

Hour Times

\$2.00

Vol. 1

Issue 7



The Judgment:
are you Ready?

Editor
JAY
GALLIMORE

Associate Editor
DWIGHT HALL

Assistant Editor
CARI HAUS

Design Layout
EDDIE
HERNANDEZ

Graphics Design
PENNY HALL
and
EDDIE
HERNANDEZ

Marketing
Representatives
ROYCE SNYMAN
and
SCOTT ERB

Copyright © 2000 Remnant
Publications

Cover:
Illustration by Giselle Hasel

FEATURES

On That Great Day of "At-One-Ment" 9



DEPARTMENTS & COLUMNS

Editorial..... 3 Lifestyle Matters 12

Words of Hope and Encouragement 4 Recipes 13

Berean Corner 8

COVER STORY

Crying for Justice



COMING ISSUE



Hackers Beware!

What do the Declaration of Independence, Bill of Rights, and the Constitution of the United States of America have in common? They are all masterpieces of legal writing. Discover the inspiration and author of the greatest body of law ever written. It's timeless and unchangeable.

Our Mission:

Hour Times, published by Remnant Publications, a nonprofit organization, is produced for the sole purpose of leading individuals, families and society to "A Better Way of Life," as found through God's Holy Word, the Bible. We believe that the Bible is the inspired, infallible Word of God, its principles and counsel are as relevant and binding upon humanity today as they have been throughout the ages.



Scapegoat or Bad Goat?

By Jay Gallimore

Ever since Adam and Eve, God has been blamed for sin. And since God is the Creator, the accusation that He is responsible carried weight. So in order to end the great controversy between Himself and Satan it must be clear who really is responsible for sin. Who really brought all this untold misery and death?

If God is, as the devil charges, truly “responsible” for sin and evil, He could not be a sinless God. Jesus would not be the innocent Lamb of God. The sacrifice on Calvary would have been a pretense and a fraud. A dirty rag can’t clean anything. Without a sinless Christ, the penalty of death would have stood, and the whole human race would have been lost. You can be sure the devil understands all this. That’s why he has gone to such great lengths to paint God as a cruel and impossible tyrant.

While the sacrifice of Christ was perfect, it alone doesn’t answer the question, Who started it? To identify and remove the prime perpetrator of sin, we must go beyond the altar and Cross. The rest of the story is found in the Most Holy Place of God’s temple.

TWO GOATS TO CHOOSE FROM

Once a year Israel entered into the most sacred and solemn ritual called Yom Kippur, or the Day of Atonement. On this day the nation and each individual searched their hearts for unconfessed sins. While they were busy searching their hearts, the high priest was choosing two goats.

One goat—the Lord’s goat—was killed as a sacrifice. Its blood was then carried into the Most Holy Place and sprinkled on the mercy seat as a symbol of atonement for the sins of Israel. Yet, there was another ritual to perform—a ritual involving the second goat. This goat could not represent the Messiah, for it was never sacrificed. Instead, it was led into the wilderness to die. In addition, prophecies speak of only one Messiah—

not two. The Scripture is clear, the “atonement” had already been made (symbolically) by the Lord’s goat. Yet we find the high priest confessing the sins of the people over this second goat! This leads us to the question: If the goat saved no one, why “transference” of sin?

THE ANSWER

In Hebrews 16, this other goat is called Azazel. Although it is sometimes translated as “scapegoat” no such word exists in the Hebrew text. One goat was for “Yaweh” and the other for “Azazel.” The Book of Enoch, an ancient Jewish commentary, says Azazel corrupted the earth and is destined for the fire of the great judgment day. In our thinking, when someone becomes a “scapegoat,” it means he or she got blamed for something that person did not do. This Azazel is no “scapegoat.” It is the bad goat! It represents Satan, who deserves the blame for this whole sinful mess.

Ultimately, the heavenly sanctuary court will rule that Lucifer, not God, is responsible for sin. The sins transferred to him are HIS OWN since he is the prime motivator of evil. Ultimately, he is responsible for all the sins ever committed. While it is true that people sinned of their own free will, Lucifer was their inspiration. As such, he must answer for HIS PART in their sins. Divine justice will demand an accounting for this unspeakable crime. While Lucifer must bear his guilt for the sins of all beings, he cannot atone for them—only Jesus can do that. When the court vindicates the character of God, this prepares the way for the saints to be brought home. Someday all intelligent beings will know that God is fair, just and merciful. Everyone will know who is unfair, unjust and cruel. Everyone will fall at the feet of our heavenly Father and declare, “Just and true are Your ways, Thou King of Saints.” ❧

While it is true that people sinned of their own free will, Lucifer was their inspiration.

"He who loveth God with all his heart feareth not death, nor punishment, nor judgment, nor hell, because perfect love giveth sure access to God. But he who still delighteth in sin, no marvel if he is afraid of death and judgment."

—Thomas A. Kempis

"Jesus the Son of God is our great High Priest who has gone to heaven itself to help us; therefore let us never stop trusting him. This High Priest of ours understands our weaknesses, since he had the same temptations we do, though he never once gave way to them and sinned. So let us come boldly to the very throne of God and stay there to receive his mercy and to find grace to help us in our times of need."—Hebrews 4:14-16 (Living Bible)

"In the courts above, Christ is pleading for His church—pleading for those for whom He has paid the redemption price of His blood. Centuries, ages, can never lessen the efficacy of His atoning sacrifice. Neither life nor death, height nor depth, can separate us from the love of God which is in Christ Jesus; not because we hold Him so firmly, but because He holds us so fast.

If our salvation depended on our own efforts, we could not be saved; but it depends on the One who is behind all the promises. Our grasp on Him may seem feeble, but His love is that of an elder brother; so long as we maintain our union with Him, no one can pluck us out of His hand."—Ellen White, *The Acts of the Apostles*, 552-553

"Whether the achievement of a man's life is great or small, significant or insignificant, he will one day stand before his eternal judge, and everything that he has done and performed will be no more than a mole hill, and then he will have nothing better to do than hope for something he has not earned: not for a crown, but quite simply for gracious judgment which he has not deserved. That is the only thing that will count then, achievement or not. 'My kindness shall not depart from you.'

