "*in Sabbath's-time*". It is God in Christ "*Anointed*" – *High Priest of the Most High God*, making atonement, reconciliation and Peace – it is God in Christ enthroned King, establishing Kingdom through the office verily of His *High Priesthood of the Most High God*. The one without the other is neither God's kingdom, nor God's priesthood.

This is Christ the *Prince's*, 'entering in!' "*Mark well the entering in!*" He enters in through '*the gate that faces east*'. Now as Christ surrendered spirit and died, His glory entered through this gate and penetrated the most holy place of the temple, and tore asunder "*the wall between Me and them*" the '*wall*' of '*defilement*' – our sins – Ez.43:8!

"*Let them measure the pattern*", verse 10! See the type; understand the paradigm; apply the analogy.

"*Shew them the form of the house, and the fashion-typos thereof, and the goings out thereof, and the comings in thereof... and all the laws thereof... and the ordinances... This is the law (symbolism) of the house: Upon the top of the mountain the whole limit thereof round about, is Most Holy. Behold, this is the Law concerning the House!*" '*The Revelation of Jesus Christ which God gave unto Him, to shew unto his servants... signified unto his servant...'* Ezekiel. (Rv.1:1)

It is the '*law*' of symbolism or '*type*'. '*Out*' went the earthly and old; '*In*' came the New, Better and Heavenly; '*Out*' went the daily and bloody; '*In*' came the Endless and Living – the earthly priesthood giving way to the Priesthood of Higher Order – "*the Order of Indestructable Life*" – the Priesthood after the Order of the Life of the Risen Christ! A going out and a coming in "*on earth as it is in heaven*".

The Law of an Endless Life and of Christ's Priesthood is one – is atonement and resurrection, inseparably one. "*The blood of Christ foreordained*" and, "*the blood of Christ manifested*"; "*the Service accomplished and perfected-epitelountes**", 9:6; "*This the Holy Spirit signifying, revealing-dehlountos**." "*Which (whole atonement Service) was a parable-parabolah, for the time then present, in which were offered both gifts and sacrifices.*"

* Through 'service', 'perfected' as well as 'revealed' – the 'service of Office of High Priest of the Most High God.

Thus "*HE ENTERED IN, once, into the Holiest ETERNAL REDEMPTION HAVING OBTAINED*" (9:12c). '*He who made the service*' – '*The Comer thereunto*', unto this 'service', to do it and perfect it – is Himself "*MADE PERFECT*"! (9:9c) Yes, believers are the comers thereunto; but Christ first!

It is the entering in of the High Priest of the Most High God – the entering in of Jesus Christ through and in resurrection from the dead through the east-gate. "*According to the Holy Spirit declared*" and "*with power*" "*manifested*", "*Servant of the Lord*" in Office of Prophet, Priest and King. Jesus' 'entering in', is Jesus 'offering Sacrifice', 'of Himself', of His own life's blood, through resurrection – in being raised – from the dead, or it is an 'entering in' not at all and of no effect at all! The effect of the "*Antitype of Truth*" is this though, "*He shall sit in the Gate (of thoroughfare of the Prince), and shall eat bread before the LORD*".

These things go together: Christ in His divinity, Christ in His High Priesthood, Christ the King, Christ the Prophet, Christ in the "*Sacrifice of Himself*", Christ "*when God raised Him*", and "*exalted Him*", Christ ascending throne, glorified and worshipped by angels, Christ in His goings in, in His goings through, and in His goings out, Christ "*offering Himself the Propitiation for sin*", Christ-*Anointed*, Christ *Perfected*. It is Christ, THUS and THEREIN, "*making atonement*" and being, the Atonement! Not before any of these are "*finished*" – or after – made Christ atonement or obtained He Peace. So became Christ our Peace, and "*is He our Peace*"! "*For such a High Priest became us.*"

So not before or after these all: these all and with atonement – atonement perfected – is Christ Himself in whatever office or worthiness, "*perfected*" or acclaimed, King, Prophet, or Priest; is He "*declared, Son of God*", or, "*High Priest of the Most High God*". "*He sat down the Prince and ate*" – not before or after – because God in Christ made history; earthly history. It was the Good News of the ages in the making! God in Christ became man, in suffering and death made atonement for sin and rose unto forgiveness of sin, unto life and glory. "*God RAISED Him up from the dead and gave Him GLORY.*" (1Pt.1:21) In resurrection from the dead "*He finished all the works of God*" and is Himself "*made perfect*". In resurrection from the dead "*He entered in into His own Rest as God from His own works*", "*He sat down the Prince, and ate*".

