

natural rending of the inner veil (Matt. 27:51); the Temple in Jerusalem was finally destroyed by the Romans in A.D. 70, and has never been rebuilt since that time.

#### 5.—HOW WAS THE HEAVENLY SANCTUARY "DEFILED"?

In order to give a complete answer to this question, the "defilement" of the Sanctuary must be understood in two ways:

(a) In the immediate context of Daniel 8, the defilement was obviously brought about by the perversions and counterfeits of the Papal system of worship, which beclouded and obscured the Heavenly Sanctuary Service, and the saving work of Christ as man's only Mediator.

(b) In the wider context of the whole Bible, the Heavenly Sanctuary is defiled by the long, dark shadow that sin has cast, so that not only earth but Heaven itself needs to be "cleansed" from this sinister shadow. Sin had its beginnings in Heaven when Lucifer fell, and the influence of that tragic rebellion remains until he is at last destroyed. Furthermore, since the fall of Adam, human sin has been recorded in the heavenly books of judgment, thereby adding a further element of defiling shadow.

#### 6.—HOW WILL THE HEAVENLY SANCTUARY BE "CLEANSED"?

Obviously, by the undoing or reversal of those factors that have brought defilement. This calls for:

(a) A Cleansing Work on Earth. This will be accomplished by a bold group of reformers who re-discover and proclaim the truth concerning the Heavenly Mediation of Christ. By the very act of explaining and defending this Bible truth, these reformers will expose the counterfeit mediation of the Papal system, and commence to undo its influence.

(b) A Cleansing Work in Heaven. This will be accomplished by the commencement of the Heavenly "Day of Atonement", when Christ begins the final or judgment-phase of His two-fold ministry; when the "Books" of heaven are opened and investigated (Dan. 7:10); and the confessed sins of God's children are blotted out of the Heavenly records. So sweeping will this cleansing work be that it will not cease till the universe itself is made clean when, at the end of the Millennium, sin and its author are destroyed in the lake of fire.

#### 7.—WHAT DOES THE YEAR 1844 MEAN TO US PERSONALLY?

It means that we have entered the most solemn and challenging period in the history of man. The great Heavenly "Day of Atonement" has come. The hour of God's judgment has actually begun. Jesus is now performing His final ministration on behalf of sinners. Decisions are being made which affect the destinies of every man and woman living on the earth. Soon the decree will go forth that closes human probation: "He that is filthy, let him be filthy still; and he that is holy, let him be holy still" (Rev. 22:11).

Are we prepared for this moment of destiny? Have we searched our hearts and confessed our sins? Have we accepted God's provision for full personal cleansing? (1 John 1:9).

*Conclusion* Our mood of seriousness in this Heavenly "Day of Atonement" must match the seriousness of the ancient Hebrews in their yearly Day of Atonement!

We must send our sins "beforehand" to judgment (1 Tim. 5:24). We must "abide in Christ" on a moment-by-moment basis (1 John 2:28), so that when the final, decisive hour comes for us personally we, with Paul, will be "found in Him" (Phil. 3:9).

Ellen G. White, who cherished the Advent hope from 1843 to 1915, voices the sentiment of every true disciple in this final judgment-hour. Her life was the personification of serious earnestness in the things of the Kingdom. As she lay dying, her whole trust was in the unmerited grace of Christ, the one Hope of every believer. "I am guarding every moment," she said in the last hours with her family, "so that nothing may come between me and my Lord!"