By this man lives. By this alone can he live."—Karl Barth, *Call for God*

"We don't need to worry about the judgment. An Advocate has been provided for anyone who wants to avail himself of His services. He will take anybody's case and care for it—successfully.

"Jesus Christ the righteous' is willing to be our Friend in court, our Attorney in the day of judgment. We may roll all the burden of this problem upon Him and He will look after everything for us."—Arthur Maxwell, *Good News for You*, 165

"God was in Christ reconciling the world to Himself, not counting up their sins against them."—Paul, in 2 Corinthians 5:19 (Modern Language Version)

"The heavenly sanctuary service is the essence of 'God with us.' Without Christ's heavenly ministry, we would be cut off from God. But with Christ as our mediator, God sees us, His earthly children, as He sees Christ—holy and righteous in His eyes."—LeRoy Froom, *Adventist Review*

We value the opinions and thoughts of our readers. Please share how *Hour Times* has made an impact on your life. Your feedback is essential to our success. Thank you.

Hour Times P.O. Box 426, Coldwater, MI 49036



Crying for Justice

Photo by: Dan to Disc

What Is True Justice?

By Jay Gallimore

Not long ago I stood on the infamous ground of the Nazi concentration camp where tens of thousands of people were worked and starved to death. There, before my very eyes, were the gas ovens that turned their bodies into ashes. Behind a glass was a room filled with urns that either had held or still held the ashes of victims. Down below, on ugly square hooks, I could see where hundreds had been strangled to death.

My mind could not wrap itself around the wave of human suffering that surely must have taken place as husbands were separated from their wives, and parents from their children. As I stood on the paths where thousands walked in vermin, filth and hunger, I couldn't help but pray that God would not let the earth cover the blood in this place before He brought down His justice on the heads of their persecutors.

There, amidst grim reminders of that cruel concentration camp, one could see so vividly what happens when we humans fail to live by the Golden Rule. For when we fail to treat others as we would like to be treated, chaos and ruin take over, hell breaks loose, life is lost and we cry for justice.

The call for justice is a cry that comes from every human heart. It cannot be ignored. If you have ever been a victim, you know what I mean.

In our hearts, we naturally know it's just not right for a human being to be violated. Like spilled milk crying to be cleaned up, the sorrow, grief and anguish of a victim pleads to be set right.

Children are born with a sense of justice, otherwise, parents wouldn't hear the phrase *it's not fair* nearly so often. When it comes to their own rights, even the perpetrators of injustice want justice.

A FORGOTTEN TOPIC

But although we all want justice, the idea of an end-time "judgment" isn't very popular these days. Most religious leaders would rather talk about God's love and mercy. God is pictured as being so kind and merciful that many doubt whether there will even be a day of judgment. Most people, they believe, will receive God's grace and go to heaven. Perhaps judgment is reserved for the "Hitlers" of society, but that's all.

Yet, in spite of these popular notions, the Bible sends a startling, end-time message about judgment to

the entire human race. "Fear God, and give glory to Him; for the hour of His judgment is come" (Rev. 14:7). In response to this verse, I can hear someone say that "no one is going to scare me into heaven. Nothing scares me, and I am certainly not afraid of God."

If you are tempted to indulge in that attitude, here is a dose of reality: fear is one of the most powerful motivators known to humanity. Of course, this doesn't mean we *like* to fear—only that it is a very powerful motivational force that we all experience.

Although some believe that since God is love, He doesn't frighten anybody, the Bible says that "God shall bring every work into

The call for justice is a cry that comes from every human heart.

judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). The Bible also says that "the fear of the Lord is the beginning of wisdom" (Ps. 111:10).

Some Christians have trouble reconciling the idea of a healthy fear of, or respect for, God with verses intoning that "perfect love casts out fear" (1 John 4:18, RSV). And on the surface, this does seem like a contradiction. If perfect love casts out fear, how and why are we to "fear God, and keep His commandments: for this is the whole duty of man?" (Eccl. 12:13).

WHAT DOES FEAR MEAN?

To answer this question, one must understand what it means to "fear" God. While *fear* does mean "respect" and "reverence," it also really does mean "fear."

Why do people treat a courtroom judge with respect? Because, understanding that he has the power of law over them, they fear him. Punishment is in his or her hands. Respecting the judge and his enforcement of the law just makes sense. If the judge had no power over them, common criminals would treat the judge with the same disrespect they heaped on their victims.

A REASON TO FEAR

In letting us know that there will be a judgment, God tells the truth. He gives us the facts. One day, He will judge all humanity for their behavior. And God knows what a terrible day that will be. "Falling into the hands of the living God" on the great judgment day will bring absolute terror to the hearts of sinners.

People may get away with murder under this world's imperfect system of judgment, but in the end, God's justice will have its day. In spite of these dire warnings, God takes "no pleasure in the death of the wicked" (Ezek. 33:11). Carrying out judgment is His "strange act" (Isa. 28:21). God is not anxious for anyone to experience His justice. He knows how terrible it will be for them and Himself.

The only way we can have any

conception of what pain God will endure when He punishes the wicked is to look at the Cross. Only when we begin to realize the awfulness of sin, can we also begin to understand the awfulness of judgment.

That is why God hates sin. He knows the results. In His mercy, God has provided a way of escape. That way, of course, involves knowing, loving and, yes, fearing Him.

The text "the fear of the Lord is the beginning of wisdom" (Ps. 111:10) is said in the context of judgment. When sinners understand that they will give an account for their deeds to a fair and just God, they begin to develop wisdom! When people drive the speed limit because they know that justice awaits them if they don't, they have begun to have wisdom.

Unless we can understand the consequences of our actions, we cannot learn to avoid them—which is what makes the current popular theology of minimizing justice so very, very dangerous. For when justice is minimized in the name of mercy, then mercy itself ceases to be precious. Until one comes face-to-face with the certainty of judgment, he or she cannot appreciate greatness of mercy.

You could even say that the value of mercy is in direct proportion to the judgment faced. Who appreciates mercy most: the one who was let off from a month in jail or the one who was let off from life in prison?