He sat down in the Gate, "*in the shadow of its entrance*", "*of Sabbaths' Feast's eating and drinking*"! The gate is His Throne, "*the Place of My Rest*" – the Place of Jesus' "*Entering in into His own Rest as God*", is **Sabbath's Resurrection!** Hebrews 4, Colossians 2 and Ezekiel 43 are related Scriptures with related messages! Remember the Sabbath's references in this passage from Ezekiel, so that these Scriptures together sound the Good News of Christ, resurrected from the dead in Sabbath's-time, having finally "*obtained perfection*" – in '*monstrous scope*'* of "*once for all*", having "*MADÉ Final Atonement*"! The concept 'final', is not only allowed, but is demanded, in the event of Jesus' having "*MADÉ, Atonement*". Jesus gave us reason, to feast!

Said the prophet of God, Ezekiel – prophet also of the Lord's Day: "*Mark well the entering in!*" By paying a little bit closer attention, I have seen what I have seen, that when the Prince entered in, He sat down in the "*porch*" overshadowing the "*Gate*". Methodology? Who cares? Here we have seen the significance created by the concept of 'shadow', in Ezekiel and in Colossians. What does it matter if anyone might deem my 'methodology' or 'hermeneutics' adventurous if not suspicious?

(**What gives this day this particular meaning, is what happened, on it, and to it – the resurrection of Jesus Christ from the dead*). Karl Barth— in brackets, because he applies this statement of his to Sunday – nevertheless meant to be the day of Jesus' resurrection. Barth also, incidentally, was not the first to have used this figure of speech with regard to the Sabbath Commandment; John Calvin first drew attention to the 'vastness of *scope*' of the Sabbath. See Part 3.6. of *The Lord's Day in the Covenant of Grace*.)

A Misconception Pointed Out

An important misunderstanding due to confusion, must first be cleared from the mind in order to better and easier understand Christ's Priesthood. That misconception is noticeable in the references by EG White above, here given again for convenience,

"He occupies the double position of offerer and of offering, of priest and of victim."

"Christ emptied Himself, and took the form of a servant, and offered the sacrifice, Himself the priest, Himself the victim."

"Christ offered Himself the Satisfaction of Divine Justice; He offered Himself the True Atonement for sin, the Great Antitype of all the types and figures of the Scriptures."

Obfuscating 'offer' and 'sacrifice'

The most obvious and spoiling confusion remains **The Seventh Day Adventists' misconception to confuse 'offer', for 'sacrifice'; 'offering' for 'victim'; 'to offer sacrifice', for 'to make sacrifice'**. At bottom the mistake consists in assuming Christ's suffering as being 'offered' within the Sanctuary, while actually He inside the temple's Holy of Holies "*offers*" His glory of victory – 'with joy'. Having "*made sacrifice of Himself*" (outside), Christ not as yet finished atonement; only when He had "*offered sacrifice*" (inside), "*before the Lord*", "*in His presence*", finished He atonement, was atonement, "*MADÉ*", "*once for all*", and, "*for evermore*".

Although Christ in His humiliation declared: "*Now is the hour come*" in which the Father is glorified in His Anointed, yet was it the moment within that hour wherein Christ "*triumphed in it*" – His resurrection from the dead – not yet. First and only, "*from the dead*", had "*it been finished*" – actualised Christ's Present Perfect, "*Tetelestai!*", in historic time. '*What happened on this day, and to it, was what made this day this particular day*'. Christ's faith was answered by the Father's faithfulness; In and through Christ, God is worshipped "*on the Seventh Day (He) thus concerning spake, And God the Seventh Day rested from all His work*". (It doesn't say, "*all His works He had made*" as in the beginning. It says what God's Word "*In these last days*" "*concerning the Seventh Day*" is. 'Is', because the comprehensive Singular, "*all His work*". **In Christ in resurrection from the dead**, "*God from ALL His work, Rested*" — Hebrews 4: 4-5. Then having "*blessed and sanctified the*

Sabbath, "through the Son", God, thus having **saved** His creation through Christ, "on the Seventh Day **finished** all His works He had made". The Sacrifice is 'offered' and accepted. Now is "atonement **MADÉ**"; the Son "**perfected**"; the High Priest "**declared**", "the Son with Power", "All the works of God, finished"!

"True Atonement" consists in both Christ's suffering and triumph; in both His humiliation and exaltation; in both His descending and ascending; in both His death and resurrection.

