**“Real and Unreal” The Advent Review and Sabbath Herald 79, 36.**

E. J. Waggoner

The one great lesson for people in this world to learn, is the reality of things. The world is so taken up with the unreal, with fiction and mere play-acting, that they have almost lost the power to grasp the real. Even what is called “realism,” is only a poor picture of things which, just because they are dramatized, people do not really believe actually exist. The material things which they handle are virtually unreal, because the end for which they use them is unsubstantial. Everything which has for its object this world only, is unreal; “for the world passeth away, and the lust thereof.” {ARSH September 9, 1902, p. 9.1}

This spirit of the world has also seized professed Christians, so much so that the promises and the work of God are to the most of them unreal. They read the Bible too much as though its characters were the mystical inhabitants of the moon, instead of real flesh and blood. To many, the thrilling narratives of Scripture, even of the life and miracles of Christ, and especially of the experiences of ancient Israel, are, unconsciously to themselves, read as though they were pages of a novel. They are to them at best but a “true story,” or “a story founded on fact.” That is to say, we all of us too often fail to live in the events of the Bible history, and to realize that “whatsoever things were written aforetime were written for our learning,” and that the same God still lives to do the same things for His people,-that the experiences of God’s people in past ages may and should be the experiences of His people to-day. {ARSH September 9, 1902, p. 9.2}

We should know not only that the things which are recorded in the Bible are real occurrences, but that they are not unique, exceptional instances, but illustrations of God’s ordinary working. God does not produce “monstrosities.” The Bible records the faith of Enoch and Abraham, the meekness of Moses, the patience of Job, the wisdom of Solomon, the strength of Samson, the miraculous things among ancient Israel and in the early church, to show the power that all God’s people ought to possess, for “there is no respect of persons with God.” {ARSH September 9, 1902, p. 9.3}

**“The Tabernacle of Witness” The Advent Review and Sabbath Herald 79, 38.**

E. J. Waggoner

In his talk before the Jewish council, when he was on trial for his life, Stephen said, “Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.” Acts 7:44. It is in the twenty-fifth chapter of Exodus that we find this given; and clearly the remainder of that book is devoted to the description of the tabernacle its furniture, and the service pertaining to it. {ARSH September 23, 1902, p. 10.1}

The principal article in the tabernacle was the ark containing the tables of the law, the ten commandments. It was called “the ark of the testimony,” for the commandments are frequently called the testimonies of God. Testimony is witness, and the law is called the testimony, because it is a witness of God’s presence. “Love is the fulfilling of the law,” and “God is love,” therefore law is God’s life. So the tabernacle that contained the witness, or the testimony, was called “the tabernacle of witness.” {ARSH September 23, 1902, p. 10.2}

It was from above the ark of the testimony, between the cherubim that were upon it, that God said He would meet with Moses and commune with him of all things that He would give him in commandment unto the children of Israel. Exodus 25:22. And it was there that the glory of God was specially manifested. In Psalm 80:1, we read: “Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth.” And when Sennacherib, the Assyrian king, threatened to destroy Jerusalem, Hezekiah the king, in his extremity, went up into the house of the Lord, and spread Sennacherib’s defiant and blasphemous letter before the Lord; “and Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear and hear.” 2 Kings 19:14-16. {ARSH September 23, 1902, p. 10.3}

It is in Exodus 25:8 that we find the reason why the tabernacle was built. God told Moses to have the people bring offerings of gold, silver, and brass, fine linen, etc. and said, “Let them make Me a sanctuary, that I may dwell among them.” In one sense this was a great honor; for, as Moses said, “What nation is there so great, that hath God so nigh unto them as the Lord our God is in all things that we call upon Him for?” Deuteronomy 4:7. Yet when we consider the matter further, the command to build the sanctuary, together with the statement of the reason why it was to be built, is one of the most sorrowful things to be found in the Scriptures. “Let them make me a sanctuary, that I may dwell among them!” What a sad thing! that God’s people, whom He had delivered from bondage for the express purpose of dwelling not simply among them, but in them, had to have a house made with hands in order that His glory might be seen among them. Thus the tabernacle was at once a witness of God’s presence and of the unfaithfulness of the children of Israel. {ARSH September 23, 1902, p. 10.4}