Sin, when considered in its true and terrible magnitude, has confronted the entire human race with the fires of destruction. Worse still, it threatens to separate us eternally from our God of mercy and love. "The wages of sin is death" (Rom. 6:23) is, of course, not an attractive option once a person has tasted the joys of living!

THE GOOD SIDE OF FEAR

"But wait!" you may be saying. "If I focus on the judgment and justice of God, won't I be serving Him out of fear?"

Let's suppose that a father, try-

ing to help his young son understand the dangers of playing in the road, tells him about Mack trucks. Yet despite his best efforts to impress the child, he looks up one day to see the youngster playing right in the middle

When sinners understand that they will give an account for their deeds to a fair and just God, they begin to develop wisdom!

of the road. To his great horror, a Mack truck is sweeping down on the boy.

Will the father respond softly? Will he whisper, "Now son, there is a big truck about to run over you. Please move so you won't get hurt."

Of course not! No father in his right mind would use such a method. He is going to scream at the boy to get out of the road. Through fear, he hopes to motivate the boy to move before he gets killed.

Does this mean the father wants to relate to his son on the fear level for the rest of his life? Of course not! The father would prefer that his son trust his daddy's judgment in the first place and stay out of the road.

Similarly, fear is necessary to get the attention of the sinner. But like an earthly father, God, our Heavenly Father, has no desire or intention of continuing to relate to us on the fear level.

Some may find it difficult to accept, but God's justice arises out of His love. God's love embraces both His justice and mercy. Consider a parent's love for his or her child. If you want to arouse a parent's sense of justice, just try threatening their baby!

The story is told of a young missionary couple who moved to a tropical country. Like most young couples, they longed to have a baby. Finally, they had the good news that their baby was on its way. How they prepared for that little arrival! When the baby came, the nursery was all ready.

One morning, when the baby

was about three months old, the mother opened the door of the nursery to find a very poisonous serpent curled up on her baby. A horrified scream came to her lips, and, of course, her husband came running. The snake escaped as he came through the door, and the parents rushed to pick up the child. But the child, who had been bitten some hours before, was already cold and still.

One can easily imagine what the father would have done had he caught the snake, or even been in the room when the snake came in. He would have spared no means to kill that snake.

"But couldn't he just have put the snake in a safe cage?" some may ask. "Would he have to kill it?"

The truth is, the only way to guarantee that the serpent would never, ever again threaten the life of a child was to kill it. And the father's anger toward the snake would be in direct proportion to his love for the baby.

God's holy love is like that. When the snake of sin crawled into His nursery, His anger was strong and predictable. If He had no anger toward sin, we could rightly question His love for us.

Yet God has a problem. The very ones He loves are the ones who produce the sin. Sin cannot be erased from the universe unless the producers are stopped. So how does God:

- maintain justice and save sinners, all at the same time?
- not clear the guilty, and still forgive them?
- save the whole human race that He loves so much, and still save the universe?

These are not small questions. They lie at the very heart of life, love and goodness. As a father, I have a tiny view of how God must feel. I remember one instance, in particular, when my three-year-old son hit his five-year-old sister over the head with a stick. Scooping him up in my arms, I felt the need to inflict a little justice. But then his big brown eyes and pathetic voice pleading for mercy nearly melted my resolve—that is, until I again

heard the sobs of his sister from the next room. Then I understood a little of God's conflicting emotions. How does God punish those He loves so dearly? How does He mend the wounds of the victims?

Perhaps the answer is found in the story of Abraham and Isaac. On that Judea mountain on which the temple would later be built, God called Abraham to offer his son Isaac as a sacrifice.

This had to be the toughest assignment ever given to a father. And it would be hard to say who suffered the most at that altar—father or son. They both suffered horribly at the thought of what they were called to do.

On Calvary another Father and Son met at the Cross. Both had the power of their own free will to walk away. It was love for us humans that took and held them there through an agony that none of us is capable of understanding. As the darkness of sin sliced like a knife through the tenderest bonds of love in the universe, indescribable suffering swept over them—suffering so terrible, it took the life

We don't grasp how terrible this day of judgment will be.

of the Son of God. We can still hear His haunting cry echoing down through the ages, "My God, my God, why have You forsaken Me?" (Matt. 27:46).

There in that darkness God was in Christ, reconciling the world to Himself. And since Christ is God, we can say that God sacrificed Himself to His own justice, a justice that we deserved, and set us free.

Walk softly here. For here on Calvary is holy ground. Here justice and mercy kissed each other. From here, with their arms around each other, Father and Son worked for the salvation of the human race. From here, the greatest demonstration of love ever made was given. From here, love gushed on the human race in the light of His justice and the floods of His mercy.

When you put your faith in Jesus, the sacrificial Lamb who paid your penalty, when He is invited and welcomed to live with you, you will have life everlasting. You will not be afraid of the judgment because you have the perfect love of God living in your affections. His promises give you peace. And as long as you stay in Christ you have no need to fear the judgment, because He has already suffered it for you.

We don't grasp how terrible this day of judgement will be. I think if God could, He would put it off forever. The Scriptures declare, "As I live . . . I have no pleasure in the death of the wicked" (Ezek. 33:11). If the judgment brings Him no pleasure, then what *does* it bring Him? Suffering! God promises to wipe away our tears, but who will wipe away His tears? Who will comfort His heart? Who will take away His pain?

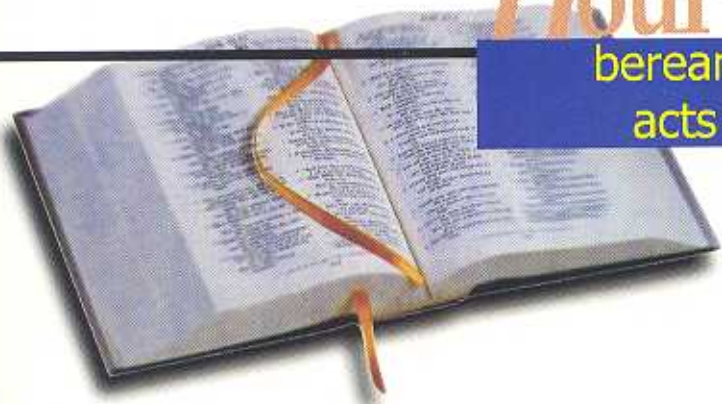
This work of judgment is His "strange" work. It is something that is foreign to Him. Yet, in order to save the universe, it must be done. What can we do to lessen His pain? First, let us make sure we

have accepted His pardon so He does not have to weep over us. Finally, let us unite with Him to win as many as we can from the cruel grasp of Satan. Each person won means less suffering for all of us, including Him.