But EG White and the Seventh Day Adventists do not seem to understand "True Atonement" for that, but for being done unilaterally in Christ's suffering of death. (1) It is seen over and over in their use of the word 'offered', for 'sacrifice'. Christ is never seen as being 'offered before the Lord' in, through, and by, Resurrected LIFE. (2) It is seen in their treatment of or rather disregard for Jesus' resurrection. Jesus' resurrection if ever, is barely taken notice of, and scarcely form a part of the whole 'process of atonement', because 'atonement', according to them, had not been made by Jesus 'while on earth', but 'in heaven' after He had ascended, initially only as 'Priest' who operated in the 'Heavenly Holy Place', and after 1844, in the 'Heavenly Most Holy Place' as 'High Priest'. So what's the use of or for the resurrection than at best it made it possible for Jesus to start to make atonement, "in the heavenly Sanctuary, now".

Second misconception: Christ, "as man" merely, 'made atonement'.

Although Jesus triumphed through suffering and death, Triumph then was hidden. Triumph only revealed itself the Living Saviour, in the finishing of atonement as Christ 'presented', 'placed', or 'offered' (– "*pheroth*"), Himself, exalted to and seated on the right hand of the Throne of God. "*The glory of God in the face of Jesus Christ*", fully shining! God's Presence '*made manifest*', '*The Coming God*', even Christ '*from the far land of the dead returning*', "*God with us*", "*always, even unto the end of the age*"! "*All power is given Me in heaven and in earth*". Now – "*When God raised Christ from the dead*", 'atonement' is "*made*", has He "*wrought mightily*" "*to us-ward*", "*God for us*", "*become*", "*our salvation*", "*near*", and "*finished*"; now, are "*all the works of God*", "*made*", that is, "*perfected*" and "*finished*", and "*blessed*" and "*sanctified*"; "*all the works of God*", He being "*revived*",

and gloriously in Triumph of 'final atonement', "*exhibited*". That is what it means that Christ "*offered Himself the propitiation for sin*". That is what it meant, when Christ '*laid down His life on the altar in heaven*'.

Christ or the Sacrifice of Him being 'offered', means atonement, salvation and redemption – that which the forgiveness of our sins through Christ is the equal and sum of. This is what Roman Catholicism denies and rejects – and in chorus with this antichrist, Seventh Day Adventism.

The 'offering of Sacrifice' by Christ, when stated in the New Testament by any of its witnesses, will primarily and more directly, relate with Jesus' resurrection – and not with His 'making sacrifice'. The triumph of Christ in resurrection forms the basis and actual event of His 'offering sacrifice'. 'Offering of Sacrifice' must be seen in its own; it is not the shedding of blood, not the making of sacrifice but the presentation of the blood's worth: it's LIFE, "Before the LORD".

Even, and especially when, the witnesses – Peter, Paul, John – would not directly make mention of it, they certainly while writing of Jesus 'offering sacrifice', would suppose His Resurrection. The witnesses when speaking of Christ 'making offering' of Sacrifice, expected every believing reader knew that Jesus' resurrection from the dead always is the first and main truth of 'atonement wrought', through Christ having 'offered Sacrifice'. Jesus' resurrection from the dead – mentioned or implied only –, always underlies mention of or reference to His 'offering' of 'sacrifice'. 'Offering sacrifice' always occurs in glory; not in suffering; in exaltation, not in humiliation; whereas 'making sacrifice' occurred in glory of suffering and in the 'lifting up' of humiliation. With His act of 'offering sacrifice', Jesus' resurrection from the dead in glory of triumph is always supposed **retrospectively**. But when the reference is to His act of 'making sacrifice' or the shedding of His blood, Jesus' resurrection from the dead in glory of triumph, is always supposed **prospectively**. The example below will show; see 1Pt.1:18-19.

2Peter 1:1, "*To them that have obtained like precious faith through the righteousness of God and our Saviour Jesus Christ ... (being) purged from sins ... So an entrance shall be ministered unto you abundantly into the Kingdom of our Lord and Saviour Jesus Christ (1:9, 11) ... when (was) made known unto you the power and coming of our Lord Jesus Christ ... of His majesty. (16b) For He received from God the Father honour and glory when there came such a Voice to Him from the*

Excellent Glory: This is My beloved Son, in whom I am well pleased." Witnessed Peter, "And this Voice which came from heaven, we also heard, when we were with Him in the holy mount." (18) Peter undoubtedly alludes to the Voice on occasion of the resurrection of Jesus Christ from the dead, and for his presupposing the fact, does not make mention of the Resurrection in so many words. The one time the Voice was heard, it was heard by the living dead; the other time by the Living "from the dead" in "power to take up My Life again", "waving", "First Sheaf offering", "before the LORD" – "offering / presenting", "HIMSELF", "after the Law of an Endless" and "wrought", "Life"! "Heard" was the Voice, by authority verily, of being "declared Son of God with power by the Spirit of Holiness" – according to Paul.