“The Most High dwelleth not in temples made with hands.” “Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? for all these things hath my hand made.” It is evident that the tabernacle built by Moses could not be the real dwelling-place of God, and every Jew ought to have been impressed by that truth every time he looked at it. Solomon knew it well, for at the dedication of the temple that he built, which was far larger and grander than the first tabernacle, he said, “Will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded.” 1 Kings 8:27. What then is God’s dwelling place? He Himself indicated it when, after asking, “Where is the place that ye build unto Me? and where is the place of My rest?” He said, “But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.” “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Corinthians 3:16, 17. The human body is the temple of the Holy Ghost. 1 Corinthians 6:19. This is the true dwelling place of God. {ARSH September 23, 1902, p. 10.5}

When Jesus was asked for proof of His divine mission, He said, “Destroy this temple, and in three days I will build it up.” At that very time he was standing in the Jewish temple, and although he made no explanation, he expected the people to understand that, “he spake of the temple of his body.” So evident is it that the human body, and no man-made building, is the temple of the Lord, that the Jews ought to have understood his meaning without any explanation. He was the temple indeed, because the law of God was within his heart (Psalm 40:8), not in dead characters, but as the Spirit of life, in the Living Stone. Therefore it is that He is “the faithful and true witness.” To us the Lord says, “Ye are my witnesses, and my servant whom I have chosen.” “I have declared, and I have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, and my servant whom I have chosen.” “I have declared, and I have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God.” Isaiah 43:10, 12. When the Lord is given full possession of his temple-his people-then they also, as well as Christ, are his witnesses to the world. {ARSH September 23, 1902, p. 10.6}

When Moses erected the tabernacle, “then the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.” Exodus 40:34, 35. Even so it was at the dedication of Solomon’s temple: when Solomon had made an end of praying, “the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house.” 2 Chronicles 7:1, 2. That was a representation of how it should be with God’s people, His real temple. Thus it was with Christ, for “the Word was made flesh, and dwelt [tabernacled] among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” The people saw the glory of the Lord upon the house (2 Chronicles 7:3), at the dedication of the temple. The Lord says to his people, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee; and his glory shall be seen upon thee.” And even as the Lord said, “My house shall be called an house of prayer for all nations,” so will it be with his true temple, his people, when their bodies are dedicated to him. For he says, “The Gentiles shall come to thy light, and kings to the brightness of thy rising.” “And nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.” {ARSH September 23, 1902, p. 10.7}

There are marvelous opportunities and privileges for men who will take them! “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.” It is the Spirit that beareth witness, because the Spirit is the truth, and when the Spirit fills men they have power to be tabernacles of witness. There was no man in the tabernacle when the glory of God filled it; even so when Christ, the quickening Spirit, dwells in the heart by faith, and we are, according to the riches of his glory, “filled with all the fullness of God,” self will disappear, and he that sitteth between the cherubim will shine forth. {ARSH September 23, 1902, p. 10.8}

**“The Blotting Out of Sin” The Advent Review and Sabbath Herald 79, 39.**

E. J. Waggoner

It is part of fallen human nature to make religion consist of forms and ceremonies, formulas and doctrines. Sacerdotalism is not peculiar to certain denominations; it is inherent in fallen human nature and just to the extent that one loses sight of God, that formalism will manifest itself even in those who are most sincere. There are just as sincere souls among those whose religion consists of forms as among any people on earth. I have seen among Roman Catholics as much devout sincerity as among any people. Our danger lies in thinking that the truth consists of certain statements-of losing sight of the distinction between *truth* and the *statement* of truth. There is just as much difference between these two as there is between the law and the writing out of the law. The real law is living; the writing of it in the book is only a shadow. We are in danger of making a creed, and thinking that that is the truth. {ARSH September 30, 1902, p. 8.1}