However, if you reject Him and throw away His covering, you will have every reason to be afraid of the judgment. Why? Because when God gave Christ on Calvary, He emptied heaven of its entire treasure. He has nothing else with which to protect you from a judgment that will cleanse the universe of sin and death. If you end up under the judicial wrath of God on that day, it will not be because He wanted you there, but because you rejected the only protection He possessed. If you spurn the Savior's love, you will have to face His wrath and His tears. His wrath, because He really hates sin. His tears, because He really loves you, and you gave Him no other choice. ❧

Hour Times

berean corner acts 17:11



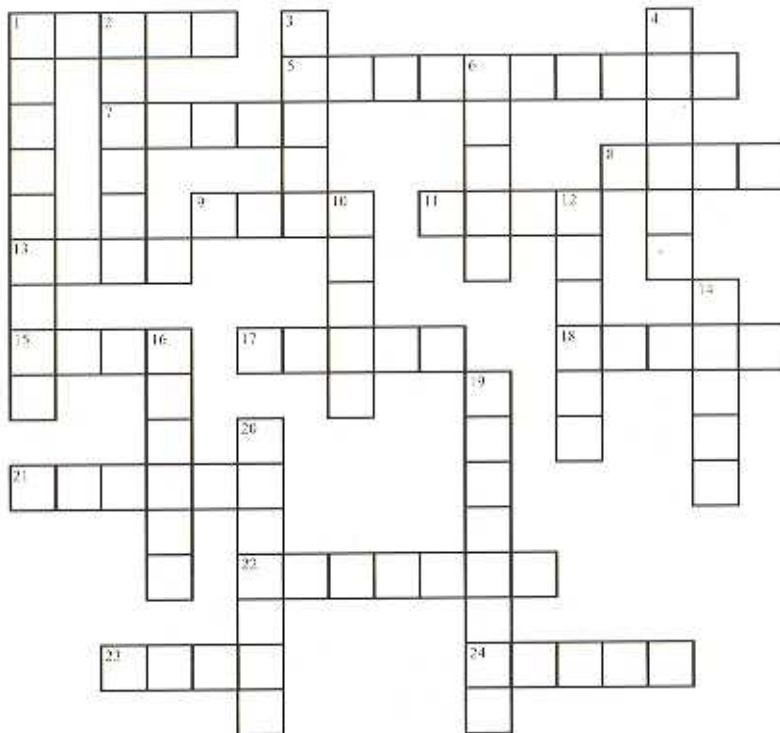
Use King James Version for answers.

Across

1. Number of days the spies searched the land of Canaan (Numbers 13:17, 25)
5. Esau sold this for a bowl of pottage (Genesis 25:30-33)
7. Disciple who had his tax money delivered by a fish (Matthew 17:24-27)
8. Last word in the Bible (Revelation 22:21)
9. "The wolf also shall dwell with the _____" (Isaiah 11:6)
11. The Spirit of God descended in the form of a _____ (Matthew 3:16)
13. The wife of Boaz (Ruth 4:13)
15. Seth's father (Genesis 5:3)
17. Paul said "_____ is swallowed up in victory" (1 Corinthians 15:54)
18. He praised the widow for giving two mites? (Luke 21:2-3)
21. God used His _____ to write the Ten Commandments (Exodus 31:18)
22. "Thanks be to God which giveth us the _____" (1 Corinthians 15:57)
23. "Ye are the _____ of the earth" (Matthew 5:13)
24. The soldier David deliberately had the army desert in order to kill him (2 Samuel 11:15)

Down

1. Peter's occupation (John 21:3)
2. Peter said "_____ and be baptized" (Acts 2:38)
3. Pretended his wife was his sister (Genesis 12:10-13)
4. Disciple that needed to see Jesus to believe He had risen (John 20:25-29)
6. King who died and was eaten by worms (Acts 12:21-23)
10. "Man shall not live by _____ alone" (Matthew 4:4)
12. Went to heaven in a whirlwind (2 Kings 2:11)
14. Disciple who was a thief (John 12:4-6)
16. The shepherds found baby Jesus lying in a _____ (Luke 2:15-16)
19. The kind of giver God loves? (2 Corinthians 9:7)
20. "No prophecy of the Scripture is of any _____ interpretation" (2 Peter 1:20)



Study to show thyself approved . . . rightly dividing the word of truth. 2 Tim. 2:15.


God's Answers to Your Questions
Answers from the source of all wisdom
THE BIBLE
 If you like crossword puzzles, you'll love *God's Answers to Your Questions*
 This unique book lists hundreds of thought-provoking questions on topics such as:

The Future	The End of Suffering & Sin	Baptism
Death	Health	Prophecy

Order Yours Today \$9.95
800-423-1319 Plus \$3.00 S&H

Answers

ALL RIGHTS RESERVED. NO PART OF THIS PUBLICATION MAY BE REPRODUCED OR TRANSMITTED IN ANY FORM OR BY ANY MEANS, ELECTRONIC OR MECHANICAL, INCLUDING PHOTOCOPYING, RECORDING, OR BY ANY INFORMATION STORAGE AND RETRIEVAL SYSTEM. PERMISSION IS GRANTED TO REPRODUCE THIS PUBLICATION IN WHOLE OR IN PART FOR PERSONAL OR CLASSROOM USE ONLY. FOR ALL OTHER PERMISSIONS, CONTACT THE PUBLISHER.



On That Great Day of "At-One-Ment"

Photo by William Heaslip

By Cari Haus

It is morning. As the sun steals into the sky at the edge of the Sinai Desert, a nameless but troubled Israelite stirs at the door of his tent. It has been a sleepless night for him, this night just past. The tossing and turning of his body only mirrored a far deeper struggle—the tossing and turning of the human heart. He has spent the night searching—searching deep into the recesses of his soul for any unconfessed sin, no matter how small.