Both Paul and Peter saw Jesus resurrected – the Risen – therefore they 'knew' and may their witness be trusted! "For He received from the Father honour and majesty, when to Him was borne such a Voice from The Excellent Glory, heard saying, This is my Beloved Son, in whom I am well pleased." (2Pt. 1: 16b-17)

"We made known the power and coming (from the dead) of our Lord Jesus Christ ... we were eyewitnesses of His majesty." Peter was 'eyewitness of His majesty' in the same way Paul was – they saw Him "IN His Majesty" – that is, "as the RISEN-anastas", Mk. 16: 9. Yet even then, it was not seeing Christ revealed in his glory, but still for their sake, concealed and hidden in His glory.

"The Spirit of Christ did signify when it testified beforehand the sufferings of Christ, and the glory that should follow." That glory in the resurrection of Him from the dead though, would, unhidden and uncontained, be "brought forth" and "presented" and "offered up", "an acceptable Sacrifice and Offering BEFORE the Lord" – the very Presence of Full Fellowship of the Trinity on the Altar of the Most Holy.

"(1:18) FORASMUCH AS YE KNOW ..." is knowing through faith as far as the Apostles could have known through beholding – and more – "Forasmuch as ye know that ye were not redeemed with corruptible things ...

(19) but with the precious blood of a Lamb Without Blemish and Without Spot (being 'offered' before or upon the Mercy-Seat).

(20) Who verily was ... MANIFEST for you ... (21) who by Him believe in God that RAISED Him up from the dead and gave Him GLORY. ... (2:6) Wherefore also it is contained in the Scriptures, Behold I lay in Sion a Chief Corner Stone, elect, precious ... (21) Because Christ also suffered for us ... (24) who His own Self bare our sins in His own body on the tree, in order that we in dying to sins, to righteousness might LIVE – by whose stripes, ye were HEALED ... (25) ye are now RETURNED unto the Shepherd and Overseer of your souls."

Many such Scriptures, especially the Letter to the Hebrew believers, imply and presuppose Jesus' resurrection, without spelling it out in words, but in inevitable and indispensable condition and consequence speak of nothing else or less. Hebrews is not unique in this respect, but a good example. While completely built upon the sure foundation of it, Jesus' resurrection is but once in the end of the Letter mentioned, God who "brought Him again from the dead".

Yet another great misunderstanding is **to confuse Jesus' making intercession – His 'mediatory work' or 'mediatory office'** on behalf of the Elect – for His work of **atonement. The Cause of this Misconception? The dogma of free-will!** But that cannot be entered upon in this conversation, and will have to be considered, D.V., in a next.

SDA

The reason that Christ can do that (making atonement now, in heaven) without ALSO having to be tormented infinitely for each sin of each person – is that infinite suffering is NOT the debt owed for each sin we FINITE beings commit.

Calvinist

The ultimate error! You Seventh Day Adventists simply do not believe the **sinfulness of sin**; that's why you are able to reach conclusions like this.

And it's easy for you being a SDA to think this way, because you do not believe Christ died in being, while being, and indeed, FOR being, **God Omnipotent, God Eternal and God Infinite**. So finite suffering for you was good enough to pay for infinite sin. But had you believed Christ died for sin in being, while being, and indeed for being God Omnipotent, God Eternal and God Infinite, you would have understood that Christ suffered infinitely for each sin of each

person He forgave – that infinite suffering IS, the debt owed for each sin we finite beings committed, because possible for only the God, Omnipotent, Eternal and Infinite! Anything less than this God in laying down his Life for sins, would make of Christ an impostor—banish the thought! The Power wherewith Christ took up His Life again was and is the very Power wherewith He laid down His Life. Because you deny it, you people see the Atonement Christ had finished on earth and from the dead and grave, as finite, incomplete and wanting, and something that had to be improved on afterwards 'in heaven' through your so-called 'investigative judgment'.

Don't look for an "infinite suffering" that might pay "the debt owed for each sin we FINITE beings commit", but look for the Infinite Love and Grace of the Infinite God. Look for Infinite Power – for **Resurrection-from-the-dead-Power – the Proof Infinite Suffering paid the infinite debt of infinite sin.**

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