

is not the law (pointing to commandment chart). What is it? – That is a picture, a statement, of the law, and not the law itself. That writing can not make anybody free. That never came down from the wall and worked itself out in anybody. Everything that is said there is true, but it never did anything; but the real law of God, which it describes, is life everlasting. It is the life of the Lord Jesus Christ. His life is the “perfect law of liberty;” for “the Lord is that Spirit, and where the Spirit of the Lord is there is liberty.”

GCB 1901, p. 146-147.

Sabbath- School Lessons on The Sanctuary for Senior classes Fourth Quarter 1901, p.7, note 3.

This was to be a day of atonement, or “at-one-ment,” as representing the time when God’s people shall be fully made one with Him. “Now a mediator is not a mediator of one” (Gal.3:20), so when God’s people have all been made one with Him, they will no longer need a mediator. Christ will have finished His work as priest. Atonement was to be made for all the sins of Israel. Lev. 16: 34. No more sins will, therefore, be committed by any of them after the day represented by the day of atonement is over. “It shall be an holy convocation.” Then, in the antitypical day of atonement, they that feared the Lord spake often one to another. “Not forsaking the assembling of yourselves together; ... but exhorting one another, and so much the more as ye see the day approaching.” “Ye shall afflict your souls.” So now we are exhorted to “repent, and be converted, that your sins may be blotted out.” This day of atonement is the time of the blotting out of sins. Every sin then must be confessed. “And offer an offering made by fire.” This offering made by fire was the burnt-offering, which represented consecration. “Ye shall do no manner of work therein, for it is a day of atonement.” “It shall be unto you a sabbath of rest.” So in the antitype we must cease wholly from our own works of the flesh. “For he that is entered into His rest, he also hath ceased from his own works as God did from His.” Heb 4: 10. Our own works are works of sin. Gal. 5: 19-21. The ceasing from physical labor on that day was an outward object-lesson of the

ceasing from sin, which must be done fully before the day of atonement is over; then it will be indeed a sabbath of rest to our souls.

Lesson II Cleansing the Sanctuary. October 12, 1901.

1901 C.A. Watkins.

The effect of sin

When man was first created, he was innocent and upright. While in that condition, he could bask in the light of God’s presence, and live; he could flourish under the counsels of divine instruction; for the Lord visited him daily in the garden, and talked with him face to face.

And how sad that such relation should ever be severed! Why did not God continue to appear among men and instruct them? Would not the voice of the Almighty, and the glorious countenance of Jehovah, be more persuasive than written commandments? Take a simple illustration from nature: When a tender plant is bitten by frost, it is sure destruction to place it where the sunlight can touch it; it cannot endure the warmth and brightness of that which but yesterday was its source of life and vitality; it must be nourished with care, and sometimes, by the use of proper remedies, the frost can be eradicated, and then, when restored to a living condition, the plant can once more meet the rays of light, and live.

Just so with man; sin has blighted the lovely flower of his creation; and just as soon as this was done, God knew that man would not dare again to appear in the Lord’s presence until some means of restoration had been provided. Yesterday the light and glory of His majesty were a source of vitality, but now the only natural result would be utter destruction. So the Lord separated man from His glory and presence, from a scene of necessity, until the remedy be applied, the blight be removed, the curse of sin eradicated, and man brought back to a condition where he can endure the glory, and live. For this purpose the gospel is sent.

Even Jesus when He came to the earth, did not dare to come in His glory. Had He done so, instead of bringing salvation, His presence would have been a consuming fire.