He is not alone, this Israelite man. The entire camp is enmeshed in a great preparation—preparation for the holiest day of the year. It would be a day preceded by prayer and fasting, humility and “affliction of soul,” a day when the God of heaven would come in all His glory right into the tabernacle, in the very midst of the Israelite camp.

Yes, God would come to His people in a special way on that day—a day of grace and a day of judgment. There would be two goats and one sacrifice that day. The sacrifice of the first goat would point for-

ward to a day of grace when the sins of the people—those sins that had been confessed and for which lambs had been sacrificed throughout the year—would be forever cleared from the sanctuary courtroom. The sacrificed goat would pay the penalty for their sins.

Because of that sacrifice the high priest could now empower the Lord's grace, legally clearing the books of any sin recorded by anyone's name. It also ushered in a day of judgment, because those who were not ready—those with impure hearts and unconfessed sins—would be “cut off” from among the people. They would be sent away, never to return. This was a serious and solemn day because the destiny of each was to be determined.

The second goat would represent Satan. Like the Israelite scapegoat of so long ago, Satan will be sent to a punishing wilderness, left for a thousand years to contemplate the incredible error of his actions.

This was a serious and solemn day because the destiny of each was to be determined.

And he'll have nothing to do but think about the crimes and misery and horrible cruelty he fomented on this earth, and about his own dreadful and soon-coming fate.

Then the sanctuary would be cleansed—washed from the blood of a thousand sacrifices, and many more—on that great day. There would be a burnt offering—a purification by fire—until all that remained of the symbol of sin was a smoldering pile of ashes. With this in mind, the same comments and questions were on the lips of all the people as they talked to one another in the camp: "Just a few more days until the Lord comes down," and "Are you ready for the Lord's soon coming?"

That moment, that great event the whole camp has been waiting for, is nearly here. And our Israelite friend now sits in the door of his tent. In the place of his "Jacob's struggle" of the night before, an abiding peace now fills his heart and spills out onto his face. He has made everything right. He is sure of it. And his family has too. Together, they are ready for that great and holy day—the Israelite Day of Atonement.

It is morning for the world. As the sun steals into the sky at the edge of a barren desert, a nameless but troubled Christian stirs at the door of his wilderness home. It has been a solemn night for him—a night that seemed to stretch into days and years—a night that is finally past. Like our sleepless Israelite, he has been in a spiritual struggle and experiencing a tossing and turning of the human heart. Searching deep into the recesses of his soul, he has

made things right with his God, confessing each of his sins, no matter how small.

Though by himself in the wilderness, he is not alone, this Christian man. All over the world, though hidden in caves and crannies or even in jails, God's people have been enmeshed in a great preparation—preparation for the holiest day of the decade, the century, the millennium and more. It's a day preceded by prayer and fasting, humility and "affliction of soul," for at the end of this day—this great and wonderful day—Jesus Himself, at the right hand of the Father, will come in all His glory, gracing with His very presence the planet Earth.

Just before that glorious day when Christ comes to take His faithful people home, there will be a time of grace and a time of judgment. There will be a day of grace because the sins of all true Christians, those who loved God enough to not only confess but forsake their sins, would be forever blotted out of the record books because of the blood of Jesus offered as a complete sacrifice on Calvary's cross. Then there will be a time of judgment for all who have rejected His mercy.

And sadly, that great Day of the Lord will also be a day of judgment for thousands, millions and, yes, even billions of people. For the Bible teaches that those who are not ready—those with wicked hearts and unconfessed sins—will be "cut off" from among the people.

Then the sanctuary of this world will be cleansed—a myriad of sins washed away—on that great day. And the earth will be burned, scorched with an all-consuming, purifying fire until all that remains of sin and those who insisted on perpetrating sin is a smoldering pile of ashes. With this in mind, the words on the lips of all God's true children as they live in this solemn time and prepare for His soon appearing are:

"Jesus is coming soon!"

"Are you ready for Jesus to come?" and

"Are your sins all covered—washed in the blood of the Lamb?"

A SOLEMN DAY

As the sun arches higher into the sky over the Sinai Desert, we find our Israelite family leaving the door of their tent. Together with thousands, yes, millions of others, they move quietly toward the wilderness temple—that earthly sanc-

"Are your sins all covered—washed in the blood of the Lamb?"

tuary in the middle of the camp. There is no jesting or foolish talking on this day. They are going, in awe and reverence, to meet a holy God, and everything about them is a reflection of that fact. Their bodies are clean, their clothing simple, their faces humble and their jewelry discarded.

As they approach the door of the temple, they see the symbol of God's presence—a pillar of cloud—hovering over the temple. They

know that He is nearer than ever to them now. They have done their work, prepared for this moment, and at last it has come. Quietly they wait, quietly in confidence and expectation of a truly great event.

And this gathering, this huge convocation, is in striking contrast to the drumbeat of apostasy outside the camp. Their worship style differs vastly from that of the Moabites, Egyptians and other pagan cultures of the day. In place of the loud and bombastic are majesty and peace. In place of the

But although Christ's sacrifice was complete at the Cross, His followers know that His work wasn't finished there.

self-centered and self-serving are the supreme virtues of love for God and humanity. In place of riotous living and raucous laughter are holiness, virtue and peace.

As the sun sets on the history of this world, we find Christian families everywhere leaving the things of this world behind them. Together with thousands, perhaps even millions of others, they have moved closer and closer to the God they love. There is no time for jesting or foolish talk, for they are preparing, in awe and reverence, to meet a holy God. And everything about them is a reflection of that fact.

Their bodies are clean, their clothing simple, their faces humble and their jewelry discarded. As they pray and search the Scriptures, wrestle with their adversary the devil and ap-

proach by faith the door of God's heavenly temple, they are filled with the Holy Spirit, receiving the power of His indwelling presence. And they know that God is nearer than ever to them now. They have done their work, prepared for this moment, and at last it has come. And they wait quietly as the storm of persecution thunders about them, in expectation of a truly incredible event.