No human words can express the truth of God. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.” The fullness of the truth of God cannot be stated in human language; otherwise it could be heard by the ear. It cannot be framed in human thought; otherwise it could enter into the heart of man. Truth can be revealed to man only by the gift of the Spirit of truth. {ARSH September 30, 1902, p. 8.2}

“This then is the message which we have heard of Him, and declare unto you, that God is light and in Him is no darkness at all. If we sap that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son *cleanseth us from all sin*.” 1 John 1:5-7. {ARSH September 30, 1902, p. 8.3}

Just forget the division of this epistle into chapters, with which John had nothing to do. This was a letter, containing but few sentences, not so long as we ourselves have sometimes written. At the beginning of the letter he makes this statement of what his message is, and a little later he writes about the end of the world. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” This then is just the message for the last days, that which will make people stand when the world passes away. {ARSH September 30, 1902, p. 8.4}

Then the Apostle speaks of “the anointing that ye have received of Him” so that, “ye need not that any man teach you.” No man can teach you the truth; the things which God has prepared are revealed, only by the anointing of the Holy Spirit. “And even as it hath taught you, ye shall abide in Him. And now, little children abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” So this is the message that will give people boldness at the coming of the Lord, so, that they will look up and say, “Lo this is our God, we have waited for Him and He will save us.” {ARSH September 30, 1902, p. 8.5}

This, then, is the message, that God is light, and if we walk in the light the blood of Jesus Christ cleanses us from all,-blot out all iniquity. The proof of whether or not we have the truth is in the effect that that which we have has upon our lives. Does it cleanse us from unrighteousness? If we walk in the light, then the blood of Jesus Christ cleanses us. Light is the flowing forth of God’s life, which cleanses, and blots out sin. {ARSH September 30, 1902, p. 8.6}

We need to be on our guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger, to balance the account. This is not the blotting out of sin. An ignorant man who saw a thermometer for the first time thought to lessen the heat by breaking it. But how much effect did this have upon the weather?-Just as much as the wiping out of the record of his sin has upon the sinner. The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the Word of God. There was a time when all the Bibles that could be found were destroyed; but the Word of God-the truth-remained just the same, because truth is God Himself; it is His life. {ARSH September 30, 1902, p. 8.7}

Truth is implanted in the heavens and earth, it fills the stars, and keeps them in their spaces; it is that by which the plants grow, and the birds build their nests; it is that by which they know how to find their way across the sea. When Moses broke the tables of stone, the law was just as steadfast as it was before. Just so, though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should be ground to powder-even this would not blot out our sin. {ARSH September 30, 1902, p. 8.8}

The blotting out of sin is the erasing of it from the nature, the being of man. The blood of Jesus Christ cleanses from all sin. Our bodies are but the channel, the border, the sand upon the shore, of the cover of life. Impressions have been made upon us by sin. At the sea-shore, when you see a smooth piece of sand, your first impulse is to make some mark on it, to write the characters upon it. Then the sea comes up, and each wave that passes over it helps to obliterate the impression until it is entirely blotted out. Even so the stream of life from the throne of God will wash away and blot out the impressions of sin upon us. {ARSH September 30, 1902, p. 8.9}

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The erasing of sin is the blotting of it from our natures, so that we shall know it no more. “The worshipers once purged”-actually purged by the blood of Christ have-have “no more conscience of sin,” because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is for ever gone from them,-it is foreign to their new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself-they do not think of doing it any more. This is the work of Christ in the true sanctuary, which the Lord pitched, and not man, the sanctuary not made with hands, but brought into existence by the thought of God. {ARSH September 30, 1902, p. 8.10}