Though scattered, the bearing of the faithful believers stands out in striking contrast to the drumbeat of apostasy outside the camp. Their simplicity and lack of showmanship differ vastly from the perverted religions of the day. In place of the loud and bombastic are majesty and peace. In place of the self-centered and self-serving are the supreme virtues of love for God and humanity. In place of riotous living and raucous laughter are holiness, virtue and peace.

All Israelite eyes are on the tabernacle as the priest begins his ministrations on the great Day of Atonement. The people cannot see the priest, for he works behind the great white wall—that symbol of Christ's righteousness covering the blood of the sinner—that surrounds the earthly sanctuary. But though they can't see him, by faith they know what he is doing.

Two goats have been brought to the door of the tabernacle. One is to represent Christ, the other Satan. While both goats would die, the nature of and reasons for their

death would be quite different. One would die as a sacrifice and pay the penalty of our sins—a symbol of Christ Himself. The other, as a representative of the devil, would bear the responsibility for the sins of the people out into the wilderness, where he too would eventually die.

Outside the great white wall, the people grasp the surety of this sacrifice by faith. They know a Savior is coming to sacrifice Himself for the sins of the world. They know there's a devil, a diabolical "goat," who will one day be held responsible for all the trouble and misery and wretchedness he has caused. And by careful watching and waiting and listening, they can know where the high priest is in the sanctuary service because they can hear the bells that are attached to his priestly robes. They know he has left the altar and is moving now toward the door of the sanctuary—the earthly example of God's very temple in heaven.

This beautiful building, adorned with the finest artwork and metalwork and colors that humans could make, consisted of two very important rooms. The first room contained only three items—a golden candlestick, an altar of incense and a table of bread. These were very significant, of course. The oil in the golden candlestick represented the Holy Spirit, and the flames, which were never allowed to go out, represented the flames of the Spirit in our hearts. The bread represented spiritual food and Jesus Christ Himself. "I am the bread of life" (John 6:35). And the altar of incense represented the prayers of

Continued on page 14



Self Control

By Vicki B. Griffin, Ph.D., MACN, Author, Lecturer, Researcher

WHERE DO WE HEAR ABOUT IT?

Self control. It is certainly not a phrase we hear on the six-o'clock news. It doesn't seem to be a requisite for public office. We don't see much of this teaching in school books, and even the churches don't seem to be making much of a fuss over it.

WHAT WOULD YOU TALK TO THE PRESIDENT OF THE UNITED STATES ABOUT?

If you were called before the president of the

United States for a once-in-a-lifetime interview, what would you talk to him about? What would be the most important truths you could impart? What would be the burden of your message? In the New Testament, we have record of just such an interview. Paul, the great missionary and apostle, was arraigned before the powerful Roman governor, Felix. Felix had the power of our president. Paul was a prisoner whose religious liberty had been violated. He had been subjected to ridicule, torture and false accusations. But he didn't talk about that.

WHAT DID HE TALK ABOUT?

Felix was curious to know more about this intrepid follower of Christ. He asked Paul to give an account of his religion. Paul's response was prompt and forthright: "And as he reasoned of righteousness, temperance [self-control], and judgment to come, Felix trembled, and answered, 'Go thy way for this time; when I have a convenient season, I will call for thee.'" Acts 24:25. Paul, at this, his only meeting with Felix, thought it to be a subject of significant importance to agitate. Apparently the information was potent enough to cause Felix to "tremble" and send his prisoner away in order to restore his "comfort zone."

SO, WHAT IS IT?

Temperance could be defined as "abstaining from that which is harmful, and using wisely that which is good." The dictionary defines temperance as "habitual moderation in the indulgence of a natural appetite or passion." I like to think of temperance as God having dominion over the entire lifestyle—self-control that has its foundation in the power and will of God—not our own weak and vacillating inner resources!

IS SELF-CONTROL LIKE JUST ANOTHER NEW YEAR'S RESOLUTION?

It is a standing joke among Americans about how New Year's resolutions never last past the first few days or possibly weeks of commitment. One pledges never to drink alcohol or smoke again. Another vows

Fast Facts

- Preliminary research indicates that age-related macular degeneration can be successfully treated and possibly reversed with leafy green vegetables, which are rich in a nutrient called lutein. *January 1999 Journal of the American Optometric Association. Harvard Medical School.*
- One cup of coffee a day doubles female bladder cancer risk; 2 cups a day raises colon cancer risk by 250%, doubles fatal bladder cancer risk, and also increases risk of ovarian, pancreatic, and rectal cancer. Three cups a day raises risk of fibrocystic disease and breast cancer. *Calamity in a Cup, Review Graphics, 1995.*
- Heavy use of antibiotics in US poultry, as well as livestock and poultry in foreign lands, is contributing to antibiotic-resistant infections in jet-setters. *New England Journal of Medicine, March 1999.*

never to eat another box of chocolates at midnight. Still another is going to spend less time at the office, more time with the kids. But the only resolution that seems to hold, many say, is the resolution “not to make New Year’s resolutions.” Many approach issues of self-control like New Year’s resolutions—and such attempts are doomed to fail.

IT’S SOMETHING YOU ARE—NOT SOMETHING YOU DO

Paul, in his letter to the Galatians, lists the fruit of the Spirit, which every person who has yielded themselves to Christ will receive: “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [self-control]: against such there is no law.” Gal. 5:22-23. Self-control is listed as a fruit of heavenly origin.

NO MORE RESOLUTION LISTS—JUST HIS LIST IN YOUR HEART!

That’s not to say that we should not note the areas of change we need—or even write them down. This has its place. “Ponder the path of thy feet, and let all thy ways be established.” Prov. 4:26. But many people try to “force” themselves to reform in one

area or other of life by a sheer act of the will, i.e., “I will no longer eat two bags of potato chips at one sitting” or “I will no longer waste my time watching soap operas.” But Paul is defining temperance in Galatians, not as an isolated effort in one area of life, but as a divinely implanted principle, or character trait, which permeates the whole life. Temperance, then, is not something you do, it is something you are. It touches everything—not just the potato chips and soap operas. “Self” control, which is of heavenly origin, is really “Spirit” control—God working in you “to will and to do of His good pleasure.” Phil. 2:13. And His good pleasure is your highest good and happiness! See Phil. 1:9-11.

Temperance, then, is not something you do, it is something you are.

WE ARE SPECIAL TO GOD

As we continue our discussion, we will learn just how important we are to God and how interested He is in every aspect of our lives. Paul understood this fact when he said: “And every man that striveth for the mastery is temperate in all things.” 1 Cor. 9:25; also see 1 Cor. 10:31. Those “whatsoevers” mentioned in the previous verse cover a lot of territory! And it’s all for our benefit! ☩

recipes

LEMON VELVET PIE

Ingredients:

- 1 20-oz. can, Pineapple, sliced, crushed, or chunk (with juice)
- 1/2 C Water
- 1 Medium orange, peeled and cut into little pieces (remove All seeds)
- 6 Tb Cornstarch
- 6-7 Tb Honey
- 1/2 tsp Lemon extract
- 4-6 Tb Lemon juice

Directions:

- Pour into saucepan and thicken.
- Pour into baked Granola Crunch pie crust (see Desserts).
- Top with coconut or carob chips as an added treat, or a dollop of Dreamy

Cream Whip (see Desserts).

- For an extra lemony taste, add 1 tsp of Lemon peel while blending the ingredients.
- Chill and serve.
- NOTE: Be certain to remove ALL the orange seeds. If you don’t, the pie will taste very bitter.

Serving Suggestions:

- This pie filling is very delicious and extremely versatile. You can serve it in parfait cups layered with chilled Dreamy Cream Whip (see Desserts) and a peppermint sprig or a lemon wedge.
- I love to layer it in a cake pan with granola and sliced bananas.
- Try it as a topping over fresh fruit or granola, or even over waffles with fresh strawberries and coconut cream.



Guilt-free Gourmet—Your Vegan Cookbook and Lifestyle Resource Book.

Finally, a cookbook featuring recipes that taste good and are good for you! More than 300 pages of scrumptious, mouth-watering creations that are nutritious, cholesterol-free and easy to make.

Order yours today. Only \$19.95
1-800-423-1319

God's people, ascending in sweet-smelling wisps to the very throne of the universe.

Although they can't see the working of Christ, their great High Priest, in the heavenly sanctuary, the eyes of God's children are upon Him. But even though they can't see Him, they know by faith what He is doing. And by careful Bible study—by waiting and watching for the signs of His service and coming—they can follow His movements in the courts above. Through faith in God's Word, they know that the sacrifice has already taken place.

At Calvary's cross, Jesus gave His life for their sins—Himself the priest, Himself the sacrifice. Which is why, at the very moment Jesus died, the veil of the Jewish temple was "rent in twain" (Matt. 27:51) by an unseen hand. Type had met antitype, the real Lamb had died. There would be no need for another sacrifice because Christ's death, once and for all, was sufficient for us.

But although Christ's sacrifice was complete at the Cross, His followers know that His

We can know there is a heavenly sanctuary because the Bible says so.

work wasn't finished there. Otherwise, He would have come much sooner to take His people home. The sanctuary service was only beginning, for there were other important items, items of heavenly business, to care for.

After His sacrifice on the

cross, Christ had ascended to the temple in heaven. The Bible paints a picture of Him there, a priestly picture in the books of Hebrews and Revelation. There we see Him among the seven golden candlesticks as the Holy Spirit is poured out upon His people. We see Him, the "Bread of Life," supplying the daily spiritual needs not only for ourselves but for all Christians throughout history. We see Him at the altar of incense, mingling His prayers with our own and working, always working, on behalf of earthly children.

But this first room of the earthly sanctuary is not the focus of this grand and glorious day, this Day of Atonement. Dressed in his most gorgeous robes, bearing the names of the twelve tribes of Israel and the breastplate of judgment upon his chest, the high priest enters the holiest room of all, God's earthly throne, or the Most Holy Place. He brings with him incense and the blood of the sacrificed goat.

There, in this most holy room, is the much-revered ark of the covenant with its two golden cherubim looking down. And what are they looking upon? This ark, representing the very throne of God, contains His holy law, the very transcript of His character. Just above it, as part of the ark itself, is the mercy seat. Here in God's throne room, and during this service, justice and mercy are about to meet. Significantly, the high priest takes the blood of the goat and sprinkles it on the mercy seat.

Under the mercy seat is a law

to be kept, a law so everlasting and holy that to obey it means life, but to break it can mean only death. That broken law would have resulted in the death of the whole human race except for the matchless love and saving sacrifice of the Son of God. And now, blood, representing Jesus' blood, is sprinkled upon the altar of incense as a witness that sin confessed is sin forgiven. As the fragrant incense fills the sanctuary, so Christ mingles His fragrant goodness with the prayers of His people.

This is a solemn moment—this moment when blood is accepted for the sins of the saints. And it is a day of judgment, for if His blood doesn't cover a soul, nothing else will.

By faith we see Christ "behind the veil," finishing His work in the heavenly sanctuary. We can know there is a heavenly sanctuary because the Bible says so. We can know that the oil in the golden candlesticks (the Holy Spirit) and the bread of life (Christ Himself) and the incense (prayers of the saints) are there, for the Bible says so. And we also know that God's holy law—His incredibly fair and divine and unchangeable holy law—is housed in the very throne room of the heavenly temple, for the Bible tells us so. John himself saw it while wrapped in vision.

There we see Christ, the ultimate High Priest, dressed in His priestly robes. And yes, the Bible tells of "thrones being set up" (see Dan. 7:9, NIV) and that "the judgment was set, and the books were opened" (Dan. 7:10). He brings incense and

blood—His own precious blood. There before God's throne, with "ten thousand times ten thousand" (verse 10) cherubim looking on, He offers His blood in place of your sins and mine.

Jesus has waited for this moment. He has waited for centuries while sin, like leaven, finished to the full its evil work. But now, like the Israelite priest of old, He will bring it to completion. The sacrifice, complete at Calvary, has now been fully recognized and accepted by the court of the universe. Now He can come to take His people home.

As the waiting people hear the high priest coming out of the Most Holy Place, they breathe a collective sigh of relief. If there had been sin in the camp, if the blood had not been accepted, the high priest would have died. There was even a blue cord tied around the high priest's ankle as a grim reminder of this truth, so they could pull him out should the very worst happen.

But such is not the case. And smiles grace a million faces throughout the camp as the welcome news passes from lip to lip. "He's coming!" "The priest's work is almost done!" "Everything is going to be okay!"

Then the priest walks into the sanctuary court. His work is almost finished, but not yet. Even though the penalty of sin has been paid, neither the lamb, nor the Holy One of Israel, will accept the responsibility for sin. The responsibility for sin is to be transferred to the symbol of its rightful owner. Solemnly the priest places his hands on the head of the other goat. Then the goat, bearing the responsibility for

sin, is led by "a fit man" (Lev. 16:21) into the wilderness.

The priest then turns to the temple courtyard. There is the altar, drenched with the blood of a thousand sacrifices. It must be cleaned. Everything must be cleaned. A fire is kindled, and the remains of sin are burned until all that's left is a smoldering pile of ashes. Then, and only then, does the high priest emerge from the courtyard.

Joy breaks out in the camp for the work of the day is finished. There is religious revival as those whose sins were so recently covered renew their commitment to God. They will live the next year through His grace, walking in newness of life, a holy and happy people living in the sight of a holy and, yes, happy God.

The day Jesus moves from the Most Holy Place in heaven will be a joyous day for the saints. They know that the day He takes off His priestly robes and puts on His kingly crown is the day He comes to take them home. Then He will settle a score with that old scapegoat, the devil, who for millennia has deceived and plundered the world.

Like the symbolic scapegoat, Satan will be left alone in a desolate wilderness for a thousand years. But he won't die there. He will be around at the last day, when Christ rolls up His sleeves like the Israelite priest of old and cleanses the courtyard with fire at last. And at the end, when He is done, all that will be left of sin and sinners is a smoldering pile of ashes.

It's a sobering thought, this modern Day of Atonement, for

we live in the very last days just now. Someday soon, from the

Judgment has been set and the books have been opened.

heavenly sanctuary, will come the announcement, "He which is filthy, let him be filthy still . . . and he that is holy, let him be holy still" (Rev. 22:11). This day of Yom Kippur, or investigative judgment, is the most solemn time in earth's history. Since the Bible is clear that Jesus comes the second time with His reward, then this investigative judgment must go on before He returns.

Jesus Christ is wrapping up His work in the heavenly sanctuary. Judgment has been set and the books have been opened. Like the Israelites of so long ago, are you preparing to live in the sight of a holy God? Do you fully understand the consequences of sin? Do you know this wonderful God who, while abundant in goodness and mercy, will not permit the sin that took the life of His own dear Son to go on and on forever? In light of these enormous, end-time events, we as Christians need, with holy faces lighted up by the love of God, to be asking ourselves and one another some very important questions, such as:

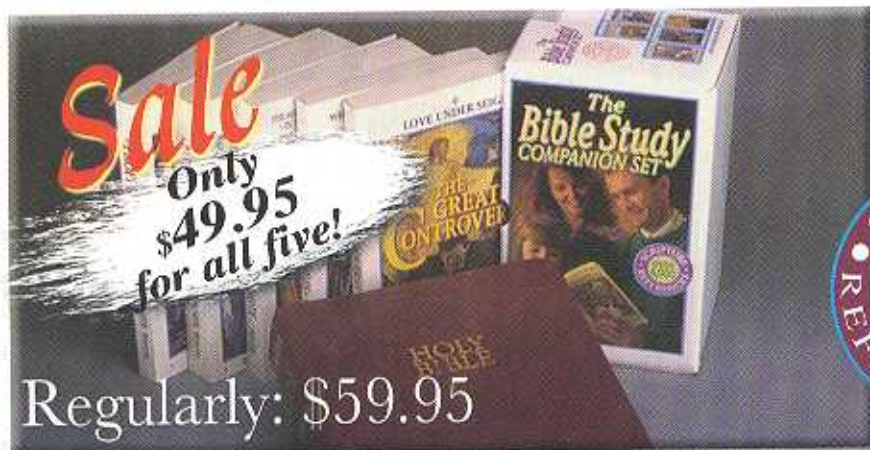
Are all my sins confessed and forsaken?

Am I trusting in Jesus alone for salvation?

Am I doing what I can to help my family and friends get ready? ❏

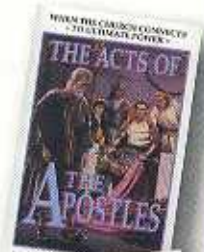
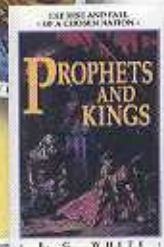
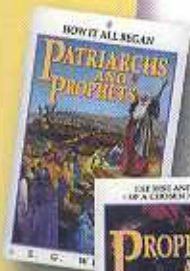
The Bible Study COMPANION SET

An indispensable aid to Bible study!



"I just can't understand the Bible!"

- How did the universe begin? How did the world get here? Where and how did the human race start? *Patriarchs and Prophets* is a book about beginnings. In fascinating, easy-to-read language, it describes exactly how planet Earth—and the people who live on it—began.
- *Prophets and Kings* is volume two of the five-volume set that covers human history from the beginning of our time—and on into the future. This book begins with the reign of King Solomon and ends just prior to the first advent of Jesus Christ.
- The inexpressible desire of all ages cannot be found in things, fame, power or pleasure-seeking. It can be found only in a Person. *The Desire of Ages* is His story. This book will be the end of your search.
- You will again witness the enormous power of the early church as you read *The Acts of the Apostles*, a remarkable commentary on the book of Acts. Then you are invited to request it—and experience it—for yourself and your church.
- *The Great Controversy* begins at the dawning of the Christian era, traces the rise and fall of nations and religious powers down to our day, then plunges ahead to preview the future. And what this book sees coming is not based on guesswork. It is based on a source of predictions that has never yet missed in its prophecies.



ORDER NOW!
800-423-1319

To order by mail send your request to Remnant Publications, 649 E. Chicago Rd., Coldwater, MI 49036

Hour Times

Remnant Publications
P.O. Box 426
Coldwater, MI 49036

Non-Profit
Organization
U.S. POSTAGE
PAID
Coldwater, MI
Permit #199